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No. 26

A CRITICAL STUDY OF
MAHĀPURĀṆA OF PUṢPADANTA

[A CRITICAL STUDY OF THE DEŚYA AND RARE
WORDS FROM PUSPADANTA'S MAHĀPURĀṆA AND
HIS OTHER APABHRAMŚA WORKS]

by

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GENERAL EDITOR'S

FOREWORD

It is really a matter of great pleasure to publish 'A Critical Study of Mahāpurāṇa of Puṣpadanta' a thesis that earned doctorate degree for the learned author, Dr. Ratna Shriyan. She has studied the character, scope and function of Deśya element in the Middle Indo-Aryan. Moreover, she has critically studied more than 1,000 deśya and rare words from the Mahāpurāṇa of Puṣpadanta. Her method is empirical. She takes a particular word, notes the meaning given in the Sanskrit gloss, collects the different references where the word occurs in the Mahāpurāṇa and other works as well (here the author has wisely used the indexes of the critical editions of the published Apabhramśa works), quotes Deśināmamālā, takes note of different forms in which the word is used, gives us Gujarati, Marathi, Konkani, Kannada, Tamil and Telugu counterparts, examines the meanings in all these contexts and finally arrives at its true form and meaning. Hence the work has become very useful for those who are interested in the study of Apabhramśa, Deśī, and NIA languages.

I gratefully acknowledge the grant of Rs. 2,500/- given to us by Bangalore University by way of subvention towards its publication. And I am thankful to the author for allowing us to include her thesis in our L. D. Series.

L. D. Institute of Indology,
Ahmedabad-9,
(INDIA).

Dalsukh Malvania
Director.

FOREWORD

The class of words known as *Deśya* or *Deśī* in accordance with the traditional Indian system of Prakrit grammar constitutes one of the major problems of Middle Indo-Aryan lexicology. After the pioneering work of Pischel, Sheth, Doshi and others relating to Hemacandra's *Rayanāvalī* (or what is popularly known as *Deśināmamālā*) and to Prakrit lexicography, little progress has been made in this area, in the face of the fact that a considerable body of fresh data has become available in the Prakrit and Apabhramśa texts as also in the comparative and historical works of New Indo-Aryan lexicography which have appeared during the course of the last few decades.

Really speaking, the *Deśya* problem is not one single problem, but rather a whole cluster of related problems: the character and origin of the *Deśya* words, their relationship with the words of obscure or unknown origin in the lexical stocks of the New Indo-Aryan languages, the sources, authenticity and validity of the *Deśya* words and their meanings recorded in the traditional Prakrit lexicons and grammars, etc. etc. One line of investigation for the last mentioned aspect of the problem is to examine the *Deśya* elements found in the language of pre-Hemacandra Prakrit and Apabhramśa texts. With this aspect in view, Dr. Ratna Shriyan, following my suggestion and guidance, collected and studied the *Deśya* words found in the works of Puspadanta, who was a major Apabhramśa poet of the ninth century A. D. The present work embodies her scholarly labours in this connection.

Our initial problem was how to characterize *deśyas*. The term had been evolved and was meaningful primarily in the context of the traditional system of Prakrit grammar, and as such it could not be expected to be serviceable in the present day context of historical linguistic investigations. On the other hand, some criteria of selection were necessary for collecting the data from texts under study. Under the circumstances it was decided to follow the obvious course of selecting broadly those items which either have been recorded traditionally as *Deśya* or were not derivable from Sanskrit in accordance with the principles of early grammatical and lexicographical traditions. Expectedly, the material thus extracted was linguistically quite heterogeneous. A working scheme was therefore devised to classify it under various heads

(See. p. 47-48 of the present book) It is hoped that the scheme might be found of some practical use in a similar type of work.

Dr Ratna Shriyan has painstakingly and systematically collected here considerable amount of positive information regarding the meaning and use of more than fourteen hundred items. At numerous places she has cited corroborating passages from original Prakrit and Apabhramśa texts and has extracted relevant information from modern works of Prakrit scholarship. She has used her sources carefully and critically, has pointed out some serious errors and at several places made original suggestions. In the first section of the book she has presented most of the available information on the nature, character and scope of the Deśya words from the traditional as well as modern sources.

Her present study of Deśya words from Puspadanta is the first of the concrete steps which should pave the way for investigating the bases and authenticity of Hemacandra's *Deśināmamālā*. It also provides properly documented and hence highly valuable material for Middle and Modern Indo-Aryan lexicography, and thus opens up quite a fruitful line of studying Prakrit and Apabhramśa texts. For all these she deserves our high praise. Let us hope that she continues her scholarly labours in this field and makes further valuable contributions.

The Bangalore University and Lalbhai Dalpatbhai Institute of Indology deserve credit for what they have done in making available to the public such a useful and valuable work.

Gujarat University
Ahmedabad
1, December 1969

H. C. Bhayani

PREFACE

The present work was prepared by way of a thesis and was accepted by the University of Bombay for the degree of Ph. D., in Ardha-Māgadhi in December, 1962.

In this volume I have made a humble attempt to study the Deśya and rare material contained in the three Apabhramśa works of Puspadanta. I have also attempted here to study the character, scope and function of the Deśya element in Middle Indo-Aryan.

I have divided the present work into two parts. The first part consists of the Introduction which deals with the discussion of Deśī in general and the collected Deśya data in particular and of the conclusions derived therefrom. The second part presents all the Deśya and rare words under study with critical and comparative notes on their meanings and interpretations. Appendix I gives the Deśī and rare words exclusive to Nāyakumāracarīu and Jasaharacarīu and Appendix II presents rare words found in the old glosses of the works under study. I have also given an alphabetical reference Index of all the words discussed.

For the sake of convenience of reference the words in the Appendices are numbered in continuation of the words in the main thesis. Words given in Appendix II are marked with an asterisk in the beginning.

While preparing this work I have consulted the valuable contributions of several authors. For my work I have used Mahāpurāṇa and Jasaharacarīu edited by Dr. P. L. Vaidya and Nāyakumāracarīu edited by Dr. Hiralal Jain. I have also made use of Deśināmamālā edited by Prof. P. V. Ramanujaswami and Hemacandra's Prakrit Grammar edited by Dr. P. L. Vaidya. I have constantly consulted various other works, most important among these being the three volumes of Paumacarīu edited by Dr. H. C. Bhayani and Karaka mḍacarīu edited by Dr. Hiralal Jain.

In the beginning I had the intention of quoting original passages from various Apabhramśa and Prakrit works in support of the interpretation of the words under study. But, later on, as the bulk of the work grew beyond expectation, I had to curb my temptation of including them. So also it was not possible for me to make use of Dr. Bhayani's "Studies in Hemacandra's *Deśināmamālā* (1965) as it became accessible to me when a large part of the present work was already in print.

In the end there remains for me the pleasant duty of acknowledging the help that I received in the preparation of this work. In the first place I must express my deep sense of gratitude to my revered Guru Professor Dr. Harivallabh C Bhayani, to work under whom is a rare privilege. I consider myself to be exceptionally fortunate in having enjoyed this. Had it not been for his invaluable guidance, critical direction, resourceful help, indefatigable zeal and constant encouragement this work would never have been completed. I sincerely believe that all the credit for this attempt goes to my honoured Professor Dr. Bhayani, while I humbly accept all the blame for the deficiencies therein.

I must also express my gratitude to our late revered Gururji Prof. H. D. Velankar for his valuable suggestions and advice and paternal interest and Dr. N. I. Pandya, the Librarian of the Bharatiya Vidya Bhavan, Bombay, for his kind help in making readily available all the books I needed. I am thankful to my referee Prof. Dr. Hiralal Jain for his critical appreciation of my work. I am grateful to Prof. M. A. Krishnaswamy for sponsoring this work and presenting it to the consideration of Bangalore University.

I AM THANKFUL TO THE AUTHORITIES OF BANGALORE UNIVERSITY FOR RECOGNISING THE NEED FOR THE PUBLICATION OF THIS WORK AND FOR HAVING MADE A GENEROUS GRANT OF RS. 2,500/- by way of subvention towards its publication

I also express my sincere gratitude to Prof. Dalsukhbhai Malvania and the L. D. Institute of Indology, Ahmedabad, who came forward generously to meet all the remaining cost of publication and thus enabled me to put this work before the scholars.

I am much indebted to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the Bibliography.

I would be failing in my duty if I do not give expression to my feeling of obligation to the Bharatiya Vidya Bhavan which provided me all the facilities for carrying on this research work.

ABBREVIATIONS

(The abbreviations of grammatical terms etc., are given in the beginning of the II Part.)

ABORI : Annals of the Bhandarkar Oriental Research Institute, Poona.

Ap. : Apabhrāṣa.

App. : Appendix.

Apte : Apte's Student's Sanskrit-English Dictionary.

Bh. : Bhavīṣyattakāhā of Dhanapāla.

Br. K. : Br̥hatkathākośa.

BSOS : Bulletin of the School of Oriental Studies, London.

CMC. : Caupanna Mahāpurīṣacarīu of Śīlāṅka.

Chand. : Chandonuśāsana of Hemacandra.

GS. : Gāthā Saptasatī.

Hem. : Hemacandra.

JAOS : Journal of American Oriental Society, New Haven.

JC. : Jaśaharacarīu of Puṣpadanta.

JOI : Journal of the Oriental Institute, Baroda.

Kams. : Kamsavaho of Rāmapaṇivāda.

KC. : Karakamḍacarīu.

Kittel : Kittel's Kannada English Dictionary.

L : Lexicons.

MIA : Middle Indo-Aryan.

MP. : Mahāpurāṇa of Puṣpadanta.

MW. : Monier Williams's Sanskrit-English Dictionary.

NC. : Nāyakumāracarīu of Puṣpadanta.

ND. : Turner's Nepālī Dictionary.

NIA. : New Indo-Aryan.

PC. : Paumacarīu of Svavambhū.

Pk. : Prakrit.

Pischel : Grammatik der Prakrit-Sprachen.

PSM. : Pāṭasaddamahanṇavo.

PV. : Paumacarīu of Vimalasūrl.

Sam. K. : Samarāṁcakahā of Haribhadra.

Sk. : Sanskrit.

SR. : Sandeśarāsaka of Abdala Rahamāna.

Tr. : Trivikrama.

Tri : Trīṣaṣṭīśālākāpurūṣacacrita of Hemacandra,
English Translation by Helen Johnson.

Up. K. : Upamitibhavaprapñcā Kathā of Siddharṣi.

Usā. : Usāpīruddha of Rāmapaṇivāda.

Vajjā : Vajjālaggam.

Yt. : Yaśastīlakacampā.

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INTRODUCTION

I. NATURE AND SCOPE OF THE PRESENT STUDY

[Importance of *Deśya* words—Importance of the sources of our data—Broad plan of the present study]

Importance of *Deśya* Words It is well known that words variously styled as *Deśī*, *Deśya* or *Deśaja* hold a very important position in the Middle Indo-Aryan vocabulary. It makes up one of the three strands in the Prakrit vocabulary, the other two being made up by the *Tatsama* (i.e., identical in form with Sanskrit) and *Tadbhava* (i.e., derived from Sanskrit) elements¹. It is not possible to understand Prakrit and Apabhramśa fully without a proper knowledge of *Deśya* words and expressions. A very substantial part of the New Indo-Aryan vocabulary is known to be of *Deśya* origin and it has inherited many Middle Indo-Aryan *Deśya* words and expressions. From these and several other view-points also the study of *Deśya* words deserves to be given a foremost place in Middle Indo-Aryan studies.

As a preliminary spade-work to a thorough investigation of the role and character of *Deśī*, it is necessary to prepare exhaustive and rigorous studies of *Deśya* element in the language of individual Prakrit and Apabhramśa texts—especially, extensive texts like Jain Āgama Texts; Paumacariu of Vimalasūri, Vasudevahindī, Kuvalayamālā, Gāthāsaptasatī and similar literary works, Apabhramśa works like Svayambhū's Paumacariu, Puspadanta's Mahāpurāṇa and the Jain Sanskrit works like the works of Jain Prabandha literature. So far no systematic study exclusively or mainly based on the *Deśī* material contained in any extensive Apabhramśa text has been attempted in all its aspects. As a modest beginning in that direction, our present attempt is to study in a comparative and critical manner all the *Deśya* material contained in the works of an outstanding Apabhramśa poet. This poet is Puspadanta (10th cent. A. D.) and the works of Puspadanta we have studied are : (1) Mahāpurāṇa, (2) Nāyakumāracarīu and (3) Jasaharacarīu.

Importance of the Sources of Our Data The text of Mahāpurāṇa, which forms the chief basis of our study as stated previously, is sufficiently extensive. Secondly, the geographical area of the composition of the work is known. Thirdly, the work is exactly dated. These are important factors in determining the character of lexical material. Besides,

1. See Kāvyaśāstra of Daṇḍin, I, 33 and Prakṛtalakṣaṇa of Caṇḍa, Satyajit Granthamālā edition, Ahmedabad, 1929, P. 2.

by the time of Puspadanta, sufficient Prakrit and Apabhramśa literature was cultivated. These factors were decisive for us in selecting the text for study.

Broad Plan of the Present Study Broadly speaking the thesis is made up of two parts. The first part is introductory and critical, while the second part presents all the *Deśya* and rare words under study with critical and comparative notes on their meanings and interpretations.

The topics studied and discussed in the first part are as follows :

- (1) Description of the basic sources of the study.
- (2) The plan of study and the mode of its presentation.
- (3) The nature and character of the *Deśya* element
 - (i) The classified list of all the important passages in original and translation, defining or explaining the terms *Deśī*, *Deśya* etc.
 - (ii) Critical observations on the above collected data about the *Deśya* element.
 - (a) Hemacandra's concept of *Deśī*.
 - (b) Views of modern scholars like Grierson, Pischel, Banerji, Ramanujaswami, Patel, Vaidya, Upadhye and others.
- (4) The role of *Deśya* element in Prakrit and Apabhramśa in general and Puspadanta's works in particular.
 - (i) The role of *Deśya* element in Prakrit and Apabhramśa.
 - (ii) Observations on *Deśya* and rare linguistic material as found in Puspadanta.

Thus the first part is not only introductory to the second part, but it also gives general conclusions derived from the material presented in the second part.

The second part consists of *Deśya* material collected and presented according to the plan of presentation mentioned in the first part followed by an Appendix of *Deśī* words exclusive to Nāyakumāracarī and Jasaharacarī and a second Appendix of rare words found in the old glosses of the works and an alphabetical Reference Index of all the words discussed.

II. DESCRIPTION OF THE BASIC SOURCES OF THE PRESENT STUDY

[A brief account of the author—A short account of the works—Vaidya's edition of MP.—Variants and Gloss in Vaidya's edition of MP.—Alsdorf's edition of MP.—Edition of NC.—Gloss and Variants in NC.—Edition of JC.—Gloss and Variants in JC.]

As mentioned before we have selected Puspadanta's Apabhramśa works for a study of the texts from the point of view of *Deśī* material. We have collected material chiefly from Mahāpurāṇa of Puspadanta and supplemented it by material from the other two works of Puspadanta, namely, Nāyakumāracarīu and Jasaharacarīu.

Barring Paumacarīu of Svayambhū, Mahāpurāṇa is the earliest available Apabhramśa text. It was written during A. D. 959 to 965¹

A Brief Account of the Author.² The author of MP., NC. and JC. is Puspadanta. He was the son of Keśavabhatta and Mugdhādevī, who were followers of Śaiva sect, but were later converted to Jainism. Puspadanta was well-versed in Brahmanic lore as well as in Jainism. His patron was Bharata, a Rāstrakūṭa minister of Kṛṣṇa III. He lived and wrote at Mānyakheta (modern Mālkhed in Hyderabad State) a Kannada-speaking region³. From the year 959 to about 972 A. D. the poet lived under the patronage of Bharata and after his death under that of Bharata's son Nanna. During this period he wrote three works, namely, Mahāpurāṇa in 102 *sandhis*, the Nāyakumāracarīu in 9 *sandhis* and the Jasaharacarīu in 4 *sandhis*. Out of these three works the MP. is dedicated to Bharata and the NC. and the JC. are dedicated to Nanna⁴.

A Short Account of the Works

(i) *The Mahāpurāṇa (MP.)* · Mahāpurāṇa or Tisatthi mahāpurīsa gunālamkāra is the earliest and the largest of the three available works of Puspadanta. It is a work on the lives of sixty-three Great Men of the Jaina faith. Puspadanta entitles his work as "Mahāpurāṇa" or alternatively Tisatthi mahāpurīsa gunālamkāra, 'Adoration of the Virtues or qualities of sixty-three Great Men'. The text of Mahāpurāṇa is sufficiently extensive. It consists of 102 *sandhis* divided into Ādipurāṇa (first 37 *sandhis*) and Uttarapurāṇa (38-102 *sandhis*). The idea of the extensiveness of the text can be gathered from the fact that the text of the MP. in Vaidya's edition along with the variants and gloss covers 1,414 pages of the royal size. The work contains approximately 20,000 *kāvākas*⁵.

The Mahāpurāṇa has been edited and published by P. L. Vaidya in three volumes, the first volume (1-37 *sandhis*) in the year 1937, the second (38-80 *sandhis*) in 1940 and the third (81-102 *sandhis*) in 1941⁶.

1. See MP. I, Introduction, p. IX and XXIX
2. For the personal account, date and literary activity of Puspadanta see MP. I, Introduction, p. XV, Premī Nathuram, Jain Śāhitya aur Itihās, pp. 225-250 & Alsdorf, L., Harivarmāśapurāṇa, Introduction, pp. 1-10.
3. See PC. I, Introduction, p. II and "Kannaḍa words in Deśī Lexicons, Upadhye," A.N., ABORI, vol. II, p. 277
4. See MP. III, Introduction, p. XV.
5. See Jain Śāhitya aur Itihās, p. 227
6. See MP. I, Introduction, p. X.

(ii) *Vaidya's edition of MP.* : Vaidya's edition of the I volume of MP. is based on five Mss designated by him as G, K, M, B and P. The Manuscript designated as G is one considered by the editor as one of the best and the most authentic of the Mss. of the work and hence he has based the text mainly on this¹ For fixing the text and preparing the critical apparatus, the editor has also made use of Tīppana of Prabhācandra on Ādipurāna, for which see further below.

Vaidya's edition of the II volume of MP. is based upon three Mss. designated by him K, A and P which are fully collated. The editor has constituted the text in this volume mostly relying upon the text as preserved in K manuscript which represents the earliest of the three recensions of the Uttarapurāna. The editor also has made use of the Tīppana of Prabhācandra on Uttarapurāna and the marginal gloss in K and P in constituting the text and preparing the foot-notes²

The text of the III volume of MP. edited by Vaidya is based upon three fully collated Mss. designated by him as K, A and P. For fixing the text, the Uttarapurāna Tīppana of Prabhācandra has been used here also as in Volume II. For the text of Harivamśa 1 e. for *Sandhis* 81-92, two more Mss. designated by him as B and S have been used. The editor has chiefly relied on K manuscript in constituting the text and has included the Tīppana of Prabhācandra in his Critical Apparatus and foot-notes³

The introductions to the three volumes of MP. edited by Vaidya deal with description and relationship of Mss., mode of constituting the Text and description of gloss (pp. X-XVI and pp. XXXV-XXXVI of MP. I, pp. IX-X of MP. II and pp. XIII-XVIII and pp. XXIII-XXIV of MP. III). The Introductions to I and III volumes also deal with a brief account of the poet Puspadanta, his patrons Bharata and Nahna (pp. XXVIII of MP. I and pp. XIV-XXI of MP. III). The I volume also deals with the general character of a Mahāpurāna (pp. XXXII-XXXIV). The III volume also gives a description of Mānyakheta (pp. XXI-XXIII). In both the II and III volumes a brief summary of the contents of *Sandhis* is given in the introduction (pp. X-XXI of MP. II and pp. XXV-XXXII of MP. III) and brief notes at the end of the text. In the I volume a brief summary of the contents of *Sandhis* together with brief notes are given at the end of the text (pp. 593-661). This is followed by a small glossary of a few selected rare Prakrit words including *Deśi* words.

1. See MP. I, Introduction, pp. X-XVI

2. See MP. II, Introduction, pp. X-XI.

3. See MP. II, Introduction, pp. X-XI.

(iii) *Variants and Gloss in Vaidya's edition of MP.* In all the three volumes, the bottom portion of the printed text is divided into two parts. The first part, separated from the text by a wavy line gives the variants found in different Mss. or recorded in the margin of Mss. and also in the *Ṭippaṇa* of Prabhācandra. The second part, separated from the first part by a double line, gives a short gloss in Sanskrit on the constituted text. The editor has culled the gloss from old marginal notes found in the Mss. that he has used and also from the *Ṭippaṇa* of Prabhācandra (1023 A. D.) and Pañjikā of an unknown author.¹ Extracts from Prabhācandra's *Ṭippaṇa*, where they are extensive are given in the notes at the end.²

(iv) *Alsdorf's edition of MP. (81-92 Sandhis)*: A portion of the MP. containing *Sandhis* 81-92 and dealing with the narrative of Harivaṃśa has been edited and published by Ludwig Alsdorf of Hamburg University, Germany, in Roman characters under the title "Harivaṃśapurāṇa, ein Abschnitt aus der Apabhramśa-welt-historie "Mahāpurāṇa Tisatthima-hāpurisagunāmkāra" von Puṣpadanta" in 1936.

Alsdorf's edition is based upon three Mss. which he designates as A, B and C. They correspond to B, P and S respectively of Vaidya's edition. Alsdorf gives the variants and the gloss at the bottom of the text in the manner of Vaidya.

Alsdorf has reproduced some of the glosses which Vaidya has excluded. According to Alsdorf there are primarily two recensions of Mss. A and BC and secondarily two versions B and C. He further states that in many cases A Ms. has more correct and older readings than B and C.³ So he has taken as his basis A manuscript which corresponds to Vaidya's B Ms. But Vaidya has basically relied on K Ms. in constituting the text. Hence there is some difference in the text of MP. (81-92 *Sandhis*) according to Vaidya and according to Alsdorf.

In the Introduction to his edition Alsdorf gives an account of the poet, Puṣpadanta and his patron (pp. 1-10), description of Harivaṃśapurāṇa (pp. 11-12), description of the Mss. (pp. 122-129), relationship of the Mss (pp. 131-133), attempt for a text history (pp. 129-134), account of old gloss-works on the MP. (pp. 129-131), basis of the edition, attempt at a genealogical tree of the Mss. (pp. 133), detailed study of grammar of the text (pp. 134-140), orthography (p. 140) and metre (pp. 183-190).

Alsdorf also gives a translation of the edited text portion in German. In the end he gives a glossary which includes *deśī* words and a catalogue of Proper Names (pp. 490-502).

1 MP. vol III, Introduction, p. XXIII.

2. See MP volume I, Introduction, p. XXXV

3. See Harivaṃśapurāṇa, Alsdorf, L., Introduction, pp. 153-154

(v) *Edition of NC* : Nāyakumāracarīu is chronologically the second of the available works of the poet, perhaps written in 967 A. D. This work consists of 9 *Sandhus*, and deals with the story of Nāgakumāra, illustrating the fruit of observing the Śrīpañcamī. This work was edited and published by Hiralal Jain 1933 in the Devendrakīrti Jain series.

The edition of the text of NC is based upon five Mss. designated by the editor as A, B, C, D and E fully collated. These Mss. according to the editor fall into two groups, AB and CE, D forming a link between the two.

(vi) *Gloss and Variants in NC* The Mss. designated as A, B and D bear glosses (*tiṭṭhāṇa*) on the margin. The glosses are numerous and elucidative in D manuscript. Most of the notes in all the three Mss. are identical. The author of the gloss seems to be Prabhācandra Paṇḍit, who was also the author of MP gloss. The Tīppana on NC. was written about 1055 A. D., i.e., less than a century later than the composition of the work itself.¹ But according to Vaidya there are two Prabhācandras, one Prabhācandra who wrote a brief commentary on difficult words of MP. and a second Prabhācandra who wrote the Tīppana called Pañjikā which seems to be more elaborate.²

The editor has given the variants at the bottom portion of the printed text.

In the Introduction, the editor deals with the description of the Mss and their relationship (pp. XIII-XVI), Text-constitution (p. XVII), description of gloss (p. LXIII), a brief account of the poet and his patrons (pp. XVII-XIX and p. XXIII), description of Mānyakheta (p. XX), picture of Palace and Public life, Political Divisions of India as found in NC. (pp. XXVI-XXIX), analysis of the work (p. XXXVII) and Grammar and Metre of the text (pp. XLV-LVII). A Glossary, Index of personal names, Index of Geographical names and short notes are given at the end (pp. 115-208). Head-lines to each *kāvaka* are given in English. The useful material from the gloss is noted at times in the General glossary and sometimes in the notes.

(vii) *Edition of JC*. Jasaharacarīu is the last of the available works of the poet composed between 968 and 972 A. D.³ It was edited and published by P.L. Vaidya in 1931 in Karanja Jain series. It is a small poem containing four *Sandhus* dealing with the story of Jasahara, Sk. Yaśodhara.

The edition of JC. is based upon four Mss. designated by the editor as S, T, P and A in full and two more Mss. designated as B and H

1. See NC, Jain, Introduction, pp. XIII-XVI and pp. LXIII-LXIV.

2. See MP volume III, Vaidya, P. L., Introduction p. XXIV.

3. See MP. Vol. III, Introduction, pp. XVII-XVIII.

collated partially in cases of doubt. According to the editor, the text of JC. represents the secondary and amplified version of Mss. A, B and P.¹ The following passages in the text are interpolations.

(a) Verses in Sk. in praise of the poet's patron, Nanna, at the beginning of the 2nd, 3rd and 4th *pariccheda*; and

(b) Passages from 1 5 3 to 1 8 17, 1 24 9 to 1 27 23 and from 4 22 17 b) to 4 30 15.

These additions were made by Gandhavva (Sk. Gandharva) in 1308 A. D.²

(viii) *Gloss and Variants in JC.*

The variants are given at the bottom of the printed text

The gloss from the original Mss. is noted in the glossary. No description about the nature, extent and the source of this gloss has been given by the editor. When it is reproduced it is indicated by "iti *tippanam*" or similar fashion.

The Introduction to JC. deals with description and relationship of Mss (pp.14-17), a brief account of the poet and his date (pp. 18-24) and a chapter-wise summary of the work (pp. 28-31). A glossary and brief notes are given at the end of the text (pp 181-185).

These texts are the basic sources for the *deśya* material we have studied. The old glosses including the Tippana of Prabhācandra that have been reproduced by various editors of the three works is mostly in a type of incorrect and late Sanskrit. At times the glosses contain vernacular words and mixed Sanskrit expressions which are of interest. Whenever they are of non-Sanskritic nature, we have noted them and they are given in a separate Appendix.

III. THE PLAN OF STUDY AND THE MODE OF PRESENTATION

We have first given in a classified manner the *Deśya* material extracted from MP. along with references from NC. and JC. to the words commonly shared with MP. Next, all the *Deśya* words of NC. and JC. not occurring in MP. have been given alphabetically in an Appendix. This is followed by a second Appendix in which rare words collected from the old glosses of the three works are noted.

In this connection it would be necessary to define the exact connotation of *Deśya*. In other words, what is generally meant by the *Deśi* and what sort of concept of *Deśi* we have in view as a basis of our selection of words and expressions from the above-mentioned texts.

1. See JC., Vaidya, P. L., Introduction, pp 14-16 and 18.

2. See JC., Vaidya, P. L., Introduction, p. 17.

Accordingly, we have attempted in the following section to collect from all the relevant sources old as well as modern relevant information throwing light on the scope, character and definition of *Deśya*. At the end of that discussion we have described the concept of *Deśya* with which we work in extracting the material presented in the Second part of the thesis.

Consistent with this concept of *Deśya* we have also given there a scheme of classification of *Deśya* and *Deśya*-like elements. The material in the second part of the thesis is presented according to this classification.

Words and expressions falling under each class are given alphabetically and all entries are numbered consecutively.

Information about each word of the classified list in the Second part is given according to the following plan .

1. The lexical item under study. (In the case of verbal forms, the verbal base is extracted and given first followed by its inflected forms and derivatives, and for the substantive etc., only the stem is given);
2. The place(s) of occurrence;
3. Meaning or meanings in English The basis of this meaning in any one or more of the following sources :
 - (a) The old gloss on the texts,
 - (b) Prakrit dictionaries,
 - (c) The explanations of the editors of the three works,
 - (d) Independently.
4. Sanskrit gloss from the Mss. wherever it is available;
5. Citations from the original texts whenever they were deemed necessary along with English translation.
6. References from authorities like *Deśināmamālā*, *Pañjalacchināmamālā*, Hemacandra's Prakrit Grammar, Trivikrama's Prakrit Grammar, PSM, etc. Occasionally references from Ratancandraji's Pk. dictionary and Abhidhāna Rājendra Kośa are also given.
7. References to the occurrence of the item in the following works:
 - (a) JC and NC
 - (b) Other Ap works like PC. of Siyambhū, KC. of Kanakāmara, Bh. of Dhanapāla etc.,
 - (c) Pk. works like Kamsavaho, Usāpiruddha etc.,

- (d) Jain Sanskrit works like Upamitiḥbhavaprapaṇcā Kathā of Siddharsi, Brhatkathākośa of Hariṣeṇa and Trisaṣṭiśalākāpurusa Carita of Hemacandra etc.
8. References from dictionaries like MW., Apte., Kittel and ND. wherever possible.
 9. Parallels from Marāṭhī, Gujarātī, Hīndī, Konkani, Kannada, Tulu etc. (These references are casually pointed out.)¹
 10. A discussion about the interpretations or etymology wherever it was deemed necessary.

In the beginning of the study is given a bibliography of the works and papers consulted for the present study and a list of the abbreviations used in the thesis.

An alphabetical register of all the words discussed in this thesis is given at the end.

IV THE NATURE AND CHARACTER OF DEŚYA ELEMENT

[The list of passages defining the *Deśī* etc.,—*Deśī* lexicographers before Hemacandra—Hemacandra's concept of *Deśī*—Views of modern scholars about Hemacandra's *Deśināmamālā*—Trivikrama's Pk. grammar—Views of Modern scholars on the origin etc., of *Deśī*—Linguistic sources of *Deśī* material collected by Hemacandra—Concept and scope of the term *Deśya* accepted for the purpose of the present study]

The List of all Passages Defining the Terms *Deśī*, *Deśya* etc.. The terms *Deśī*, *Deśya*, *Deśya* have been used in the earlier Sanskrit and Prakrit literature in widely differing senses. Moreover, modern scholars who have previously examined and discussed the problem of *Deśī* have also expressed very diverse views. Thus, there prevails a considerable amount of confusion and misunderstanding and obscurity regarding the nature and character of *Deśī*.

Before we take up the consideration of the various modern views about *Deśī*, it would be advisable to examine the views of ancient authorities on this point, because in many a case the latter form the basis of the former. Here, in this connection our plan of study would be first to collect all the important texts and references that have a bearing on the meaning, interpretation, use and scope of *Deśī* and then try to study them critically and afterwards assess in their light the modern views on various aspects of the problem.

In order to show the different shades of meaning of the terms in different contexts, the important passages, defining or explaining the

1. These references should be rather taken as illustrative and not exhaustive.

terms 'Deśī', 'Deśya' etc., have been classified under the following three heads :

- (1) Passages in which *Deśī* means a local spoken dialect;
- (2) Passages in which *Deśī* means a type of Prakrit, and
- (3) Passages wherein *Deśī* is equivalent to Apabhraṃśa.

Following is the classified list of passages with translations

(1) *Passages wherein Deśī or Deśabhāṣā means a local spoken dialect*

(i) From the Mahābhārata

*nānācarmabhīr ācchannā nānābhāṣāś ca bhārata |
kusalā deśabhāṣāsu jalpanto anyonyam īśvarāḥ ||*¹

'Covered or clad with various armours of leather, speaking various languages, experts in various local dialects, these kings are conversing with each other'.

(ii) From Aupapātika Sūtra

*tae nam se dadhapainne dārae bāvattarikalāpamdie navamgasuttapadibohie
aṭṭhārasa-deśabhāṣā-vīsārae gīyaratī gamdhavvanattakusale |*

[ā Samuttipra, p. 98]

'There indeed that boy, firm in his determination, proficient in seventy two arts, alert in all the nine senses, well versed in eighteen local dialects and proficient in dance and song'.

(iii) From Jñātāsūtra

*(a) tae nam se mehekumāre bāvattarikalāpamdie navamgamdhasuyatta (navamgasutta)
padibohie aṭṭhārasavihi (ha)ppayāradesabhāṣā-vīsārae gīyaratī gamdhavvanattakusale...*

[ā Samuttipra, p. 38]

'Then, that Meghakumāra, who was proficient in seventy-two arts, alert in all the nine senses, well-versed in eighteen types of local dialects and skilful in song and dance'

*(b) tattha nam campāe nayarīe devadattā nāmaṃ ganiyā parivasatī causattikālā-
paṇḍityā causattihiganiyāgunovaveyā aunattisavisesa ramamānī ekkavīsaraigunappahānā
batṭisapurisovayātrakusalā navamgasuttapadibohiyā aṭṭhārasadesabhāṣāvīsārayā sīmga-
rāgāraccāruvesā × × |*

[ā, Samuttipra, p. 92.]

'In the city of Campā, a courtesan, named Devadattā lived. She was proficient in sixty-four arts, possessing sixty four qualities of a courtesan, twenty-nine love-sports and twenty-one *raḷigunas*, skilful in thirty-two ways of pleasing men, alert in all the nine senses, conversant with the eighteen local dialects and putting on costumes as beautiful as the abode of love'.

1. As quoted in Ap Kāvyaṭṭayī, G. O. S. no XXXVII, p. 95 and by Śeth, in the Introduction to PSM., p. 6.

In the commentary on the above mentioned passage of Jñātasūtra, *aṭṭhārasadesibhāsā* is explained to mean eighteen types of scripts. But we need not restrict the sense to scripts only. We can very well take it as the dialects of various countries. So, for example, compare reference to eighteen countries given in Kuvalayamālā noted below. For further elucidation compare Pischel § 30

(iv) From Vipākasūtra

*tattha noṃ vān yagāme kāmajjhayā nāmaṃ ganyā hotthā bāvattarikalāpamdyā
causaṭṭhigon yūgunovaveyā egūnatissavase ramamānī ekkavāsaratiṅgunappahānā battisa-
purissavayārakusalā navamgasuttapadibohiyā aṭṭhārasadesibhāsāvisārayā siṅgārācāruvā
giyārā gamdhavvaṇaṭṭakusalā /*

[ā, Samiti p. 45]

'In Vanijagrāma there was a courtesan named Kāmadhvajā. She was proficient in seventytwo arts, possessed sixtyfour qualities befitting a courtesan, twenty-nine ways of love-sports, twentyone *Ratigunas*, skilful in thirtytwo ways of pleasing men, alert in all the nine senses, well-versed in eighteen local dialects, possessed of as beautiful dress as the abode of love and expert in dance and song.'

(v) From Rājaprasāniya Sūtra

*tae nam se dadhapatinne dārae ummukkabālabhāve viṇṇāyaparinayamitte
juvvanagamanupatte bāvattarikalāpamdre aṭṭhārasavihadesipparābhāsā-visārae
navamgasuttapadibohae giyārā gamdhavvaṇaṭṭakusale siṅgārācāruvase × × /*

[ā, Samiti, p. 148]

'There that boy firm in determination, who had given up his childhood, efficient in sciences, who attained youth, proficient in seventytwo arts, well-versed in eighteen types of local dialects, alert in all the nine senses, skilful in dance and putting on costume as beautiful as the abode of the erotic sentiment or love.'

(vi) From Brhatkalpa

ṇānādesikusalo

[p. 831]

'Skilful in various local dialects'

(vii) From Vātsyāyana's Kāmasūtra (circa 350 A. D.)

(a) *nātyantaṃ samskrtenaiva nātyantaṃ deśabhāṣayā /*

kathāṇ gaṭhāṇ kathayamloke bahumato bhavet || 1. 4. 50 ||

'One who narrates stories among the people neither too much in Sanskrit, nor too much in the colloquial regional dialect becomes highly honoured in the cultured assemblies or gatherings'

- (b) *Deśabhāṣāvijñānam*, 'knowledge of the languages and dialects prevailing in different countries was considered one of the sixtyfour accessory arts to be studied by one proficient in the art of love.'¹

(viii) From *Mṛcchakatika* of Śūdraka (2nd to 6th cent. A. D.)

Candanaka—are ' *ko oppaccā tuha / vaam dakkhinatā avvattabhāṣiṇo / khaśa-khatti-khodo-khadat(ovilaa-kannāta-kannappāvaranaa-davida-cola-cina-barbara-kherakhāna-mukha-madhughādapahudānan milicchajūḍṇam oṇeadesabhāḥābhinnā jahettham mamsāma dūṭṭho dūṭṭhā vā ayo ayaḥ vā* '²

—Act 6th

'Candanaka—"Oh! what (this) disbelief of yours! We southerners (are) not very accurate (or, distinct) talkers. We, conversant as we are with the spoken dialects of many countries, of the Mleccha tribes, such as Khasa, Khatti, Kaḍa, Kadattobila, Karnāta, Karnaprāvarana, Dravida, Cola, Cina, Barbara, Khera-khāna, Mukha, Madhughāta, speak out at our will *Āryaḥ dṛṣṭaḥ* or *dṛṣṭā*, *Āryā dṛṣṭaḥ* or *dṛṣṭā*."

(ix) From *Mudrārāksasa* of Viśākhadatta (circa 375-413 A. D.)

prayuktāś ca svapakṣa-parapakṣayor anuraktāparaktajanayijñāsya bahuvidha-deśa-veśa-bhāṣā-ācāra-saṁcāra-vedina nūnāvyañjanāḥ prañidhayaḥ '³

'Spies who are well-trained in the art of putting on disguises appropriate or befitting to countries and possessed of knowledge of various local dialects, customs and movements, were appointed with a view to know the people of their own party and the enemy party, people who are loyally devoted or are inimical.'

(x) From *Prākṛtalakṣaṇa* of Candā⁴

siddham prasiddham prākṛtam tredhā triprakāram bhavati || samskṛtayoḥ || .. saṁskṛtasamam / deśiprasiddham '⁵

'Prākṛt is of three types (1) that which is originated from Sanskrit, (2) that which is same as in Sanskrit and (3) that which is well-known from local spoken dialects.'

(xi) From *Viṣṇudharmottara Purāṇa* (500-600 A. D.)

samskṛtāṁ prākṛtāṁ caiva gītāṁ dvividham ucyate / apabhraṣṭāṁ tṛiṭīyaṁ ca tadānantaṁ narādhipa / deśabhāṣā-viśeṣena tasyānto neha vidyate /

[Book 3, Chapter 3.]

1 See *Kāmasūtra* of Vatsyāyana, I 3 16, no. 47

2 *Mṛcchakatika*, edited by Karmarkar, p. 194,

3 As quoted by Gandhi, L. B., in *Apabhramśa-kāvya-trayī*, p. 65

4 See for the discussion of the date of Candā, *New India Antiquary* volume II, 1939 pp. 135-142,

5 *Prākṛta Lakṣaṇa* of Caṇḍakavi, *Caritra Memorial Book Series* no. 28, p. 2.

'Song is of two types, Sanskrit and Prākṛit. The third type is Apabhraṣṭa which oh king, has endless varieties in accordance with the numberless particular regional dialects.'

samskṛtāḥ prākṛtāḥ vākyaḥ yāḥ śisyam anurūpataḥ /
*deśabhāṣādyupāyaś ca bodhayet sa guruḥ smṛtaḥ //*¹

'He is known as a preceptor, who would teach his students with the help of appropriate sentences in Sanskrit, Prakrit and local spoken dialects.'

(xi) From Bānabhatta (547 A. D.)

(a) *śikṣitāśeṣadeśabhāṣeṇa sarvaśipyñeṇa /*²

[Kadambari]

'By one who was taught all the regional dialects and who knew all the scripts.'

(b) Harṣacarita

In a list of his companions, Bāna mentions his dear friend Īśāna,³ a Bhāṣākaṛi, that is, a poet composing in the *bhāṣā*, as distinguished from the Prakrit poet named Vāyuvikāra. *Bhāṣā* perhaps refers to the popular local dialect distinct from literary Prakrit. Perhaps this Īśāna is the same as mentioned by Puṣpadanta in his Mahāpurāṇa—

nāloṇu kaḥ īśānu bānu / 1, 9, 5

'I have not seen (the works) of poets like Īśāna, Bāna (and others)'
(xiii) From Kuvalayamālā Kathā⁴ (779 A. D.)

tattha ya pavisaṃānena diṭṭhe aneḥ. desabhāṣālakṣhe desavane /
taṃ jāhā—

'On entering there were seen merchants distinguished by various local dialects. Thus—'

In the following verses the characteristics of different local dialects are described.

'Gollakas were seen there, speaking with expressions like 'are re'; the Madhyadeśyas were seen speaking with expressions like 'ere mere āo', the Māgadhās were seen talking with words 'ege le'; Antardēvyas were speaking 'kutto kimmo ja', Kīras were found talking 'sarī vā ri'; Takkas were uttering 'aḥam teham'; Saindhavas were heard speaking 'cauda ya me'; Maravas were speaking 'oppā, tuppā'; Gaurjās were saying 'nau re bhallau', Lātīyas were uttering 'amhamha kām tumha millu', Malaviyas were seen speaking

1. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī, p. 95

2. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī, 95

3. See Harṣacarita of Bānabhatta, Uchchvāsa I.

4. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī p. 91.

'bhāua bhaini tumhe', Karnāṭakas were heard saying, 'adri poṇḍi ma(na) re'; Tāyikas were speaking 'isi kisi misi'; Kauśalīkas were uttering 'jala tala le'; Mahārāṣṭriyas were heard speaking 'dinnalle gahille'; Andhras were speaking 'aṭi puṭi raṭi'.

ia aṭṭhārasa desibhāsāu pulaiṇa siratto aṇṇāim a pulai khasa-pārasa-babbarādte //

'Thus seeing people speaking eighteen different spoken dialects, Śrīdatta saw others like Khasas, Pārasas and Barbaras.'

(xiv) From Neminābhacarīu of Lakṣmanadeva (Before 1510 V. S.)¹

na samānamī chamdu na bamdha-bheu /
nau hināhu mātāsameu /
na sukkau pāyau desabhāsa
nau saddu vanṇu jānamī samāsa //

'I don't know prosody, nor different types of compositions, nor the difference of a mātrā, nor Sanskrit, Prakrit, local spoken dialects, nor words, syllables and compounds.'

(xv) From Kāvyaṭlankāra of Rudrata (800-850 A. D.)

bhāṣābhedaṇamitah sodha bhedo'sya sambhavati // 2 11(a) //
prākṛta-saṃskṛta-māgadhapaiśācabhāṣāś ca sūrasenī ca /
saśho'tra bhūribhedo deśaviśeṣād apabhraṃśah //2. 12//

'Poetry is classified into six divisions on the basis of language. These are Prakrit, Sanskrit, Māgadhi, Paisāci and Śauraseni, the sixth is Apabhraṃśa which is of numerous types according to or based upon the particular countries in which it is spoken'.

Namīsādhu's commentary on Kāvyaṭlankāra 2 12 (1069 A. D.)

tathā prākṛtam evāpabhraṃśah / sa cānyair upanāgarābhīragrāmyatva-
bhedenā tridhoktas tannirāsārtham uktam bhūribheda itī / kuto' deśaviśeṣai /
tasya ca lakṣaṇam lokād avaseyam /

'Apabhraṃśa is Prakrit itself. It has been mentioned by others as being three-fold, viz., Upanāgra, Ābhira and Grāmya. The words bhūribheda 'of many varieties' are used (by Rudrata) for refuting that. Wherefore? Owing to there being many countries. Its characteristics should be properly understood from the people themselves'.

prākṛti-pratyaya-mulā vyutpattir nāsti yasya diśyasya /
tan madahādī kathaṇcana rūdhir itī na saṃskṛte vacayet //

[Kāvyaṭlankāra-6. 27]

1. For the discussion of date of Lakṣmanadeva, see "Ap Bhāṣā aur Sāhitya", Jain Harsal, Nāgarī Pracūrīnī Patrikā, (N S) 3-4, V S 2002, p. 119 and Nagpur University Journal, Dec., 1912, p. 82

2. As quoted by Jain, H. in the Introduction to Pāhuḍadohā, Karanjā, 1933, p. 45

'*Deśya* words which are not divisible into root and suffix and which are non-derivable like "*madaha*" and others should not be used in Sanskrit (compositions), just because they are somehow well-known'.

Namisaḍhu's commentary on Kāvya-lankāra 6.27.

vīṣṭadeśabhaṇam deśyam / mahārāṣṭrādēśaprasiddham / 'deśyam'
padam saṁskṛte na racayet / yasya padasya prakṛti-pratyayamūlā
vyutpattir na vidyate tac ca madahādī / tatra madaha-daha-horana-ghumghu-
lama-kamdoṭṭa-ela-hukka-sayaruya-alamba-kusumāla-vānavālādikaṁ yathā-
kramam sūkṣma-śreṣṭha-vastrapaṭa-mandapa-podma-haridrāñjali-suvarṇa-
kāra-kukkuṭa-caura-śakradivācakam kathaṁcid api naiva racayed ity arthaḥ /
nanu deśyaprakṛtibhedatvāt katham saṁskṛte prayoga-prasanga ityāha—
rūdhir iti / rūdhibhrāntīyā na badhntyāt / kaścid dhyātmadeśaprasiddhā-
rtham śabdam sarvatrāyam vācaka iti manyamānah prayuñjita /
vyutpattir yasya nāstīti vacanāt tu savyutpattikam deśyam kodānti prayuñjīty
uktam bhavati / yathā dūrvāyām chinno dbhavaśabdah / tāle bhūmipīśācaḥ /
śive mahānaṭah / vṛkṣe paraśurujah / samudra navaṇṭam candrāmṛtayoh /
jale meghakṣṭraśabdah /

'*Deśya* means that which exists in a particular region or country, that is, well-known in countries like Mahārāṣṭra. *Deś* word should not be made use of in Sanskrit—that word which is not divisible into root and suffix and which is non-derivable like *madaha* etc. That is, words like *madaha*, *daha*, *horana*, *ghumghulama*, *kamdoṭṭa*, *ela*, *hukka*, *sayaruya*, *alamba*, *kusumāla* and *vānavāla*—which respectively mean 'fine', 'best', 'cloth', 'screen', 'tent', 'lotus', 'turmeric', 'goldsmith', 'cock', 'thief' and 'Indra' should not be used under any circumstances. Now, if it is objected that as being distinguished as *Deśya* Prakrit how does there arise the possibility of their use in Sanskrit. He replies, that "because of the convention", i.e., they should not be employed under the wrong notion of convention. For, somebody is likely to use words current only in his region, under the impression that it is understood everywhere. The words "which is not derivable" imply that, that *Deśya* word which is derivable may be sometimes used. For example, the word *chunna* for *durvā*, *bhūmi*, *pīśāca* for *tāla*, *mahānaṭa* for *Śiva*, *paraśurujā* for *vṛkṣa*, *candrāmṛta* for *samudra*, *navaṇṭa* and *megha-kṣṭra* for *jala*'.

(xvi) From Kāvya-mīmāṃsā of Rājaśekhara (900 A. D.)

*deśavīṣṭavaiśeṇa ca bhūṣṭātrayaṇam dīṣyate /*¹

'Poets resort to languages according to different regions (to which they belong)'.

(xvii) From Nāyaka-māracariu of Puṣpadanta (959-972 A. D.)

nāreṇa deśabhāṣaṇaṁ cavanti /

lakṣhaṇaṁ viśiṣṭhaṁ lakṣhaṇam / 1.1.6 //

1. Kāvya-mīmāṃsā, edited by Kedarnath, Patna, p. 124.

'Speaking all the dialects current in different parts of the country and displaying special characteristics'.

(xviii) From Deśarūpaka of Dhanañjaya (974-996 A. D.)

deśabhāṣā kriyā-veśalakṣaṇāḥ syuh pravṛttayah |

lokād evāvagamyatā yathaucityam prayojayet || 2,63 ||

yaddeśam nīcāpātram yatladdēśam tasya bhāṣitam || 2,66a ||

'The activities (of the heroes etc.) should be characterised by the particular regional dialect, moods or action and dress. Knowing these from the world at large one should employ these according to propriety'.

(xix) From Mānasollāsa of Someśvara (1229 A. D.)

anekadeśabhāṣābhīḥ svarāḥ pādaiś ca te trakāḥ (nnakāḥ) |

triko bahutalaś ca vicitraḥ parikṛtitaḥ ||

[Chapter 16, stz. 339, III volume]

'Citraka was sung or described with many local dialects, notes, *padas*, metres and musical measures'

(xx) From Nāṭyadarpaṇa of Rāmacandra and Guṇacandra with their own commentary. (1143-1175 A. D.)

atyanta-nīca-bhūtādau pi (par)śāci māgadhi ca vāk |

śauraseni tu nīcasya deśoddeśe svadeśagīt || 194 ||

'The very low characters and demons etc. speak Pāśāci and the low characters speak Māgadhi and Śāurseni, in each and every country there is respective local dialect'.

Commentary on Nāṭyadarpaṇa Stz 194.

*deśasya kuru-māgadhadē uddeśāḥ lasmin satī svadeśasambandhinī
bhāṣā nibandhanīyati ||*

'The countries like Kuru, Māgadha etc. are in view when the dialect of those countries should be employed. Of what use is it for others ?

tyam ca deśagīt ca prāyo'pabhramāse nipa[ta]nti || 1

'This local dialect mostly comes under Apabhramāśa'

(xxi) From Jñāneśvari (circa 1290 A. D.)

yā lāgi āmhā prākṛtā | deśikārē bāndhō gītā |

mhananē hē anucitā kārana navhe || Chapter 18, stz. 1699 ||

'Therefore, to say that we are rendering Gītā in a local dialect (i. e. Marāṭhi) would not be the cause of impropriety for us who are ordinary people (who are not much conversant with Sanskrit)'.

(xxii) From Kīrtīlātā of Vidyāpati (1360-1447 A. D.)

sakkaavānī bahua na bhāvatī pāua rasa ko mamna na pāvatī |

desilavaanā saba jana mīṭhā tai taisana jampao avahatīhā || 1. 13 ||

'Many people don't like Sanskrit (because it is difficult), nobody appreciates the sentiment or inner meaning of Prakrit. The *Deśi* expressions are palatable to all people, therefore I am composing in Avahatṭa (which is also a local spoken dialect)'.

(2) *Passages in which Deśi means a type of Prakrit*

(i) From Nāṭyaśāstra of Bharata (400-750 A. D.)

*etad eva vīparyastam saṁskṛtaguṇavarjitaṁ |
vijñeyam prakṛtam jñāhyam nāṭyavasthāntarātmakam || 17.2 ||*

'The former (literally this) (when) changed and devoid of the quality of polish, is called the Prakritic Recitation, and it is of various types due to different conditions'.

*trividham tac ca vijñeyam nāṭyaprayoge samāsataḥ |
samānaśabdān vibhīṣaṣṭam deśigatam athāpi ca || 17.3 ||*

'In connection with the dramatic representation, it (the Prakrit Recitation) is of three kinds, viz., that with the same words (as in Sanskrit), that with corrupt words and that with words of indigenous origin'

It appears that the later Prakrit grammarians called the above three classes of words *Tatsama*, *Tadbhava* and *Deśi* respectively.

*ata ūrdhvaṁ pravakṣyāmi deśabhāṣā-īkalpanam |
bhāṣā caturvidhā jñeyā dukarūpe prayogataḥ || 17.26 ||*

'I shall discuss hereafter the classification of regional languages. The languages to be used in drama are of four types'

*mlecchāśabjapacāri ca bhāratam varṣam āśritaḥ |
atha yonyantarībhāṣā grāmyānāvapaśūdbhavaḥ || 17.30 ||*

'The common language prescribed for use (on the stage) has various forms. It contains (many) words of Barbarian origin and is spoken in Bhāratavarṣa (only). The language of other animals have their origin in animals domestic or wild'.

*athavā cchandutaḥ kāryā deśabhāṣā prayoktrbhiḥ |
nāṭyadeśasamuttham hi kāvyaṁ bhavati nāṭके || 17.48 ||*

'The producer of plays may however at their option use local dialects; for plays may be written in different regions (for local production)'.

The seven languages and several dialects are mentioned in the following verses.

*māgadhyavantīyā prācyā śaurasenyardhamāgadhi |
bāhlikā dākṣiṇīyā ca sapta bhāṣāḥ prakṛtīḥ || 17.49 ||*

'The seven major languages are as follows: Māgadhi, Avanti, Prācyā, Śauraseni, Ardhamāgadhi, Bāhlikā, Dākṣiṇīyā'.

śakārahīva-candala-labara-dramitāndhrajāh |

hina vanecarāṇāh ca vibhāṣā nāṭake smṛtā || 17.50 ||

'In the dramatic composition there are, besides many less important dialects, such as the speeches of the Śākāras, Ābhīras, Candālas, Śābaras, Oḍras and the lowly speech of the foresters'

In Stanzas 54 to 58 dialects of various types are described. 'Śākāri should be assigned to the Śākāra and Śākas and other groups of the same nature, and Cāndālī to the Pulkasas and the like. To char-coal makers, hunters and those who earn their livelihood by collecting wood and leaves should be assigned Śābarī as well as the speech of forest-dwellers. Ābhīrī or Śābarī has been prescribed for those who live in places where animals like elephants, horses etc. are kept, and Drāvidī for forest-dwellers and the like. Oḍrī is to be assigned to diggers of subterranean passages, prison-warders, grooms for horses and Heroes and others like them while in difficulty are also to use Māgadhī for self-protection'.

Stanzas 59 to 63 describe the distinguishing features of various local dialects.

'The regions that lie between the Ganges and the sea, abound in people speaking a language rich in -*ṣ-*, the people residing in the regions that lie between the Vindhya and the sea speak a language rich in -*na-*. People of Surāstra and Avanti speak a language abounding in -*ca-*, people living in the Himalayas, Sindu and Sauvira speak a language abounding in -*u-* and the people who live on the bank of the Carmanvatī river around the Arvuda mountain speak a language abounding in -*o-*,¹

(ii) From Kāvyaadarśa of Dandin (600-680 A. D.)

tadetat vānmayāh bhūyāh saṁskṛtāh prākṛtāh yathā |

apabhramśāh ca mīram cety āhur āryāḥ caturvidham || 1.32 ||

'All this literature, from another point of view, the authorities declare as being four-fold: Sanskrit, Prakrit, Apabhramśa and Mixed'.

saṁskṛtām nāma dātvā vāg anvākhyātā maharṣibhiḥ |

tadbhāṣas tatsamo deśītyaṇekāh prākṛtakramāḥ || 1.33 ||

'Great sages have defined Sanskrit as divine speech. There are many varieties in Prakrit such as 'derived from it (Sanskrit)', 'similar to it' and *Deśī* (a type of Prakrit peculiar to the region)'.

(iii) From Līlāvati of Koṭhala (800 A. D.)

emeva muddha-jyau-manohara pāyayāḥ bhāṣāḥ |

paviraladesulakṣham kahasu kham divva-mānusiyaṁ || 41 ||

1. See Nāṭyaśāstra ascribed to Bharata, English translation, Ghosh, M., Calcutta, 1950, pp. 323-334.

'Tell me a divine-human story pleasing to young ladies in Prakrit language marked very sparsely with *Deśi* words'.

The author is requested by his beloved to make just a scanty use of the popular and local speech-elements, i. e. *deśi* or *deśya* words.

(iv) From Paumacariu of Svayambhū (850-900 A. D.)

vaddhamāna-muha-kuhara-viniggaya-rāmakahā-nai eha kamāgaya // 1.2.1 //
akkharavāsa jaloha-manohara su-alamkāra-chanda-macchohara // 1.2.2 //
dīha-samāsa-pavāhavamkiya sakkaya-pāyaya-pulinālamkiya // 1.2.3 //
desibhāsā-ubhaya-tadujjala ka vi dukkara-ghana-sadda-sūzaya // 1.2.4 //

'The story of Rāma is river originated from the mountain-cavity in the form of the mouth of Vardhamāna, a beautiful mass of water in the form of a multitude of letters, with fish and other aquatic animals in the form of beautiful figures and metres; marked with a flow in the form of long compounds, decorated with sand-banks in the form of Sanskrit and Prakrit and beautiful with two shores in the form of *Deśi* dialect having here and there hard rocks in the form of ponderous words'.

(v) From Mahāpurāṇa of Puspadanta (965 A. D.)

(a) *naū haū homi viyakhaṇu ṇa munami lakkhaṇu chandu desi ṇa viyānam* // 1.8.9 //

'I am not learned, I do not know grammar, metre and the *Deśi*.'

(b) *nau muṇami . . . nau desi lesu* / 81.2.1 /

'I don't know.....elementary knowledge of *Deśi* words or lexicons'.

(vi) From Pāṇanāhacariu of Padmadeva (1000 A. D.)¹

(In the beginning of the work)

vāyaraṇu desi-saddatha-gāḍha chaṇḍalāṅkāravīsāla podha /
sasamaya-parasamaya-viyārasahiya avasaddavāya dūrena rahiya //
jai evamāi-bahulakkhaṇeṣi iha viraya kavva viyakhaṇeṣi /
tā iyarakāṭyanasamkiheṣi payaduvau kim appau ṇa teṣi //

'Because other learned poets have composed poems with characteristics like grammar, *Deśi* words full of meaning and lofty with abundant figures and metres and capable of reflection about one's own faith and heretical faiths and scrupulously avoiding solecisms, should no one express oneself being scared by such poets ?'

(vii) From Sarasvatī-kantābharaṇa of Bhoja (1030-1050 A. D.)

taddeśyam iti nirdiṣṭam yad avyutpattimatpadam / 1.14a //
yathā—
gallau tāvanyattallau te ladahau madahau bhujau /
netre vosatṭa-kamdoṭṭa-moṭṭāyila-sakhe-sakhi // 1.15 //

1. As quoted by Jam in the Introduction to Pāṇanāhacariu, p. 44.

'That vocable which is non-derivable is cited as *deśya*, as—*gallau* etc.

Commentary of Ratneśvara on Sarasvatī-kanthābharāṇa (1 14a)

atra gallatallādayah śabdā avyutpattimanto deśyā dṛṣyante ||
taddeśyam itī | avyutpattimat prakṛti-pratyayavibhāgaśūnyam lokamātra-
prayuktam padam anudeyam bhavati | tad dvivṛdham—abhāgaṁ
bhāgavaceti | adyam deśyam, dvitīyam grāmyam itī vibhāgaḥ | vyutpan-
nānām anyādṛṣṭiḥ hāyā deśyānām ca na tādṛśīti deśyavedyapadasamabhirvā-
hāre prāyena cchāyāvirūpyam bandhasya bhavati | sahrī'ayahṛdayasākṣi-
kam doṣabīyam | tallamalpasareḥ, ladaham manoharam, madaham
kṛṣam, vosatṭam vikasitam, kamdoṣṭam niloṣṭalam, moṭṭayitam vilāsaḥ |

'Here, the words *galla*, *talla* etc. which are non-derivable appear to be *deśya*'.

'That vocable which is non-derivable and non-divisible into root and suffix and is used only among the people are to be avoided. It is of two kinds—that which is not divisible into parts and that which is divisible into parts. The first one is *deśya* and the second is *grāmya*. Those which are derivable have a stylistic look which is different from that of *Deśi*, consequently by the employment of the *deśya* type of words the literary composition comes to possess mostly discordant styles and this proves to be the source of flaw for the man of discerning literary taste'.

'*Tallam*' is 'a small tank', '*ladaham*' means 'beautiful', '*madaham*' is 'slender', '*vosatṭam*' is 'full-blown', '*kamdoṣṭam*' means 'a blue lotus', '*moṭṭayitam*' means 'sport'.

(vii) From Vāgbhaṭānukāra of Vāgbhata (1123-1156)

athā bhāṣācatuṣṭayam spṛṣṭayati—

samskṛtam svargenām bhāsū śabdaśāstreṣu niścitā |

prakṛtam tajjatatulyadeśyādīkanī anekadhā || 2.2 ||

'Now, a four-fold classification on the basis of language is explained: In the science of words, Sanskrit is the language of divine beings Prakrit is manifold like *tajja* 'originated from Sanskrit', *tattulya* 'similar to Sanskrit' and *deśya*, 'a type peculiar to the region etc.'

Commentary of Simhadevagani on Vāgbhaṭānukāra (2 2b)

prakṛteḥ samskṛtād ūgatām prakṛtam anekadhā anekaprakāraḥ bhavati |

tajjam ca tattulyam ca deśyam ca tajjatatulyadeśyām tāṁ ādau yasya
tattīathā |

'Prakrit is that which is derived from Prakṛti, 'base' i. e. Sanskrit; it is manifold like *tajja*, *tattulyam* and *deśya*';

deśe bhavaṁ deśyam | yathā—

sattāṭṭasamjoṇa karapasaro jāva ajja vi na hoti |

paḍiḥatthabimbagaḥavaivaṇṇe tā vāja uyjāṇam ||

'Desya is that which comes from region'.

*atra satīārisamjōanaśabdo deśyaś candrārthe, tasya kīranaprasaro yāvat
adyāpi na bhavati | padīhattha-śabdo'pi deśyaḥ sampūrṇārthah |
gahavaśabdo'pi deśyaḥ candrārthah | tato he sampūrṇamandala-
candravādane, tāvat tvam udyānain vrajati |*¹

'Here, the word *satīārisamjōana* is *deśya* in the sense of 'moon,' 'the spreading of the moon's rays does not occur even now'. '*Padīhattha*' is also a *deśī* word in the sense of 'full', the word *gahavaś* is also a *deśya* in the sense of 'noon'. Then 'oh lady with a face like the full-moon, you go to the garden'.

(ix) From *Vaijālagga* of Jayavallabha (13th Century)

*deśyasaddapaloṭṭaṁ mahurakkharachāṁdasamthiyam lalyaṁ |
phulav.yadapāyalattham pāṭakavvum padhcyavvaṁ || 28 ||*

'The Prakrit poetry in which *deśī* words are scattered about here and there, which is composed in beautiful letters and metres where the meaning is sometimes lucid and sometimes involved should be recited'.

(x) From *Taraṅgilolā* of Gaṇi Nemiçandra (13th cent.)¹

*pālittaena rayā vitharao laha ya desvayanehim |
nāmena tarāṅgavai kaḥā vicitā ya vuḷā ya ||
katthai kulayā manōramā annatha guḷajuyalāi |
annattha chakkalāi duppariallāi iyarānam ||
na yā sā koḷ sunei no puna pucchei neva ya kahei |
vusūṇa-navara jogā, iyarajano, tē kim kunau ||
to uvve(ya) janam gāḥā pālittaena rayāo |
deśyapayāi mottum sanṅkhattayari kayā eṣā ||
iyarāna hyiṭṭhāe mā hohi savvahā vi voccheo |
evam vicinttiṇa khāmeṇaṁ tayaṁ sūri ||*²

'*Taraṅgavatīkathā* composed by Pādalipta is elaborate, extensive and of a striking character. It abounds in *Deśī* expressions. There are many charming *Kulakas*, *Tugalakas* involved and *Ṣaṭkalas* which are generally unintelligible to the average reader. Therefore, nobody recites it, none listens to it and even inquires about it. It is worthy of learned persons. Of what use is it for others. I am therefore preparing this summary leaving out Pādalipta's own *deśī* expressions for the benefit of the common masses. There is an additional purpose in this undertaking, viz., the prevention of Pādalipta's work from falling into oblivion. Keeping this in view may the Sūri pardon me'.

1. Vāgbhaṭāṅkārā, Kāvya-mālā edition, p 17.

2. For the discussion of the date see History of Indian Literature, vol. II, Winternitz M., p. 522.

3. As quoted by Muni Jinavijayaji in his article on "Kūvalayamālā" in Vasanta Rajata Mahotsava Grantha, 1927, pp. 283-284.

- (xi) From
- Prākṛtśabdānuśāsana*
- of Trivikrama (1236-1300 A. D.)

prākṛtaṁ tatsamaṁ deśyaṁ tadbhavaṁ cety adastridhā | Introductory 6a)

‘Prakṛit is three-fold tatsama, deśya and tadbhava’.

- (xii) From
- Ṣaḍbhāṣācandrikā*
- of Lakṣmidhara (1541-1565 A. D.)

*trividhā prākṛti bhāṣā bhaved deśya ca tatsamā |**tadbhava ca bhaved deśya tatra lakṣanamantarā ||**Introductory verse 46.*‘Prakṛit language is threefold, *deśya*, *tatsama* and *tadbhava* here *deśya* has different characteristics’.

- (xiii) From the Commentary of Rāmāṇa on
- Prākṛita Prakāśa*
- of Vararuci (1707-1775 A. D.)
- ¹

*tadbhavaṁ tatsamaṁ deśyaṁ iti trayāḥ prakārah prākṛteṣu |**Commentary on Sūtra 8. 23*‘In Prakṛits there are three types, namely, ‘originated from Sanskrit’, ‘similar to Sanskrit’ and ‘*Deśya*’.

- (3)
- Passages in which Deśi is equivalent to Apabhraṁśa.*

- (i) From
- Kavikaṇṭhābharaṇa*
- of Kṣemendra (middle of 11th cent. A. D.)

gīteṣu gāhāv aṭha deśabhāṣā-kāvyeṣu ²[1st *Samdhā*]‘In songs, Prakṛit poems and similarly in poems in the *Deśya* language’.‘The first man who identified *deśabhāṣā* with *Apabhraṁśa* seemed to have been Kṣemendra. He recommends for the training of a poet in the 1st *Samdhā* of his *Kavikaṇṭhābharaṇa* among other things also,By *Deśabhāṣā-kāvyeṣu* must be signified the *Apabhraṁśa* poems—the third branch of Indian literature from which a young poet could receive inspiration’.³

- (ii) From
- Kathāsaritsāgara*
- of Somadeva (1062-1082 A. D.)

*saṁskṛtaṁ prākṛtaṁ taddeśabhāṣā ca sarvadā |**bhāṣātrayaṁ idam tyaktam yanmanuṣyeṣu sambhavat || 16.48 ||*‘(If the king is taught grammar in six months), I give up for ever the three languages which it is possible for man to use, namely, Sanskrit, Prakṛit and *Deśi*.’In *Kathāsaritsāgara*, Guṇāḍhya swears not to speak any of the three languages if Śarvavarman could impart lessons of grammar to *Sātavāhana* in six months instead of the usual period of twelve years.¹ *Prākṛitaprakāśa* of Vararuci, ed Kunhan Raja, Adyar Library Series no. 54, 1946, p. 93² As quoted by Jacobi in Introduction to Bh., J. O. I, vol V, no. 1, p. 32.³ See Jacobi, Introduction to Bh., J. O. I, vol V, no. 1, p. 32.

According to Somadeva three languages are Sanskrit, Prakrit and Deśabhāṣā.¹

(iii) From Vāgbhaṭāṅkāra of Vāgbhaṭa (1123-1156 A. D.)

Apabhramśas tū yacchuddham tattaddēśeṣu bhāṣitam || 2.3. ||

'Apabhramśa is that which is purely (i.e. not mixed with any other language) spoken in the individual lands.'

Commentary of Siṃhadevagani on Vāgbhaṭāṅkāra 2.3a)

*yatteṣu teṣu karnāṭapañcālādeṣu śuddham aparabhāṣābhīr amīṣitam
bhāṣitam so'apabhramśo bhavatyū arthah !*

'That which is spoken in countries like Karṇāṭa, Pāñcāla etc purely, unmixed by other languages is Apabhramśa'.

From these passages it is clear that the term 'Deśī', 'Deśya' etc. had partly different connotation. Hence all occurrences and usages of *Deśya* cannot be taken to have one unique meaning. The connotation of the terms 'Deśī' etc. as a particular type of Prakrit, later on, when the *deśī* glossaries and lexicons started, acquired a specialised connotation, namely, a collection of words, elements of literary vocabulary, which was not easily and obviously derivable from standard Sanskrit usage as understood at that time. Peculiar regional words which penetrated Prakrit and Apabhramśa literature were particularised traditionally and they acquired a literary convention.

The interpretations of the terms *deśī* etc. according to modern scholars are as follows:

- (1) MW.—*Deśī* (*Bhāṣā*) = 'the vulgar dialect of a country (opposed to Sk.), provincialism' (MBh.)
Deśaja = 'country born'.
- (2) Apte—*Deśī* = 'the dialect of a country, one of the varieties of Pk. dialects.'
- (3) Vācaspatya—*Deśībhāṣā* = *deśa-pracalitā bhāṣā*.
- (4) PSM.—*Deśī* = "*bhāṣāviśeṣa, alyantaprācīn prakṛit bhāṣā kā ek bhed.*"
- (5) Jaināgamasādhāsāgṛaha Ratancandraji—*Deśībhāṣā* = "*alyanta prācīna prakṛit bhāṣā kā ek bhed.*"
- (6) Kittel—*Deśī* = 'the language or dialect of a country.'
Deśy = *deśīya* = 'local, provincial, native.'
Deśīya-pada = 'a word belonging to a native dialect or language.'
deśīya = 'a provincial or dialectal term'

1. See Jacobi, Introduction to Bh., J. O. I., vol. V, no. 1, p. 33, Jain, H., Ap. Bhāṣā aur Sāhitya, Nāgarī Pracīnī Patrikā, year 50, vol. 3-4, p. 105,

These meanings of the terms *Deśi* etc. fall under what we have already suggested.

The word *Deśi* was possibly got through back formation from *deśi*- and was adopted by the grammarians and others as a technical term. In Sk. we have the word *deśa* (region) from which an Adjective *deśya* or *deśya* can be formed. Corresponding to the Sk. expression *deśyabhāṣā*, we would have in Pk. *deśabhāṣā* and *deś* would be a shortened form for the expression *deśabhāṣā*.

As we have already seen *Drīya* words had gradually come to be recognised as an essential and important element in Pk. and Ap. literary vocabulary. As a result lexicographers became active and from time to time numerous *deśi* lexicons were compiled. A survey of their views and activities would be instructive for clarifying the meaning and scope of *deśi*.

Deśi Lexicographers Before Hemacandra Let us examine from the observations and performance of ancient lexicographers what was the conception of *deśi*. And here the greatest contribution to the elucidation of the problem has been made by Hemacandra, whose work comes as a climax to the whole series of the efforts of *deśi* lexicographers. But prior that we may gather whatever is known about the activity in the field of *deśi* preceding Hemacandra. Though no collection of *deśis* before Hemacandra is now available to us except the *Pañalacchināmamālā* of Dhanapāla (which anyway offers a mixed fare of *Tadbhavas* and *Deśis*), Hemacandra has mentioned or cited several *deśi* works or *deśikaras* that preceded him. By Hemacandra's time *deśi* was of long standing use.

Hemacandra mentions or cites as authority the following lexicons or lexicographers in his *Deśināmamālā* :

- (1) *Abhimānasūtrina* (I, 144, VI, 93 etc.)
- (2) *Aśantisundarī* (I, 81, I, 157)
- (3) *Devatājā* (VI, 58, V, 72)
- (4) *Dhanapāla* (I, 141, III, 22 etc.) This Dhanapāla appears to be different from Dhanapāla, the author of *Pañalacchināmamālā* as none of the references given in the *Deśināmamālā* are traced to that work.¹
- (5) *Drona* (I 18, I, 50 etc.)
- (6) *Gopāla* (I, 25, I, 31 etc.)
- (7) *Rāhulaka* (IV, 4)
- (8) *Śamba* (II, 48)
- (9) *Śīlāṅka* (II, 20; VI, 96 ect.)
- (10) *Śātavāhana* (III, 41, V, 11 etc.)
- (11) *Pādaliptācārya* (I, 2).

¹ See Vaidya, P. L., 'Observations on Hemacandra's D., A. B. O. R. I., Vol. III, p. 65.

Hemacandra refers to Pāḍalīpta¹ as an authority on *deśī*, who had written a *Deśīśāstra* and quotes often from the rest of the above-mentioned authors. The works of the above mentioned authors have, however, not come down to us.

As stated above Pāṭalacchināmamālā of Dhanapāla (978 A. D) is the only pre-Hemacandra work in the field of *Deśī* that has come down to us. Dhanapāla calls his work a 'Nāmamālā' in stz. 1 and, in stz. 278, he designates it as *Deśī*. But the real *Deśī* words given by Dhanapāla are very few as compared with other *tadbhava* words given by him. He seems to have denoted by the term *Deśī* a type of Prakrit or all the words of Prakrit dialects which are the *Deśya* or vernacular languages of the time. He has given groups of synonymous expressions in his work. As Dhanapāla's work is mainly a Pāṭanāmamālā (a Pk. lexicon) and as such he has ample scope to include any number of *tadbhavas*, his work differs qualitatively from the *Deśināmamālā* of Hemacandra. Regarding Pāṭalacchināmamālā Buhler observes, "the *Deśīs* constitute only a quarter of the words of the lexicon, all others are either *śatsamas* or *tadbhavas*." (See Pischel § 35)

Now, let us examine the real character of *Deśī* from our point of view as defined by Hemacandra and presented by him.

Hemacandra's Concept of *Deśī* Two basic and most important sources of our knowledge of the *Deśī* element in Prakrit vocabulary are the *Siddhabhema śabdānuśāsana*,² a comprehensive work on Sanskrit and Prakrit grammar and the *Deśināmamālā*³ both by Hemacandra (12th Cent.). The latter work is also referred to as *Deśisaddasamgaho* (Sk. *Deśīśabdasaṅgraha*) and *Rayanāvalī* (Sk. *Ratnāvalī*) by its author.⁴ Perhaps *Deśisaddasamgaha* is descriptive while *Rayanāvalī* is meant to be the title of the work. In these

1. This Pāḍalīpta may be the same as the author of the lost Pk. *Tarangavatikathā*, who flourished round about 1st cent. A. D. This is very likely because among other things *Tarangavatikathā* is referred to by the author of its Sk. abridgement *Tarangalolā* as being full of *Deśī* words (see the citation under *Tarangalolā* above)
2. Prakrit portion of *Siddhabhema*, i. e., 8th Adhyāya has been edited several times especially by R. Pischel and P. L. Vaidya. *Siddhabhema* edited by S. P. Pandit and revised by P. L. Vaidya (Poona, 1936) has been made use of
3. The work has been several times edited
(I) *Deśināmamālā* of Hem, ed. by Pischel, Bombay, 1880,
(II) Revised edition of the same by P. V. Ramanujaswami, (Bombay Sk. series No. 28/41), Poona, 1938
(III) *Deśināmamālā* of Hem, ed. by Muralidhar Banerjee, Calcutta, 1931
(IV) *Deśisaddasamgaho* ed. by Becardas Doshi (1948, I part).
4. See *Deśināmamālā* ed. by Banerjee, Introduction, p. 34. *Deśināmamālā* ed. by Ramanujaswami Introduction pp. 90-91 and Pischel § 35.

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two works, Hemacandra has recorded all the *Deśi* material known and acceptable to him as such. In this connection he has made some observations in these two works with a view to define the scope, nature and character of *Deśi*. We will first consider all the passages of Hemacandra that have some bearing on this point.

Hemacandra at the beginning of the *Deśināmamālā* gives the definition of the term *Deśi*, and explains the scope of his work. The verses run as follows:

nisesadesuparimalapallanokūhāzūlattena |
viratjar deśisaddasamgaho vannakamasuhao || 2 ||
je lakkhanena siddhā na pasiddhā saṅkayāhānesu |
na ya gaunalakkhanāsvittisaṁbhavā te iha nibaddhā || 3 ||
desavisesapāsiddhā bhannamānā anantayā hanti |
taṁhā anāpārapayattabhasāvisesao deśi || 4 ||

2 'Being very much roused by the curiosity incited through (enjoying) the fragrance of all *Deśi* works, this collection of *Deśi* words is composed in a convenient alphabetical order.'

3. 'Those words are included here which are not explained in (my) grammar, not known from the Sanskrit lexicons, nor owe their origin to the power called *gaunī lakṣaṇā* (i.e., are not common words used in a secondary or metaphorical sense)''.

4. 'Endless are the words that are used in the various provincial dialects. Therefore, the term *Deśi* is (used here) to denote those words only which have been used since times immemorial in standard Prakrit.'

Hemacandra, firstly explains the purpose of compiling a new lexicon. Though there were several earlier *Deśikośas* current in his times, he felt that the compilers of some of these especially comparatively modern ones, were unsystematic and their works lacked proper classification. Moreover, his predecessors according to him have not properly understood the essential character of *Deśi* and hence they have confused *Deśi* and non-*Deśi*. So Hemacandra's idea was to compile a *deśikośa* that would introduce some order in the state of affairs and remove the prevalent confusion of immature new comers in the field. This is evident from his remarks in the commentary of *Deśināmamālā* at VIII. 12 which runs as follows:

adhunātanadeśīkārāṇāṁ tadvyākhyātīnāṁ ca kīyaṁtā sammohāḥ
pariganyante | kim vā paradoṣodghoṭtanena | mohāpasaranāṁtham
tū idam ūktam ity ālam bahunā ||

'How many confusions and lapses of modern *deśi*-lexicographers and their commentators shall we enumerate? But what is the use of

unfolding others' faults! It suffices to say that this is said in order to remove any possible misunderstanding'.

If we analyse these verses with a view to see what according to Hemacandra was the subject matter and the scope of his work we find that:

(1) Firstly he intends to include those words which are not hitherto explained in his grammar, Siddhahema. This means, words which are not derivable from Sanskrit by application of rules of his grammar, i.e., those which are not derivable by compounding *Prakṛti* and *Pratyaya* (root and suffix). This does not mean that he has exhaustively included all such words in the *Deśināmamālā*. There is an apparent exception relating to some *Deśi* verbal bases, as noted by Hemacandra himself in the *Deśināmamālā*.¹ He has also excluded from this *Deśi* compilation *Dhātuvādesas* or verbal substitutes and their derivatives. The reason is not that they are not *Deśis*, but because according to his plan of arrangements their proper place is in Prakrit grammar. As he says, and rightly so, this serves the purpose of economy.²

(2) Secondly, he includes words which are not known in Sanskrit lexicons. That is, words which are not current in Sanskrit dictionaries known to him, in the same form or sense. These are the words, which even though they may be derivable from Sanskrit and explained by separation into root and suffix, are recorded here as *Deśis* because they have changed their original sense. In other words, they were not found in Sanskrit lexicons in the sense which they acquired in Prakrit.

(3) One may contend that when a particular word is used not in the primary sense, but in the secondary sense such usage can be looked upon as involving a change of sense. In that case all Sanskrit words, whenever they are used in a secondary sense would become eligible to be called *Deśis*. Hence Hemacandra specifically states that the changed meaning that entitled a Sanskrit word to be classed as *Deśi* should not be such as can be easily explained through *Gaunīlakṣaṇā* or usual metaphorical mode of expression. When any such usual secondary extension of meaning fails to account for the change, the word is taken to be a *Deśi*.

(4) Fourthly, Hemacandra excludes those words which were currently used in provincial or regional dialects. His concept of *Deśi* is not totally identical with regional dialects, that is, words current in spoken dialects of the *Deśas* like Mahārāṣṭra, Vīdarbhā, Ābhira and others.³ The reason for excluding these provincial expressions of day-to-day speech is that they are innumerable. If he includes these, the number of *Deśi* words will be

1. *Deśināmamālā*, I, 37 Commentary.

2. *Deśināmamālā*, I, 3 Commentary.

3. *Deśināmamālā*, I, 57 Commentary.

infinite, and it will be impossible to record and teach all of them. In support of this statement Hemacandra quotes the following verse :

vācaspatiḥ apī matir na prabhavati divyayugasahasreṇa /

deśeṣu ye prasiddhās tān śabdān sarvataḥ samuccetum || 4 ||

Commentary on D. I. 4.

‘To collect all the words known in different regions is not possible even for the intellect of Vācaspati, the Lord of Speech even if he works for thousands of *divyayugas* (an infinite period of time).’

In his grammar, at II, 174 Hemacandra mentions the Bhāsās current in Prakrit, i.e., the vocables which were used in Mahārāṣṭra, Vīdarbha and Ābhira (*mahārāṣṭravīdarbhādī*) and says that one can acquire a knowledge of these words from the people themselves.

5. Lastly, Hemacandra defines the source and the area of the currency of his *deśī* words. He says that these are the words used in standard Prakrit literature from times immemorial. That is, words found in standard literary works composed by well-known poets and authors. These words having a sound literary tradition at their back are to be considered as standard.

So Hemacandra prepared a list of those words found in well-known Prakrit and Apabhramśa works known to him, and which cannot be traced back or derived from Sanskrit by applying rules of grammar. The purpose of compiling such a lexicon was obviously to aid the budding poets and aspiring authors who wanted to write Apabhramśa and Prakrit works, in acquiring the necessary literary vocabulary. The *Deśināmamālā* which was intended to be an up-to-date thesaurus of literary lexicography of non-*tatsama* and non-*tadbhava* Pk. words supplied the needs of Pk. readers and writers in the same manner as *Amarakośa* did for the Sanskrit ones.

This is what Hemacandra had to say about his work. Now, let us consider whether Hemacandra's performance is consistent with his scope and definition of *Deśī* given by him. The question has been previously examined by several scholars.

Views of modern scholars about Hemacandra's *Deśināmamālā*. Many modern scholars have accused Hemacandra of including many *Tadbhava* words in the *Deśināmamālā* through ignorance. Buhler says that Hemacandra in spite of his rare knowledge of Sanskrit and Prakrit, his large library and numerous assistants has mistaken *Tadbhavas* and *Tatsamas* for *Deśī* forms.¹ Pischel says that like Dhanapāla, Hemacandra also includes *tatsamas* and *tadbhavas* under *Deśī*, but in proportion to the volume of

1. *Pāliacchinnāmamālā* (Gottingen, 1878) Introduction, pp. 12-13

the work, their number is very small, and for a knowledge of Pk. it is extra-ordinarily essential.¹ Gune also charges Hemacandra with having put down certain Sk. words as Deśis. He accuses Hemacandra that the latter has omitted to mention real Deśis². Vaidya says that a majority of these words are traceable to Sk. Vaidya also says that modern philology has made considerable advance in recent years to find fault with Hemacandra's definition of the term *Deśi*, but we owe to Hemacandra a deep debt of gratitude to have preserved for us a tremendously exhaustive list of such words and their senses³. Chatterji says that the *Deśināmamālā* of Hemacandra has scores of '*Tadbhava deśi*' words.⁴ Upadhye says that Hemacandra has not abided by his definition of *Deśi* words⁵. Ramanujaswami also criticises Hemacandra saying that he consciously or unconsciously violates the principles laid down by himself.⁶

Muralydhara Banerjee in his Introduction to *Deśināmamālā* tries to defend Hemacandra against the strictures saying that by and large, Hemacandra follows his definition of *Deśi* and that sometimes he departs from that definition out of regard to the practice of his predecessors, and whenever he does this he gives his reason for the departure.⁷ This defence has been accepted by Rasiklal Parikh in his Introduction to Hemacandra's *Kāvyañūṣaṇa* volume II (p. 297) and M. C. Modi in his *Hemasamikṣā* (pp. 144-146). But Manilal Patel does not find it acceptable. According to Patel Hemacandra tried to introduce some order in the conflicting definitions of *Deśi* prevalent before him and he excluded *tatsama* and '*tadbhava*' from his *Deśi* collection only in theory. But Patel also feels that there must be some reason behind Hemacandra's transgression.⁸

Accordingly, it becomes necessary for us to consider the controversial issue afresh. In a way, it is hardly useful to accuse or justify Hemacandra for his compilation. We must be thankful to him for whatever invaluable Middle Indo-Aryan linguistic material he has preserved for us in quite an authentic and scientific manner.

Description and scope of Hemacandra's *Deśināmamālā*: The whole material collected by Hemacandra amounts to about 4,000 words (3,978 according to Banerjee).⁹

1. See Puchel § 36
2. Introduction to Comparative Philology, p. 221; Bh. (G. O. S.), Introduction, pp. 65-66.
3. "Observations on Hemacandra's *Deśināmamālā*," *ABORI*, 8, pp. 63-71, Trivikrama's Pk. Grammar, Vaidya, P. L., Intro, p. xxxvii.
4. Chatterji, 'Origin and Development of Bengali Language', p. 191.
5. "Kanarese words in Deśi Lexicons," *ABORI* 12 pp. 274-284.
6. *Deśināmamālā* of Hem. Ramanujaswami, P. V., Poona, 1938, Introduction-p. 5.
7. *Deśināmamālā*, Banerjee, M., Introduction, pp. 35-36.
8. Śrī Haimasārasvatasatya, pp. 319-328.
9. *Deśināmamālā*, ed. by Banerjee, Introduction, p. XXXVIII.

The words in the Deśināmamālā are arranged into eight *Vargaś* according to the initial letter of the words. They contain in order, words beginning with the vowels, the gutturals, the palatals, the cerebrals, the dentals, the labials, the semivowels and the spirants. In each section words with one meaning are given first and then the homonyms. In each again, the words are arranged according to the number of syllables contained in them in the order of disyllabic, trisyllabic, tetrasyllabic and so forth. At the end of words of a certain number of syllables are added the Dhātuvādeśas or the verbal substitutes which contain the same number of syllables. As Hemacandra does not consider them as real deśi-words, he does not include them in the verses which form the body of the work but adds them in the commentary along with particles and other words taught in his grammar.¹

The text of Deśināmamālā is written in Pk. *Gāthāś* containing the Deśi words with Pk. equivalents. Sometimes these Pk. equivalents are given in other Deśi words. The commentary explains each Deśi word in Sanskrit, and contains also frequently discussions on doubtful forms and meanings. Gāthāś are composed by Hemacandra to illustrate the usages of Deśis explained.

Hemacandra has inaugurated a new era in Pk. lexicography and the experiment made by him was really a success.² He has excluded a large number of *tadbhavaś* and *tatsamaś* from his lexicon. In the earlier Deśikośaś both *Dhātuvādeśaś* and *Deśiśabdāś* were mingled together. Hemacandra separated them and dealt with *Dhātuvādeśaś* in the IV *Pada Sūtraś* 1-259 of his Prakrit Grammar, and the Deśi words in his Deśināmamālā. He arranges the *vādeśaś* according to the initial letter of the Sk. root, e.g., *kath-, gam-,* etc.

In this connection we may note that Hemacandra held that the so-called *Dhātuvādeśaś* were in reality roots drawn from the stock of Deśi vocables and that they were shown technically substitutes for Sanskrit roots with the simple object that they could, that way, be used to form verbal derivatives with the help of suffixes (Compare H. II. 174).

He also deals with the *nipātaś* or deśi words under one *Sūtra* namely H. II. 174.

Of the two available Deśikośaś, that of Hemacandra is undoubtedly more valuable for a knowledge of deśi material. As stated before Dhanapāla's kośa is of very little use as he mixes deśi words with hoards of *tatsama* and *tadbhava* words. Hemacandra's work eliminates the other two classes of words to a great extent and gives a large number

1. Deśināmamālā, ed. by Ramanujaswami, Introduction, p. 6.

2. Deśināmamālā, Ramanujaswami, P. V. Introduction, p. 6.

of *deśi* words. Hemacandra in his work has taken the trouble of fixing the proper meaning of words by reference to the works of others, and pointing out the mistakes occurring therein,¹ whereas the previous lexicographers assigned to the words meanings which they thought proper not always caring to refer to the others, and thus sometimes each differed from the other.² In the same way Hemacandra by his vast knowledge of Pk. literature, fixes the forms and meanings of many words which have been wrongly quoted by other lexicographers.³ He thus fulfils the object with which he wrote his *deśīkośa*, namely, "*mohāpasatanam*." In every case of difference of opinion, he takes care to point out the forms or meanings of words favoured by other authors.

Buhler was the first scholar to notice the importance of *Deśnāmamālā* as the *Deśnāmamālā* was discovered by him. He has given the first notice of it in the Indian Antiquary vol. II. pp. 17-21. He expresses the following view about Hemacandra's *Deśnāmamālā*, "More than once the example of his predecessors has moved the author to admit verbal derivatives which ought not to have been included. He discusses every one of these cases in the commentary, and tries to excuse his departure from his general rule. In this respect, as well as by the careful examination of the evidence regarding doubtful words, he shows his scholarly taste and raises himself far above the common book-makers."⁴

Many a times Hemacandra quotes words which the earlier authorities have considered as *deśi*. But he tries to derive them from Sk.⁵ At times, when he includes some *tadbhava* words, he himself says that it is possible to derive from Sk. some of the words considered by him as *Deśi*. He says that he has included them because they are not quite well known in Sk. or in order to enlighten people who are adept in Pk. but who do not know Sk. properly. Lastly, as Pischel remarks, the merit of the work lies in its alphabetical arrangement. (Pischel § 36).

Hemacandra's work in the field of *Deśi* is so exhaustive that it superseded most of the earlier *Deśi* collections, while most of the later works in this field have drawn largely upon Hemacandra's vocabulary. Among these we may mention the following: 1. *Prākṛta Śabdānuśāsana* of Trivikrama (1236-1300 A. D.). 2. *Prākṛta-rūpāvatāra* of Simbarāja (1300-1400 A. D.) and 3. *Sadbhāṣācandrikā* of Lakṣmīdhara (1541-1565 A. D.).

1. See e. g. D. VI, 97, D. VIII and D. VIII, 17

2. See *Deśnāmamālā*, Ramanujaswami, P. V. Introduction, p. 4

3. Cf. e. g. D. I, 41 and D. I, 26.

4. See *Indian Antiquary* vol. II, p. 19.

5. Cf. e. g. D. I, 37.

Trivikrama's Prakṛiḥ Grammar: For all practical purposes, the volume of Trivikrama's grammar is the same as that of Hemacandra. He has compressed the subject matter of the two works, viz., *Deśināmamālā* and *Siddhahema* of Hemacandra into one. Hemacandra's work has greater clarity than Trivikrama's. Trivikrama's *Sūtrapāṭha* contains 1036 *sūtras* divided into twelve *pādas* and three *adhyāyas*, as against 1119 in four *pādas* of the eighth *adhyāya* of Hemacandra's *Siddhahema*. The subject-matter covered by both is almost the same. Trivikrama has newly added a few *sūtras*, of which 17 relate to new technical terms used by Trivikrama, four *sūtras* relate to the groups of *Deśi* words for which Hemacandra has only one *sūtra* in his grammar, and an entire work, the *Deśināmamālā* and the remaining *sūtras* add a few new words not treated by Hemacandra.¹ Trivikrama's work contains about 1600 *Deśi* words. His special contributions are the topics 1, 3, 106; 1, 4, 121; 2, 1, 30; 3, 1, 132 and 3, 4, 72, in which he has collected together the words that cannot be regulated according to the rules of grammar, and in a great measure, belong to the category of *Deśi*, thus for instance in 3, 4, 72 they are expressly designated *deśyaḥ*.²

Trivikrama has classified the *deśi* words into six groups. But he does not seem to follow any definite principle in giving *Dhātuvādeśas*; he has split them up into 2, 4, and 3, and also in 3, 4. Among the list of *deśi* words, we find a few which are not traceable to *Deśināmamālā*. Such words may be treated as Trivikrama's contribution. He might have added them anew from contemporary sources or sources later than Hemacandra.³

The other two works, namely *Prākṛtarūpavatāra* and *Sadbhāṣācandrikā* are meagre and less authentic compared to Hemacandra's and Trivikrama's grammar. Moreover they are mainly based on Trivikrama's grammar.

Views of Modern Scholars on the Origin, Nature and Character of *Deśi* and Their Contribution in this Field: Now, let us examine the modern efforts at studying the *deśya* material. A great controversy has raged among the modern scholars as regards the exact significance, origin, character and source of *deśi*. Some scholars have studied these points and expressed their view regarding *deśi* at times basing their investigation on ancient authorities. Some scholars have done lexical work like collection of *deśi* words and their interpretations, compilation of Pk. dictionaries, editing of Pk. and Ap. texts and similar studies and there, this has occasioned expression of their views on the problem of *deśi*.

1. See Pk. Grammar of Trivikrama, Vaidya, P. L., Intro, p. XXVXI.

2. See Pachel § 38.

3. See Pk. Grammar of Trivikrama, Vaidya, P. L., Intro, p. XXIX.

Among the modern scholars who have attempted to study *desya* material or have done some work in this field the following may be mentioned: Beames, Hoernle, Bhandarkar, Grierson, Buhler, Pischel, Jacobi, Gune, Keith, Chatterji, P. L. Vaidya, Hiralal Jain, Hargovind Das Sheth, A. N. Upadhye, M. Banerjee, Ramanujaswami, Alsdorf, Bloomfield, Amrita Row, Tagare, Bhayani, Ghatge, Manilal Patel, Doshi, Gandhi, Modi, Helen Johnson, Katre and others.

Beames in his 'Comparative Grammar of the Modern Aryan Languages of India' gives the following account of *Desajas*. "*Desajas* are those words which cannot be derived from any Sk. word and are therefore considered to have been borrowed from the aborigines of the country or invented by the Aryans in post-Sanskritic times'.¹

A F. R. Hoernle gives the following views on *Desya*: "... . Native grammarians add the *desya* as a third division to the '*tatsama*' and '*tadbhava*.' The term *Desya* means literally 'belonging to the country i. e. provincial or perhaps aboriginal'. They designate by this name all those words which they are unable to derive satisfactorily to themselves from some Sk word and therefore consider to have had their origin in the country"²

R G. Bhandarkar defines *desya* as follows: "*Desyas* are such as cannot be derived from Sanskrit and must be referred to another source,"³

He says that a great many words set down as *Desyas*, on close examination will be found to be *Tadbhavas*. He, however, admits the existence of a *Desi* element in the Prakrits and the vernaculars and says that these words must have penetrated into the dialects from the languages of the aborigines whom the Aryans conquered.⁴

He has traced a number of *Desi* words to modern vernaculars like Marathi. He has tried to trace some more words to Sk and says that these *Tadbhavas* differ from ordinary *Tadbhavas* in having undergone great corruption.⁵

George Grierson in "The Linguistic Survey of India" gives the following views on *Desya* words "Another class of words is also to be mentioned, the

1. See 'Comparative Grammar of Modern Aryan Languages', vol I, p. 12.

2. See 'A Comparative Grammar of the Caudian Languages', 1880, Intro, pp XXXIX-XL.

3. Wilson Philological Lectures, 1914, p 106

4. Ibid, p 108

5. Ibid, p. 108

so-called "*Deśya*" or 'local' words of the Indian Grammarians. It included all words which the grammarians were unable to refer to Sk. simply through the ignorance of the writers who catalogued them. Modern scholars can refer most of these to Sk. like any other *Tadbhavas*. A few others are words borrowed from Munda or Dravidian languages. The great majority are however words derived from dialects of the Primary Prakrits which were not that from which classical Sk.¹ has descended. They are the true *Tadbhavas* although not in the sense given to that word by 'Indian grammarians',² in whose philosophy the existence of such ancient dialects was not dreamed of. These *Deśya* words were local dialectic forms, and as might be expected are found most commonly in literary works hailing from countries like Gujarat, far away from the natural home of classical Sk. the 'Madhyadeśa'. For our purpose they may be considered as identical with *Tadbhavas*.³

Grierson has also given a monograph on the Pk. *Dhātuvādesas* in the *Memoirs of the Asiatic Society of Bengal*⁴. In this work he has abstracted all the *Dhātuvādesas* from the following works

1. Siddhabhema of Hemacandra and also his *Deśināmamālā*,
2. The *Prākṛta Prakāśa* of Vararuci,
3. The *Saṅkṣiptasāra* of Kramadīśvara,
4. The *Prākṛta-Kālpalaru* of Rāmaśarmaṇ and
5. The *Prākṛta Sarvasva* of Mārkaṇḍeya.

He has given the *Dhātuvādesas* collected from the above-mentioned works in two indexes.

G. Buhler has edited the *Pāṇinacchināmamālā* of Dhanapāla and has discussed *Deśi* in the Introduction. He has given a brief account of the *Deśināmamālā* in his article on "The *Deśiśabdasaṅgraha* of Hemacandra".⁵

R. Pischel's four important works in this field are (1) *Materialien Zur Kenntnis des Apabhramśa*, Berlin, 1902, (2) *Grammatic der Prakrit-Sprachen*, Strassburg, 1900. The latter has been translated into English by

1. The same view regarding *Deśi* is expressed in the article 'Prakrit' in *Encyclopaedia Britannica*, edition, XI p. 252.
2. Banerjee in his Intro to *Deśināmamālā* p. XXVI says- 'A majority of these words may be called 'Tadbhavas' if 'Tat' is here taken to mean the Primary Prakrits instead of Sk., though a few of these may have been borrowed from Munda or Dravidian'.
3. The *Linguistic Survey of India*, vol. I, pp. 127-128, *Languages of India*, the *Census Report of India*, 1901, pp. 159-60, "Modern Indo-Aryan vernaculars", *Indian Antiquary* vol. LX, 1931, p. 40.
4. *Memoirs of the Asiatic Society of Bengal*, vol. VIII, No. 2, 1924, pp. 77-170.
5. See *Indian Antiquary* vol. II, 1873, pp. 17-21,

Subhadra Jha ¹, (3) Hemacandra's Prakrit Grammar ² and (4) Hemacandra's Deśināmāḥ ³

Pischel's view about *Deśya* is as follows: "The Indians include under the *deśya* or *deśi* class very heterogeneous elements. They consider all such words to belong to this class as they cannot trace them back to Sk. either in form or in meaning. It depends upon their knowledge of Sk. and ability in etymologising that some of them call a word to be *deśya*, while others include it either among the *tatsamas* or among the *tadbhavas*. Besides, we have many words that are classed as *deśi*, even though they go back to genuine Sk. roots, simply because they do not have closely corresponding Sk. words Among the *deśya* words are included the largely numerous verb-forms, that are designated as *dhātuvādesas* "root substitutes" by grammarians, and they cover much space in Indian grammars. Here Sk. fails miserably in rendering any help, though agreement among the new Indian languages is most rigorous. As the name indicates, by *deśya* people have come to understand also "provincialisms".⁴

Jacobi has given a detailed discussion on the origin, nature and character of *Deśi* in his Introduction to *Bhavisattakahā* in German.⁵

As regards the origin of *Deśi* words Jacobi says that the *deśabhāṣās* (i.e. the provincial speeches) cannot be taken to be the absolute sources of such speech elements. Because the scanty representation and survival of the *Deśi* words in the N. I. A. dialects go directly against such an assumption of the *Deśabhāṣās* as being the only sources of the *Deśis*. Yet it is undeniable that the *Deśabhāṣās* greatly contributed the swelling of such indigenous vocables.⁶ Jacobi's views on the nature and character of *deśya* material is as follows:

"We venture to investigate another important source—which has preserved undoubtedly very old speech-elements from the popular dialects—namely the *Dhātuvādesas* and *Deśiśabdas*, collected by the Indian authors. The former are verbs which either cannot be referred to Sanskrit prototypes or can be derived from them only against the usual phonetic rules. The remaining words mostly of similar character—namely the nominal stems are called the *Deśiśabdas*. (Here Jacobi notes at a foot note, "Those

1. Comparative Grammar of Prakrit Languages by R. Pischel, translated by Subhadra Jha, Varanasi, 1957.

2. Grammatik der Prakrit Sprachen, Halle, 1877.

3. Deśināmāḥ, Pischel, R., Bombay Sk. Series no. XVII, 1880.

4. See Pischel § 9.

5. This has been translated by Ghosal, S. N. into English.

6. See Introduction to Bb, § 10.

words which are derived from Sk. but possess a new meaning or those which are formed in an unusual manner are also reckoned among the *Deśis* ") The two types have been first separated by Hemacandra. I comprehend them under one name 'the foreign speech element' ¹

" Most of the *Deśis* appear as petrifications of the older literary records and comparatively a small portion seems to have been granted a long duration of existence." ²

Jacobi was the first scholar to distinguish between *Apabhramśa* and *Deśis*. He says that there cannot be total identification between *Deśis* and *Apabhramśa* words; since if the two were identical in the Bh. the number of such *Deśis* words, which form only 5% of the total number of 4,000 words of *Deśināmamālā*, would have been far more greater. So it is not possible to equate *Apabhramśa* with *Deśabhāṣā*. ³ He defines *Apabhramśa* as a poetic speech (i. e. *Dichterssprache*) which is shaped from the literary Pk. with the adoption of the inflections, pronouns, adverbs, etc. and so also a limited portion of the existing stock of vocables of the popular speech. ⁴

Besides, Jacobi has detected some words of Telugu origin in Bh. He has also examined the vocabulary of Bh. in order to make an approximate of the relation of the *Deśis* with the Indo-Aryan dialects. ⁵

P. D. Gune calls *Deśya* or *Deśis* as "country words". He says although it could be shown that some of these words are real *Ādibhāṣas*, in the main they are words of other than Sk. extraction. He then gives a few examples of words which according to him are wrongly put down by Hemacandra as *Deśis*. He further says that some of the words collected by Dhanapāla and Hemacandra are clearly Dravidian. ⁶

In the Introduction to Bh. of Dhanapāla, Gune gives a detailed account of *Apabhramśa* and a short note on Hemacandra's Grammar and his *Deśināmamālā*. He says that Hemacandra has included under *Deśis* what does not deserve to be there. In support of this statement he gives a list of words from *Deśināmamālā* and tries to trace those words to Sk. He further says many of these words are coined by Pk. literary men and poets for their purpose. He also feels that a vast majority has yet to be traced to their source. ⁷

1. See Introduction to Bh. § 10.

2. See Ibid § 10.

3. Ibid § 13, Journal of Asiatic Society vol XXII, no. 1, pp. 25-26.

4. Intro. to Bh. § 12.

5. See Jacobi, Intro. to Bh. § 10.

6. Gune, Introduction to comparative Philology, p. 221.

7. Bh., Gune P. D. Intro. p. 66.

Keith, A. B. in his "History of Sanskrit literature" says that *Deśi* words are those for which no derivation from Sk. is obvious or is normally possible.¹

S. K. Chatterji. His two main works, viz., "Origin and Development of Bengali language" and "Indo-Aryan and Hindi," and his paper on "Polyglottism in Indo-Aryan" are relevant for our purpose.

Chatterji in "Origin and Development of Bengali Language" has explained the term *Deśi* and observed thus.

"The term *Deśi* in its present day application embraces a numerous class of words which cannot be traced to Aryan roots and which obviously were derived from the pre-Aryan languages of the country, Dravidian and Kōl. The older grammarians, however, included within this term all onomatopoeic and other words which could not be traced to Sk., and also they classed as *Deśi* quite a number of genuine *Tadbhavas*, which are as much Aryan as Sk. itself, because their derivation happened to be obscure and not obviously traceable to Sk., or because their equivalents were not used in Sk. The true *Deśi* words are relics from the dialects employed in the land before the masses took up the Aryan speech, and the Dravidian and other non-Aryan loan-words in Vedic can be also described as forming a *deśi*-element in OIA."²

In "Indo-Aryan and Hindi", Chatterji writes about *Deśi* as follows. "The *Deśi* element in MIA is another absorbing and frequently baffling topic. A good many *Deśi* words are just inherited Aryan words in MIA, only the carelessness of some early grammarian has failed to identify them as *Tadbhavas*. Such words are not too few in a work like the *Deśinā-mamālā*. Some are onomatopoeic formations."³

In "Polyglottism in Indo-Aryan"⁴ Chatterji gives a five-fold classification of words which form the entire stock of vocabularies in Indo-Aryan.

Regarding the origin of non-Aryan element in Old and Middle Indo-Aryan and N. I. A., Chatterji says that contact with speakers of foreign languages, who came to India as conquerors and stayed on, a contact which became largely one of mutual cultural influence, was responsible for the introduction into Indian languages of a number of foreign words.⁵

Chatterji calls the indigenous non-Aryan elements as *Deśi*.⁶

1. See History of Sk. Literature, Keith, A. B. p. 34.

2. Origin and Development of Bengali Language, Chatterji, S. K., pp. 191 ff.

3. Indo-Aryan and Hindi, Chatterji, p. 92.

4. See Proceedings & Transactions of the 7th A. I. O. C. Baroda, pp. 177, ff.

5. Proceedings & Transactions of the A. I. O. C. Baroda, 1933, p. 178.

6. Ibid, p. 182

In an article "Indian Synthesis and Racial and Cultural Inter Mixture in India" Chatterji remarks "A great many of the *deśī* words in Sk and Pk and Modern Indo-Aryan, of which counterparts are not found in other Indo-European languages, are very probably of Dravidian origin—in some cases, of course, they might be even pre-Dravidian and pre-Austrie."¹

P. L. Vaidya in his article "Observations on Hemacandra's *Deśī-nāmamālā*"² gives his observations on the *deśī* lexicons preceding Hemacandra's *Deśī-nāmamālā* and the meaning of the term *deśī*. He also gives a list of *deśī* words preserved in Marathi and its dialects. He says that a part of the words in the *Deśī-nāmamālā* are genuine *deśī* words and the principal source of these words is Old Mahārāṣṭrī. He defines the term *deśī* as follows. "I would call those words *deśī* that could not show even the remotest connection with genuine Sk. words and are exclusively found in Pk. literature."³

He has classified the words in the *Deśī-nāmamālā* under eight groups.⁴

Vaidya has edited Hemacandra's Prakrit Grammar and Trivikrama's Pk. Grammar, JC. and MP. In the Introduction to Trivikrama's grammar he has briefly discussed *Deśī* etc and at the end of the text has given an Index of *Deśī* words found in the text with suitable references to Hemacandra's grammar or *Deśī-nāmamālā*. He has also given *dhātuvadeśas* in an Appendix. In the notes to his edition of Hemacandra's grammar he has noted the *deśī* words from the text and given parallels from Marathi etc. wherever possible.

Similarly in the notes to the three volumes of MP. and JC. edited by him, and in the glossary to JC. he has noted some of the *deśī* words occurring in the texts.

Hiralal Jain has edited Ap. works like *Sāvayadhamma Dohā*,⁵ *Pāhuḍa Dohā*,⁶ *Karakamḍa Carī*⁷ and *Nāyakumāra Carī*.⁸ In the general glossary of the last mentioned three works, he has indicated the *deśī* words with an Asterisk giving parallels from other works at times and also comparing with cognate forms in N. I. A. languages like Hindi whenever necessary. In the Introduction to *Sāvayadhamma* and that of *Pāhuḍa*

1. See Tamil Culture, Vol VIII, no 4, Oct.-Dec., 1959, p 309.

2. See ABORI vol, VIII, pp 63-71.

3. Ibid, p 67.

4. See ABORI. vol VIII, pp 67-68

5. *Sāvayadhammadohā*, Kāranja, 1933

6. *Pāhuḍa Dohā*, Kāranja, 1933

7. *Karakamḍa Carī* of Kanakāmara, Kāranja, 1934,

8. *Nāyakumāracarī* of Puṣpadanta, Kāranja, 1933.

Dohā he has discussed the question of the relationship between Ap. and Deśībhāṣā. He has also discussed this topic in his article "Apabhramśa Bhāṣā aur Sāhitya" ¹ and in his article "Apabhramśa Studies" in Allahabad University Studies, 1925, vol. I. He has quoted from ancient authorities like Bharata, Rudraṭa, Vāgbhaṭa and others in his above-mentioned discussion and has come to the conclusion that Ap. is identical with Deśībhāṣā. Jain feels that the authors have been using Deśībhāṣā and Ap. as mutually interchangeable. He further says that the poets themselves have called their language Deśī bhāṣā and have never liked to use the word Ap. for their language while grammarians have called it invariably by the latter name. ² Thus, he equates Deśī with Apabhramśa and interprets the passages accordingly.

In his article on "Svayambhū and his two Poems in Ap." Jain surmises that Svayambhū might have to his credit a lexicon probably of Ap. or Deśī words. ³ But Bhayani refers to this and differs from him taking the references in a general way. ⁴

Hargovind Das Sheth has discussed the problem of Deśī in the Introduction to his Pāta-sadda-mahannavo (Sk. Prākṛta-śabda-mahārṇavaḥ). He agrees with Grierson regarding the source of *deśī* words and says that they are very ancient and their source is Primary Prakrits or Provincial dialects of Vedic times. He also refutes the theory of the Non-Aryan Origin of *deśī* words. ⁵

In PSM. Sheth notes the Deśī words with suitable references to Deśināmamālā and Pālācchināmamālā. But he does not give any criteria why he considers these words as *deśī*.

A. N. Upadhye has edited several Pk., Ap. and Jain Sk. texts like Kamsavaho, ⁶ Uśaniruddha, Candralekhā, ⁷ Līlāvalī, ⁸ Paramātmaprakāśa, ⁹ Bṛhatkathākośa ¹⁰ and Pravacanasāra (Pk. work). In his article on "Kannarese words in Deśī Lexicons" ¹¹ he has discussed briefly the problem of *Deśī* besides giving a critical list of a few *deśī* words from *Deśī* lex-

1. See Nāgarīpracārini Patrikā (N. S.), 50, 1-2, V. S. 2002, pp. 104-105.

2. See Jain, Pāṇḍita D. hā, Preface, p. 6, Ibid, Intro, p. 45.

3. See Jain, 'Svayambhū and his two Poems in Ap.', Nagpur University Journal, I, Dec. 1935, pp. 74-75.

4. See PC I, Introduction, p. 29 and PC. III, Introduction, pp. 37-38.

5. See PSM., H. D. T. Sheth, Calcutta, 1928, Introduction, pp. 6-7.

6. Kamsavaho, Bombay, 1940.

7. Candralekhā, Bombay, 1945.

8. Līlāvalī, Bharatiya Vidyā Bhavan, Bombay, 1949.

9. Paramātmaprakāśa, Bombay, 1937.

10. Bṛhatkathākośa, Bhāratīya Vidyā Bhavan, Bombay, 1943.

11. ABORI, vol. 12, pp. 174-284.

cons which according to him appear to have been taken from Kannada.

He has given a list of words peculiar to Jaina Sk. occurring in *Bṛhatkathākośa* of Harisena (10th Cent. A. D.)¹ in his Introduction to this work. He has made a five-fold classification of peculiarly Jain Sk. words such as found in works like *Bṛhatkathākośa*, namely,

1. Words recorded in Lexicons and which are of rare usage,
2. Back-formations,
3. Hyper-Sanskritisms,
4. Prakritisms straight-way borrowed from Prakrit and
5. Vernaculars.

In the notes or glossaries to the above mentioned texts edited by him he has noted down the *deśī* words. He expresses his view regarding *Deśī* as follows:

"The source of the so-called *deśī* words including roots is a problem. Some appear to have been borrowed from the Dravidian languages, some are obscure Sk. words, changed in sound or sense beyond easy recognition, many of them were used in Indo-Aryan popular speeches but were not admitted in the standardised and refined literary usage; and some had currency in specific areas. Lastly a few remain as difficult to be explained".¹

Muralydhara Banerjee has edited Hemacandra's *Deśnāmamālā*, in the Introduction to which he discusses the problem of *deśī*. He expresses the following views about *deśī*:

"The theory of the Non-Aryan Origin of *deśī* words is not borne out by investigations into the Non-Aryan languages. Beyond repeating a few vague generalities no scholar has yet shown that the *deśī* words are found in any of the Non-Aryan languages or, if found, they are the original property of those languages and were not borrowed by the Non-Aryans from the Aryan vernaculars of the provinces where they came in contact with the Aryan settlers. It is quite possible that those *deśī* words that cannot be traced to Sk. origin have come from the various 'Deśabhāṣās' - or provincial vernaculars of Aryan origin of the outlying provinces - which have perished transmitting these words in their modified forms to the Literary Prakrits or to the Modern Aryan Vernaculars of those provinces that succeeded them. The *deśī* words have no equivalents in Sk. because Sk. has developed from the 'Deśabhāṣā' of Madhyadeśa which is preserved in a later literary form in "Sauraseni". The presence of the same *deśī* words or their modified forms in the modern Aryan Vernacu-

1. Br. K., Intro. pp. 101-110.

lars of different provinces confirms this view of their Aryan origin. If a small residuum of *deśi* words cannot be thus traced to Modern Indo-Aryan vernaculars but are found in the Non-Aryan languages alone then these may be regarded as borrowed from the latter. No final conclusion in this matter can be drawn until the investigation into the origin of the *deśi* words on the above method is completed. Indeed in the present state of our knowledge the boundary line separating the *tadbhava* and *deśi* words is a shifting one and with the advance of knowledge more and more *deśi* words are being discovered to be *tadbhavas* ¹

Ramanujaswami has revised the *Deśināmamālā* edited previously by R. Pischel in 1880. In the introduction to his edition of *Deśināmamālā* he has discussed the problem of *deśi* with suitable examples to illustrate his points. He has expressed his views regarding the *deśya* words as follows:

"*Deśya* words are those which do not appear to have any connection with Sanskrit in accordance with the rules laid down in Prakrit grammars and hence show no distinction of *prakṛti* and *pratyaya*, or in other words are underivable from Sk. but are current in the language from times immemorial and are freely used by poets in their compositions; e.g. *poṭṭam*, *ūro* etc. The *Deśi* words which do not obey laws are underivable from Sk. and have to be learnt from the usage of the speakers of the language and from *kośas* compiled therefrom."²

He further says that the *Deśināmamālā* contains a certain number of words with an un-Aryan look which show undoubted relationship with languages other than Sk., and a number of them show close resemblance to words in the Dravidian languages. He traces some of them to Tamil, Telugu, Kannada etc. ³ He also says that Hemacandra's *Deśi* includes not only Sanskritic words but also non-Sanskritic, both Indian and foreign ⁴

Regarding the conception of the expression *Deśi* he says, "Many of the *Deśi* words are of Sanskritic origin; but owing to the large amount of corruption they have undergone during the many centuries of their use, they do not conform to the phonetic laws recognised by the grammarians or in other words their connection with Sk. is obscured. Some others again

1. See *Lilāvāṭi*, Upādhye, A. N., Notes, p. 229.

2. See *Deśināmamālā*, Banerji, M., Introduction, pp. xxxi-xxxii.

3. See *Deśināmamālā*, Ramanujaswami, Introduction, p. 7.

4. He has given parallels or derivatives from Dravidian languages to 104 *Deśya* words from *Deśināmamālā*.

5. *Deśināmamālā*, Ramanujaswami, Introduction, p. 8.

may be of Indo-European though not of Sanskritic origin and may be found, with slight variations, in the spoken dialects of other Indo-European races. A small proportion of them is of non-Indo-European descent and may have been obtained from the language of the people who were inhabiting the country before the advent of the Aryans into it. In Hemacandra's *deśī*, a few recent borrowings from Persian and Arabic are also included as they might have become current in the language of the country some centuries before his time"¹

He has given a glossary which includes those words which Hemacandra considers as *Deśī* at the end of the text. He had added another index which includes all words considered by other lexicographers but derived from Sk. by Hemacandra in the *Deśināmamālā* or in his grammar. He has given English rendering of all the *Deśya* expressions of *Deśināmamālā*. In certain cases he has tried to suggest derivations to the *Deśī* words.

He has also given at the end an index of *Dhātuvādesas* from the *Deśināmamālā* and Hemacandra's grammar. Lastly, he has given a list of the interjectional and other particles found in the above mentioned works of Hemacandra

Amrita Row in his article, "The Dravidian Element in Prakrit" gives Dravidian affinities of a few *Deśī* words from the *Deśināmamālā* of Hemacandra. He says that while several provincialisms given in the *Deśināmamālā* can be traced back to Dravidian origin, some go back to Persian. He gives a few examples in support of this²

G V. Tagare in his "Historical Grammar of Ap", Poona, 1948 gives the following views regarding *Deśī*³:

"The term '*deśī*', as applied to words is different in implication than when applied to a dialect. '*Deśī bhāṣā*' is generally the spoken language of a particular province whether it be Mahārāṣṭrī, Pk. or Ap. or one of the N.I.A. language. *Deśī* as applied to a word implies a word non-derivable from Sk., expressing thereby the limits of the philological studies of the author who classes it thus. These words are found in Pk., Ap. and NIA. The identification of *Deśī* with non-Aryan element in IA is a hasty conclusion of Caldwell and his followers, as the problem is yet to be adequately studied by scholars with sound grounding in IA, Dravidian and Austro-Asiatic Philology."

1. *Deśināmamālā*, Ramanujswami, Introduction, p. 11

2. See Indian Antiquary, vol. XLVI, 1917 pp. 33-35. R. Caldwell, H. Gundert, F. Kittel and T. Burrow have made notable contributions in appraising the Dravidian loan-element in Indo-Aryan.

3. See Historical Grammar of Ap., Tagare G. V., p. 7.

H. C. Bhayani has edited Ap. texts like PC.¹ in three volumes, Sandeśārāsaka² and Paumāsricarīn³ and written books like "Vāgyāpāra"⁴ and edited Siddhahemagata Apabhramśa Vyākaraṇa⁵ (Chapter 8, Pāda 4, Sūtras no. 329 to 448) and published several articles⁶ in Bhāratīya Vidyā and other journals discussing rare and *Deśi* words.

In the indexes to the 3 volumes of PC and SR and Paumāsricarīn he has noted down the *Deśi* words occurring in the texts and added brief notes and also given cognates from N.I.A. languages like Gujarati wherever possible.

In Vāgyāpāra he has discussed in detail a number of *deśya*-like words current in Gujarati giving etymological notes and their cognates in N.I.A. languages.

In the Introduction to Siddhahema, he has discussed the relationship of Ap. with Deśi-bhāṣā with suitable quotations from ancient authorities like Bharata, Rudrata, Vāgīhata and others. In the Tīppana of this book, he has noted the *Deśi* words and *Dhātuvādesas* occurring in the text and has given notes on them.

Besides, the following scholars have worked in the field:

1. L.H. Gray (Fifteen Prakrit Indo-European Etymologies, JAOS, 60, 360-9)
 2. R.L. Turner (his etymological notes in Nepali Dictionary, London, 1981)
 3. Jules Bloch (L'indo-aryan du Veda aux temps modernes, 1934, and Formation de la langue marathe, 1920,)
 4. L. Alsdorf (Harivamśapurāṇa, 1936 and Apabhramśa Studien, 1937)
 5. A.M. Ghatge (Introduction to Ardha-Magadhi, Kolhapur, 1941)
 6. M. Bloomfield (Some Aspects of Jain Sk., Antidorn, Festschrift J. Wackernagel, 1924, pp 220-230)
 7. M.C. Modi (Hemasānikṣā, Apabhramśapāṭhāvalī, Samarāiccakahā of Haribhadra, chapters I, II & VI)
 8. Becardas Doshi (Deśanāmāvalī, Pālaacchināmāvalī, 'Apabhramśanu Vyākaraṇa' in Purātātva (pp. 363-368)
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1. Paumāsricarīn of Svayambhū, Bhayani, H. C., Part I, Singhi Jain Series, no. 34, Bombay, 1953, part II, 1953, part III, 1960
 2. Sandeśārāsaka of Abdul Rahaman, Singhi Jain Series, no. 22, 1955.
 3. Paumāsricarīn of Divyadrṣṭi Dhāhula, Bhayani H.C. and Modi M.C. Singhi Jain Series, no. 24, Bombay, 1943
 4. Vāgyāpāra (in Gujarati) Bhayani, H. C., Bhāratīya Vidyā Research Series no. 17, Bombay 1954
 5. Siddhahemagata Ap Vyākaraṇa, Bhayani, H. C., Farbes Gujarātī Śhabhā Grantham 815 no. 99, Bombay, 1960
 6. Eg "Languages of Gujarat from Earliest Times to C. 1300 A.D." in Bhāratīya Vidyā, volume XVIII, 1947 pp. 289-318, "Ap and old Gujarati Studies," in Bhāratīya Vidyā, vol. XVIII, nos. 3 & 4, pp. 69-70.

9. Peter Peterson (Upamitibhavaprapaṇcā Kathā of Siddharṣi)
10. Johannes Hertel (Pañcākhyāna of Pūrṇabhadra-1199 A.D.)
11. M.D. Desai (Jain Gurjara Kavio, part I, Bombay, 1926, pp. 227-34)
12. B.J. Sandesara (a list of rare words from the Prabandhāvali of Jinabhadra (1234 A.D. in his 'Literary circle of Mahāmātya Vastupāla and its contribution to Sk. literature', pp. 146-147, jointly with J.P. Thakor, Lexicographical studies in Jaina Sk. in the supplements to J.O.I. Baroda, vol. x, nos. 1, 2, 3, 4.)
13. Manilal Patel (Articles on Deśnāmamālā in Haima Sārasvata Satra)
14. S.M. Katre (Some Problems of Historical Linguistics in Indo-Aryan, Formation of Koṅkaṇi and Prakrit Languages and their contribution to the Indian Culture, Bombay, 1945)
15. A.C. Woolner (Introduction to Prakrit, Lahore, 1939)
16. E.D. Kulkarni (A list of rare and unfamiliar words of lexical interest found in Yt. of Somadeva in the Bulletin of the Deccan College Research Institute, vol. 18, 1957, pp. 313-335)
17. Helen Johnson (Rare words occurring in Triṣaṣṭiśālākāpuruṣaśarita of Hem.)
18. L.B. Gandhi (Ap. Kāvyaṭrayī, G. O. S. no. xxxvii, 1927)
19. E.C. Dimock (Symbolic forms in Bengali, pp. 23-29, Bulletin of Deccan College Research Institute, vol. 18, Jan., 1957)
20. Jozef Deleu (Lexicographical Addenda from Rājasekhara's Prabandha-kośa in Indian Linguistics, Turner Jubilee Vol II, 1959, pp. 180-219)

A critical consideration of the views of these scholars as given above brings out the following facts about the nature and character of *Deśi*. If we leave aside the one-sided views which either equate *Deśya* wholly and completely with obscure *Tadbhavas* or which derive them totally from non-Sk. i.e. Indo-European source or alternatively from foreign sources, we can see that most of the modern scholars agree that *Deśya* or *Deśi* is a very loose label applied by early grammarians and lexicographers to a section of MIA lexical material of a heterogeneous character. Together they trace back the origin of *Deśya* words to 1) Sk. (through more or less obvious phonological or semantic development), 2) non-Sanskritic element inherited from Indo-European, 3) non-Indo-Aryan Indian languages like Dravidian and Muṇḍā, 4) non-Indian languages like Persian, Śaka, etc.

We can put the substance of these views in a more systematic manner and illustrate them from Hemacandra's *Deśi* collection as follows:

Linguistic sources of *Deśi* material collected by Hemacandra Let us now examine from a modern point of view the linguistic source and character of the material collected by Hemacandra.

The *Deśi* material collected by Hemacandra can be classified under the following types:

1. A part of it consists of good Sanskrit loan words which are used with changed connotation. At times, words derivable from Sk. are not considered by Hemacandra as *tadbhavas* because they are used in a sense different from that of the original Sk. e. g. *gharayaṇḍo* (Sk. *ṣṭhacandra*), *abbhapisā* (Sk. *abhrapiśāca*), *chuddahīra* (Sk. *kṣudrahīra*), etc.

2. *Deśināmamālā* contains those words which are not considered by Hemacandra as *tadbhavas*, because a normal application of rules of derivation fails to identify them. In other words, the vocables have undergone some drastic or not easily identifiable phonological change,¹ e. g., *kuhādo* (Sk. *kubja*), *challī* (Sk. *śalya*), *paḍohara* (Sk. *prṣṭhagṛha*) and others. Hemacandra might not have suspected their Sk. origin.

3. Hemacandra has included in his lexicon some words which are taught or derived from words taught by Sk. writers in their lexicons and other works. E. g. *marāla*, *phada*, *varāṭṭa*, *purilladeva* and others. With the help of up-to-date facilities and the means and material before us we are in a better position to say whether a word is *tadbhava* or *deśi*. But Hemacandra cannot be expected to have the same facilities and scope. In such cases he might be following the authority of some earlier lexicographers. We also find in *Deśināmamālā* those words which go back to pre-classical period of Sanskrit, i.e., Vedic and an element which possibly goes back to pre-Indo-Aryan, i.e. Indo-European period.² Parallels to these can be found in cognate Indo-European languages like Greek, Latin, German etc. That element was lost to literary stream of language, and it found its use in Prakrit. R. L. Turner has given a list of Indo-European Reconstruction in his Dictionary of the Nepali language (p.657). L. H. Gray in his article "Fifteen Prakrit Indo-European Etymologies" also has tried to derive underivable *Deśi* element. (JAOS, 60, pp. 360-369).

5. Hemacandra has also included in *Deśi* collection a few recent borrowings from Persian and Arabic, as they might have become current in the language of the country some centuries before his time.³ E.g., *aṅgulthalāṣ*, 'ring,' Persian *aṅguṣṭarī*,⁴ Pehlvi *aṅguṣṭ*; *daṭṭharo* 'handkerchief,' Persian *dastār*, 'a napkin, towel'⁴

6. Other sources are Dravidian and Munda. Over and above the Indo-Aryan branch of languages belonging to Indo-European family, we have in India other three families of languages, namely, Dravidian, Sino-

1. *Deśināmamālā*, Ramanujaswami, Intro. p. 11.

2. *Deśināmamālā*, ed. by Ramanujaswami, Introduction, p. 10.

3. *Ibid*, p. 11.

4. See Indian Antiquary, vol. XLVI, p. 96.

Tibetan, and Kōl-Munda or (Austrie). Because of long contacts some of the element might have crept in Indo-Aryan also and some of *Deśi* words might owe their origin to them. Out of them Dravidian is most important. A good many of the words found in the *Deśināmamālā* show close resemblance to words in the Dravidian languages. Eg., *taṭṭi* (Ta., Kan., Tu. Mal, *taṭṭi* = 'a frame of bamboos'), *kalla* (Te., Kan. *kaḷḷu*. Ta. *kaḷ* = 'toddy'), *siṭṭa* (Kan. *siṭṭe* = 'fruit'), *nesara* (Kan. *nēsaṭ* = 'sun', Ta. *neyir* = 'sun-shine', Mal. *nēr* = 'day-light'), *sūlā* (Kan. *suḷe* = 'a barlot'), *pulli* (Kan. *puḷi*, Ta., Te., Mal, Tu. *pili* = 'a tiger'), *pāvu* (Kan. *pāvu*, Te. *pāmu*, Ta. *pānu* = 'a snake'), *kolitta* (Kan. Ta. *kelli*, Mal, Te. *koḷavu* = 'a fire-brand'), *atta* (Kan. *atte*, Ta. *astei* = 'mother-in-law, father's sister'), *amma* (Kan., Ta. *amma*, Te., Mal. *ame* = 'mother'), *ghadī* (Kan. *gadī* = 'a long continued fine small rain') and others

Among those identified apparently as Dravidian, some caution is required. We may not be sure who is the borrower and who borrowed. We can have two criteria for deciding this question 1, Chronology, i.e. from when the word is attested in Indo-Aryan or Indo-Dravidian, 2 If a particular word is productive, i.e., numerous derivatives of that word are formed in a language, we can take that word to be belonging to that language. By applying these criteria we can decide the alleged Dravidian sources. The Etymological Dictionary of Dravidian Languages by Burrow and Emeneau of U.S.A. also may help us to a great extent to determine this.

Next is the Munda source. Some work in this field is done by F.B. J. Kuiper in his "Proto-Munda words in Sanskrit", Amsterdam, 1948. Similarly, Przyluski and Sylvain Levi¹ have done some work on pre-Aryan and pre-Dravidian. Chatterji in this connection says as follows: "The new method inaugurated by J. Przyluski in the study of IA borrowings from Kōl, by comparing forms in the Austro-Asiatic and Austro-nesian languages, has led to some sure results in this most obscure branch of IA etymology".²

7. Lastly, numerous foreign tribes from early times, Ksatrapas, Yavanas, Śakas, Hūnas, Chinese, etc. have migrated and settled in India. Their contact might have influenced the Indian languages. But this remains a guess.³

1 "Pre-Aryan and Pre-Dravidian in India", Sylvain Levi, translated by Bagchi.

2 See Chatterji, Origin & Development of Bengali Language, Calcutta, 1926.

3 We can investigate Hemacandra's *Deśi* collection from another point of view also. It will be worthwhile studying what percentage of *Deśi* words are inherited by different NIA languages, how much is common between them, which particular language has inherited most and which least. We can prepare a sort of statistical study how much is the common inheritance and how much is peculiar to various languages and thus can throw considerable light on the regional source of *Deśi* words.

Concept and Scope of Deśya accepted for the purpose of the present study: This description of the origin, source and character of *Deś* element is based on a historical approach. But the chief purpose of the present study based on the language of Puspadanta is more or less to extract and study that portion of Puspadanta's vocabulary which cannot be described as obvious and usually identifiable *Tadbhavas*. Hence it was necessary for us to include in our study not only the items we consider as genuine *Deśya* but also those that were rare, which were traditionally considered *Deśya* or that corresponded to the words labelled as late Sanskrit by modern scholars and words which seem to depart from the usual and normal course of derivation from Sanskrit. In other words, we have enlarged the scope to include rare words in our study. For such heterogeneous material we found the following scheme of classification quite suitable. This broad classification we have suggested availing ourselves of the works and suggestions of some earlier scholars. In the very nature of things we cannot claim logical strictness or rigidity for the suggested scheme. With some arguing, one can reduce or increase a number of categories, transfer a few items from one category to another and make some minor adjustments according to one's choice and taste. But by and large we hope the scheme is quite convenient and succeeds in introducing some valid order in what passes under the "hold-all" name of *Deśya*, *Deśya*-like and obscure words. In the material collected we have tried to distinguish different grades and classes and set apart what from a stricter point of view can be called *Deś* words proper. The material is broadly divided under four heads. We have separated *Deśya*-like items, Onomatopoeics and foreign loans from the *Deśya* words strictly so-called. To the group called *Deśya*-like items we have assigned all those words which can be partly or wholly derived from Sk.—including *Tadbhavas* with a changed or specialised meaning, *Tadbhavas* with peculiarly Prakrit suffixation, MIA analogical formations and some items from late Sk., lexical and similar sources. The detailed scheme of classification is as follows:

A. *Deśya*-like items and rare items

1. Items only derivable from Sk.
2. *Tadbhavas* with specialised or changed meaning.
3. Items partly derivable from Sk.
 - a) Items formed by Pk. suffixation.
 - b) Analogical formation.
 - c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources.

B. 5. Onomatopoeitic.

6. Foreign loans

a) Words of Dravidian origin.

b) Words of Persian origin.

C. 7. The rest (i.e. pure Deśi words).

V ROLE OF DEŚYA ELEMENT IN PRAKRIT AND
APABHRAṂŚA IN GENERAL, AND IN PUSPADANTA'S
WORKS IN PARTICULAR

[The role of Deśya element in Pk. & Ap.—Observations on Deśya and rare linguistic material found in Puspadanta.]

Role of Deśya element in Pk. and Ap vocabulary As observed at the very outset *Deśya* words formed a very important element of the Middle Indo-Aryan and New Indo-Aryan vocabulary. The basis of the literary Prakrits was primarily the spoken dialects of different regions. They contained a core of words in familiar use which was not represented in Sk. As Prakrits came to be adopted more and more for literary purposes, this local and regional element of their vocabulary began to be felt more and more difficult of understanding.¹ As a result, there developed a need of compiling reference lists of such obscure words and along side with it there emerged a tendency to eschew such words and cultivate a more Sanskrit-like Prakrit. But as Ap. attained the status of a literary medium the situation was again altered. In virtue of the greater proximity of Ap. to the spoken idioms more and more local and regional words found there way in the literary language. Grierson and Jacobi have shed instructive light on these developments in MIA.

In his *Linguistic Survey of India* Grierson states that besides the cultivation of the literary Prakrits, there was under the initiative of the less literate people some culture of the local Pk speeches, too, in which, there appeared narrative poems contrived to suit the popular tastes. As these narrative poems were intended for the general public, they borrowed freely from the forms of speech current in the locality, where each was composed. In this way a work composed in Oudh would widely differ in its vocabulary and method of expression from one composed in Gujarat, though both of them were written in Pk. The popular words known as '*Deśya*' or '*local*' used in such Pk. works had no literary authority and were not, as a rule, admitted into literary Prakrit. As the local speeches, from which these words were borrowed,

1. In the 9th Century A.D. we find Kōṭihala, the author of the famous Pk. kāvya *Lilāvati* sounding a caution against the prolific use of Deśi in the literary Pk. (*Lilāvati*, Str. 41)

were short-lived and subject to quick changes and modifications, the narrative poems too, which admitted such vocables, became easily unintelligible due to the preponderance of the latter and required translation, if they were to be preserved and given some degree of permanence. Such a task, it is obvious, necessitated a compilation of the local words, as a result of which we find the *Deśkośa* or the *Deśanāmanāli*. The local variations of Pk., rather the local speeches which showed the exuberance of local forms and idioms, were called *Apabhramśas* and they varied from place to place.¹

Regarding the Pk. kathā *Taraṅgavati* of *Pāḍalīptā*² composed in about the 1st cent. A. D., we have on record an observation of a later writer who has prepared a Pk. abridgement of the same, to the effect that as *Taraṅgavati* was teeming with *Deśya* words and other obscurities nobody understood or took interest in it. This means that numerous expressions of the language of *Taraṅgavati* had become obsolete in the centuries that followed.

Regarding the literary Prakrit or works composed in it in the 5th century A. D. and thereabout Pischel observes—

"Sanskrit forms the chief constituent of individual Prakrit dialects, especially of *Mahārāṣṭrī* of artificial poetry, such as *Gaṇḍavaho* and *Rāvanavaho*, that are composed according to the model of Sanskrit. In them, therefore, the number of *deśi* words is diminishing, while they are very significant in Jain *Mahārāṣṭrī*". (See Pischel § 9)

Jacobi points out the phenomenon that the number of *Deśi* words (both *Deśi* and *Dhātvaśeṣas*) is conspicuously far greater in Ap, but comparatively less in the ordinary Prakrit. For illustrating it by concrete facts he refers to the *Bhaviṣyattakāhā* which he has edited and mentions that it contains about 120 *Deśiśabdās* and 100 *Dhātvaśeṣas*. He then compares it with his other work—the *Mahārāṣṭrī*—*Erzählungen*, which absorbs more *Deśi* words than any work of classical Pk. and possesses only 59 *Deśis* and 44 *Dhātvaśeṣas*. In the former work, he again affirms, the number of such words, which are foreign to Pk. but excluded from the *Deśkośa*, and yet maintain some contact with the NIA dialect is not less than 60, while such words in the *Mahārāṣṭrī*—*Erzählungen* are only 20. These statistical figures, there is no denial of the fact, will clearly indicate the exuberance of the *Deśi* vocables in Ap. and its closer relationship with the dialects—which are the sources of such words.³

1. See *The Linguistic Survey of India*, vol. I, p. 123.

2. See quotation from *Taraṅgalolā*, quoted above.

3. See Introduction to Bh, § 11, *Journal of the Asiatic Society* vol. XXII, 1956, no. 1, p. 25

"It is more significant that the elements from other strata of speeches penetrated into the vocabulary of *Mahārāstri*, which remained essentially Sanskritic in the subsequent period. Here appear first the *Dhātavadeśas* and the *Deśis*—the popular words for extensive use, whose preponderating majority, indeed, may be ultimately traced in the old Indian speech—but has sometimes, no easily recognisable prototype in the usual classical Sanskrit."¹

As said by Jacobi the peculiarity of Ap. lies in its vocabulary especially the *Deśi* element and in the idiom and expressions which are more allied to NIA languages than to Sk.

Chatterji observes—".... The increase in number of Onomatopoeics, as Indo-Aryan advances in its history, is noticeable. The Onomatopoeics, form a very characteristic element of speech in both Dravidian and Austric, and in this matter we shall be justified in assuming a vital influence of the non Aryan substrata "Echo words" are another contribution from Dravidian to New Indo-Aryan, and it can be well-assumed that it was coming into evidence in MIA"²

"Onomatopoeic formations on a lavish scale are a characteristic of both NIA and Dravidian. Vedic is remarkably poor in Onomatopoeics; as we come down to MIA, and NIA the number and force of Onomatopoeics is on the increase"³

Discussing the lexical material in old Gujarati Bhayani says: "In vocabulary we meet a host of words of obscure or unknown origin. This *Deśya* element is present in O.G. in a far greater degree than in Ap. Besides this the Onomatopoeic or jingle element in the vocabulary strikingly draws our attention"⁴

Observations on *Deśya* and rare linguistic material as found in *Paśpadanta*
In the light of the general observations given above regarding the role of *Deśya* element in literary Prakrit and Ap., let us consider what are the broad implications of the data presented by us in the second section of the thesis. There we find that if we exclude from our consideration those elements of Ap. vocabulary which, with more or less effort, can be derived from Sk., (i.e 1) Items only derivable from Sk., 2) *Tadbhavas* with specialised or changed meaning, 3) Items partly derivable from Sk. and 4)

1. See Intro to Bh. § 12

2. Indo-Aryan and Hindi, p 92

3. See Origin and Development of Bengali Language, p 175.

4. See, "Language of Gujarat", *Bhāratīya Vidyā* vol. VIII, pp 316-316,

Items that have correspondents only in late Sk. lexicons and similar sources] and examine the *Deśya* words strictly so-called (Onomatopoeics, Foreign loan-words of Dravidian origin and words of Persian origin and the rest -Pure *Deśi* words) the following facts emerge:

1. In all there are 710 words or items. Even if we make allowance for some difference of opinion about considering any particular item as *Deśya* or otherwise and also for the greater extent ¹ of the area of extraction it will be readily admitted that our number compares fairly well the numebr given by Jacobi in *Bhavisayattakahā* (10th cent.A.D.)²
2. Out of these 710 words 134 are Onomatopoeic and 45 (41+4) are clearly identifiable (Foreign loans, words of Dravidian or Persian origin).
3. 331 are found in Hemacandra (*Siddhahema & Deśvāmśamālā*).
4. Among the Dravidian 27 are recorded by Hemacandra while 14 are not recorded by him.

5. 144 are not recorded in PSM.

6 For 45 words we have not been able to give any parallel from other Pk and Ap. texts.

7. We find 340 words inherited in some form or other by N.I.A. while for 370 words no correspondents could be cited from N.I.A. languages like Hindi, Gujarātī, Marāṭhī or Koṅkaṇī. Looking to the extent of the work and the number of *Deśya* elements used or employed in it we find ourselves in agreement with what Jacobi has observed regarding the composition of the vocabulary of Bh "..... We can say and demonstrate by a casual glance over the glossary of words that more than nine-tenth of the vocables of literary Ap agree with those of the literary Pk. and the same are presumably borrowed from the latter." (Jacobi, Introduction to Bh § 2) Taking this fact into consideration and contrasting it with the far larger percentage of words of non-sanskritic origin in NIA languages, we can conclude that literary Ap. made use of *Deśya* words to a limited degree as compared to the contemporary spoken dialects. Secondly, though the vocabulary of literary Ap had by the time of 9th Cent acquired a considerably conventional pattern and pronounced standardisation, there was always some scope left for regional influences. Only this fact would account for the extra Dravidian element in Puṣpadanta, who, as is well known, carried on his literary activity in a Kannaḍa-speaking territory. ³

1. Bh. has 357 Kaḍavakas (22 Sandhis) while MP. has 20,000 Kaḍavakas (102 Sandhis).
2. Gune, Intro to Bh, p 3 But according to Gopani, the date of *Bhavisayattakahā* is later than *Nānspencamīkahā*.
3. Premīn thought there is dearth of Kannaḍa and Dravidian words in Puṣpadanta's works (*Jain Śāhitya aur Itihās*, p 227) But obviously his was a casual impression, not based on any close study of the point.

In fine, a word on the interpretation of the *Desya* words is not here out of place. A glance at some of the conflicting views on the spellings and especially on meanings of some of the *Desya* words in our data (e.g. *dodda-dodda*, *gomdala-gumḍala*, *kuhaṇi*, *kuhiṇi* etc., and meanings of words like *ghamghala*, *cumbhala*) will at once indicate the plight of *Desya* study in general. Now that numerous Ap. texts have been published, very rich M.I.A. lexical data have become available. And now it has become considerably easier to remove obscurities and uncertainties regarding the form and meaning of many *Desya* expressions and to verify the information of early authorities like Hemacandra. This is illustrated by a number of words in the present study wherein we have succeeded with the help of the light thrown by the context and parallels elsewhere to remove some earlier misunderstanding, conflict or ambiguity.¹

To any one who has worked on these lines with an Ap. text, it will be quite obvious that a compilation of a Dictionary of *Desya* words and expressions that are actually attested in Pk. and Ap. works, along with original citations, is an urgent task before the MIA scholarship.

* * * * *

1. See especially discussion under the following words. *uccoli*, *cumbhala*, *ghāra*, *tuppa*, *coppaḍa*, *āyallaa*, *maṁḍira*, *veyaḍiya* etc

Introductory note. For the interpretation and elucidation of the data in this section collected from Puṣpadanta's MP., NC., and JC., I have relied on the old glosses in these texts, the observations of their editors, and old and modern Prakrit dictionaries and grammars. But these sources were helpful for only a part of the material under study and there also to a limited extent. In numerous cases the meaning was to be gathered from occurrences elsewhere and in those cases where the words are treated by one or more of the above mentioned sources the meaning is either not satisfactory or suitable to our context. Again in numerous cases there is disagreement between the interpretations given by different sources.² Hence my main task (in what follows) has been to compile and correlate the information on the words studied from diverse sources, to ascertain the meaning or even spellings and to remove misunderstandings and contradictions.

[**Abbreviations and Signs.** abs.-absolute. agent.-agentive. caus.-causative. enl.-enlarged. fem.-feminine gender. fut.-future. G.-Gujarati. gl.-gloss in Ms. as noted by the editors of the respective texts. Hi.-Hindi. imp.-imperative. inf.-infinitive of purpose. Kan.-Kannada. Kon.-Konkani. M.-Marāṭhi. Mal.-Malayalam. part.-participles. pl.-plural. pp.-past participle. pres.p.-present participle s.-singular. s.v.-sub verbo. S.-Sindhi. Ta.-Tamil. Te.-Telugu. Tu.-Tulu. ?-doubtful in form or sense. *-reconstructed. √.-root. —, the hyphen has been used to analyse words into their roots and affixes; when a word is given with a hyphen at the end, it indicates merely the base form. >means-gives, is changed to. <means—is derived from.“ ”- Double inverted commas are used for the quotations from the texts and ‘ ’ -single inverted commas for the English rendering.

Method of references. The figures given against the word under discussion indicate the *Sandhi*, *Kāvaka* and line respectively of the occurrence of the word in the text. The references are to Vaidya's edition of Mp. References to the texts of NC. and KC., JC., PC. and SR. and Bh. are to the editions of Jain, Vaidya, Bhayani and Gane respectively. The references to Karmā, CMC., Vajjā, Līlāvāi etc., are illustrative and not exhaustive. H. followed by 2 figures, shows the number of the *Pada* and *Sūtra* respectively of the 8th Adhyāya of Haima Vyākaraṇa. The references are to Vaidya's edition D. followed by 2 figures, shows the number of the *Varga* and the *Stz.*, respectively of the *Deśināmamālā*.

2. E. G. we find numerous cases in the *Deśināmamālā* edited by Ramanujaswami and others wherein because of Hemacandra's ambiguous Sk. paraphrase, it has not been possible to pinpoint the meanings of Deśi words like uccola—, kaila—, otharia—etc. and the editors might have made a wrong choice.

The references are to Ramanujaswami's editions. Pā. followed by one figure shows the number of Stz., in Pālascehināmamālā (Doshi's edition). Tr. followed by 3 figures shows the number of *Adhyāya*, *Pāda* and *Sūtra* respectively of Trivikrama's Pk Grammar (Vaidya's edition.)

A. DEŚYA-LIKE ITEMS¹

1. Items only derivable from Sanskrit.
2. Tadbhavas with specialised or changed meaning.
3. Items partly derivable from Sanskrit
 - (a) Items formed by Prakrit suffixation.
 - (b) Analogical formations.
 - (c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources,

1. ITEMS ONLY DERIVABLE FROM SANSKRIT

1. √ **Aimalh**— to walk slowly and gracefully';
aimalha (pres. 3 s.) 15 18 7.
 [= *mandagamanam karoti* (gl.), cf. *aimalluraya* = *atīśaya līlāyukta*, *atīmanthara* (SK). *aimalha* is connected with *ati+madra*-. See √ *malh*- and *malhana*-]
 2. **Aṇihana**—46 3 13, 49 12 3, 57 2 4 'abundant, nonperishable, endless'.
 [= *prapura*—(gl. at 46 3 13), *avinaśvara*—, *ananta*—(gl. at 49 12 3). This word is not recorded in PSM. Derivable from Sk *anidhana*—, 'endless'. Later on the meaning might have developed to 'inexhaustible, abundant'.]
 3. √ **Apphāl**—'to strike violently, to twang the bow-string'
apphālia-(p.p) 12 15 4, 28 29 1.
 [Compare PSM √ *apphal*—= 'to strike with the hand'; cf. √ *apphal*—occurring in this sense in PC I. and √ *āsphal* in Tri. III. See ND *āphalnu*—'to throw'. √ *apphal*— is derived from Sk *ā+spṛh*—, 'to strike'.]
 4. **Apphod**— 'to slap one's arms with palms':
apphodai (pres. 3 s.) 4 4 12
 [= *karena bhujāṁ tādāyati* (gl.). The context is that of a *mallā*—, 'boxer' displaying his talents before the Lord in order to entertain him. cf. PSM. √ *apphod*—='to beat'. Derived from Sk *ā+spṛh*—.]
 5. √ **Abbhitt**— 'to confront in a battle, to encounter'
1. For words of this type found in Hemacandra's *Deśināmamālā*, see Bh. ed. by Dalal and Gune (C. O. S.) Introduction, p. 65.

abbhiṭṭa- (p.p.) 32 6 13, 52 12 13, 52 14 15, 54 3 13, 59 13 8, 75 6 2, 75 8 11, 77 8 15, 78 14 14, 82 7 8, 82 12 13, 88 4 15, 99 18 10.

[*saṅghaṭṭam prāptak* (gl.); cf. *abbhiṭṭha-* (obviously an error, misprint or wrong reading for *abbhiṭṭa-*) cited in PSM. from PV, cf. *√abbhiṭṭa-* occurring in the same sense in PC. I, PC. III. Derived from Sk. *ā+smiṭ-* See *√abbhid-* and *√bbhid-*

6. *√Abbhid-*—‘to confront in a battle’, ‘to encounter’.

abbhidamta- (pres. p.) 78 16 4, *abbhida-* (p.p.) 19 19 12; *abbhid-* (y) *a* (p.p.) 52 15 4, 56 1 2, 75 1 2, 77 3 4, 78 1 2, 83 22 6, 84 4 11, 88 7 16; *abbhidiv-* (abs.) 52 12 15.

[Compare *√abbhid= sam+gam-*, ‘to meet’ (H. 4 164, Tr. 3 1 100) and *abbhidiv-* (Pāi. 548), cf. *√abbhid-* occurring in this very sense in PC. I, II, III, NC., KC Derived from Sk. *-a+smiṭ* See *√abbhiṭṭa-* and *√bbhid-*.]

7. *Alayadda*—54 15 17 ‘a water-snake.’

[*=jalasarpa*-(gl.), the relevant passage is—“*padīkanhe kanhahu paṭṭhaviu, alayaddu uddāmau/ aḍḍharu kālau paṃcaphadu, bhīyaru māraṇakāmau/*”—‘Pratiṣṭhadeva sent against Kṛṣṇa a powerful water-snake, which was long, black, fierce, five-hooded and bent on killing.’ This word is not recorded by PSM. The word is derived from Sk. *alagarda-*; cf. MW. *alagarda*=‘a water-serpent (the black variety of the cobra de capello)’ quoted from Suśruta.]

8. *Allaa*—71 16 8 ‘wet, moist’, *Allalla*—48 1 9, 93 14 1 ‘greatly wet,’ [*=ārda-* ‘*ārdrārda-* (gl.), cf. *alla=ārda-*, ‘wet’ (H. 1 82); cf. *alla-* occurring in this sense in PC. I, PC. III. Derived from Sk. *ārda-*. See Pischel § 111 and § 294.]

9. *Allaya*—31 24 4 ‘Aerrhoa Carambola’ or ‘ginger’.

[*=karamara-* (gl.) According to the commentator *allaya-* is equivalent to *karamara-*, that is, *karmaraka-*. In the context the meaning ‘ginger’ also fits in well. The relevant passage is—“*daholliu allaya-musiyaū bhoyanu*”—‘the meal moist with curds and mixed with ginger’. cf. PSM. *allaya=ārdraka-*, ‘ginger’; cf. M. *āla-*, Koṇ. *ālī=* ‘ginger’. *karamara-* is found at MP 9 10 9 and at PC. II 50 11 10, 51 2 3, as *karimara-* at PC. I 3 1 8 is derived from Sk. *ārdraka-*—‘ginger.’]

10. *Allaya-dala*—85 14 8 ‘a slice of ginger’.

[The commentator appears to have taken *allaya-dala-* in the sense of *patra-bhājana-*, ‘a leaf cup’ or ‘a green leaf’, as sometimes a plantain-leaf is used as a dish or plate even to this day. But the in-

terpretation offered above is more natural. The relevant passage is—
 ‘*allaya-dala-dahu-olliya-kūrahī*’—‘with rice mixed with curds and a slice of ginger’. See *allaya-*]

11. *Avada*—35 16 8, 90 4 17 ‘a well’.

[=*kūpa-*(gl)], cf. *avada*—=*kūpa-* ‘a well’ (D. I 53), cf. *avada*—occurring in this very sense in Sam. K. (index sv) cf. *avata*—‘a pit, a well’ (Supplement to J.O.I vol X, no. 2 page 106); Burrow notes *avaṭa-* in the sense of ‘a spring’.¹ *avaṭa-* in Sk is well known in the sense of ‘a hole, vacancy in the ground’, cf. MW *avaṭa*—‘a hole, vacancy in the ground’ (Sāma Veda) and *avaṭu* (L)—‘a well’; cf. G. *havat*—‘waterless (well)’]

12. *√Avaher*—‘to disregard, to disrespect’.

avaherami (pres. I. s) 16 25 14, *avahari(y)a-* (p. p) 78 24 9, 96 5 4, *avaheryai* (pass. 3 s) 28 8 10

[=*avahārita-* (gl. at 96 5 4), at 16 25 4 gloss loosely equates *avaherami* with *vañcayāmi*, cf. *√avaher-* in the same sense occurring in NC. See *avahera-*, *avaherana-*, *avaheri-*,]

There is a confusion in the evolution of this base, cf. PSM. *√avahār*—=*ava-*+*dhivay-* ‘to insult, disregard’, *avahāranā*—=*avahelanā-*, ‘disregard’, *avahārita*—=*avadhārita-*, *traskṛta-* Besides, there are *√avahil-* and *avahelaa-* (*traskāraka-*) and *avaheri*—=*avahelā-*, *traskāra-* It appears that normally *avadhār*—should develop as *avahitr-*. But influenced by *avahel-* it has become *avaher-*. Compare also *√hīl-*, ‘to disregard’, *hīla* = *anādara-*, ‘disrespect’ and *helā*—=*traskāra-* noted by PSM. Besides, cf. Sk *√hed-*—‘to disregard, slight, neglect’ and *hedā-*, ‘disregard’, cf. M. *hur-*—‘of little estimation, trifling’.

13. *Avahera*—91 13 2 ‘disregard, disrespect’.

[=*avajñā-* (gl.). See *√avaher-*, *avaherana*, *avaheri-*]

14. *Avaheraṇa*—5 7 9 ‘disregard, contempt’.

[=*avagananam* (gl), cf. *avahelana*, ‘disrespect’ (Yt). MW. notes *avagananam* in the sense of ‘disregard, contempt’ as recorded in Lexicons only. See *√avaher-*, *avahera-*, *avaheri-*,]

15. *Avaheri*—23 7 4 ‘disregard’.

[Compare *avaheri-* in this very sense occurring in PC. I. See *√avaher-*, *avahera-*, *avaherana-*]

16. *Avārita*—9 25 13 ‘within no time, immediately’

[The relevant passage is—*“cakku cūṇḍhu tahu ho, avāritu”*—‘he immediately acquires the discus and flg’, cf. *avāre* occurring in this very sense in PC.I. Derived from Sk. **a-vārita-*; cf. *vāra*—‘time, turn’,]

1. See Burrow, Sanskrit Language, page, 96,

17. √*Āddh-* to put on or fasten an ornament or garment¹.

āddha- (p.p.) 1 12 13, 7 21 14, 73 27 8.

[=*parihṛta-* (gl. at 73 27 8), at 1 12 13 the gloss equates *āddha-* with *gṛhṛta-*; cf. PSM *āddha* = *parihṛta-*, 'worn, put on', cf. √*āddh-* and √*āijh-* occurring in this sense in PC. II.]

āddha- is rendered by the gloss at 1 12 13 with *gṛhṛta-*, 'accepted or taken' This is a general rendering. The exact meaning is 'worn, put on'. Here "*bhūsanu nam āddhau*" means 'as if an ornament is worn'. The relevant passages are as follows: 1. "*kannah kumdalā āddhai*" (7 21 14) 'ear-ornaments were fastened on the ears' and 2. "*nāddhau kaṇṇu dayadinnu*" (73 27 8) 'the 'colt' given by the beloved was not worn'. In this very meaning √*āddh-* occurs at PC II 35 4 9 where the relevant data for the occurrence and meaning of the word are also given. Compare √*āijh* occurring at PC. I 2 6 3 in this very sense; the relevant passage is "*kumḍalu-juyalu jhātū āijhai*" - 'a pair of ear-ornaments are put on hurriedly' Compare also *āddhaya-* occurring in this sense at PC. I 1 4 9b) where the passage is "*sire seharu āddhau*" - 'a crest was worn on the head'.

D 2 23 notes *kannāimdhana-* in the sense of *karnasyābharanam kundalādi*, where *imdhana-* is a noun from √*āddh-* or √*āimdh-*. PSM. gives *āimdh-* 'to put on' and *āimdhana-* 'putting on'. Accordingly, Ramanujaswami's doubtful surmise to derive *imdhana-* from *ācinha-* is to be rejected. √*āddh-* is connected with Sk. *ā-vyadh-*, 'to pin on' See *paṇḍhāṇa-*,

18. √*Ādhav-* 'to commence, to begin'

adhatta- (p.p.) 5 8 12, 20 23 1, 28 27 18, 36 17 13, 37 21 7, 52 5 5, 52 18 19, 52 25 22, 60 27 13, 61 15 9, 61 23 2, 73 13 8, 77 1 13, 77 6 6, 83 19 5, 92 9 2, 95 2 9, 99 6 14, 99 19 16; *adhappai* (pass. pres. 3. s.) 32 23 2, 87 5 12

[=*ārabdha-*, *prārabdha-*, *ārabhyate* (gl.), cf. √*ādhav-* *ā-rabh-*, 'to begin' (H. 4 254) and *adhatta* = *ārabdha-* (H. 2 138, Pāl. 789), cf. √*adhapp-* = √*ā-rabh-* (Tr 2 4 83), The word *adhatta-* occurs in JC. at 2 13 6 and 3 38 14 and the editor has given the meaning as *adṛta-*, *ājhapta-*. But the meaning *ārabdha-* suits the context in both the places Compare *adhapp-* occurring in this very sense in NC., PC.I, Sam. K., CMC, page 6 line 7, page 135 line 18, etc.]

Pischel explains √*ādhav-* as the causal base from *adhā* derived from Sk *ādha-*. See √*vidhapp-* and *vidhatt-*.

1. See Pischel, §223

- 19 **Ālāva(i)ni**-3 8 3, 3 18 7, 83 14 9, 93 10 8 'a type of lute'
 (=vinā-, *tantri-rādyā-vīśa*-(gl.), cf *ālāvani*- occurring in NC. and PC. I. See notes on NC. page 194 for a note on the word *ālāvani*-. Compare MW *ālāpini*-'a lute made of a gourd']
- 20 **√Ālume**- 'to pluck', 'to pull out (w.r. to hair)'
ālumea-(p.p.) 63 6 6
 [Compare PSM **√lume**- 'to pluck the hair', cf **√ālume**- occurring in this sense in PC. I, cf *lā-* (Ap.), *lōa-* (Jain Sk)='plucking of hair preparatory to taking ordination or renunciation', cf also MW **√luñc**- 'pluck, pull out', **√ālūñc**- 'to tear into pieces' and *ulluñcana*- 'the act of pulling or tearing out, plucking out (e.g. the hair)']
- 21 **Āhuttha**- 11 25 2 'three and a half'
 [*ardhacaturtha* (gl.)]; cf *āhuttha*- occurring in this sense in PC. II, cf G *ūṭh*, *ūṭhu*- 'three and a half' *āhuttha*- is derived from Sk *ardha-catur*(a-)]
- 22 **Ukkhamdhē**- 10 20 5 (v. 1. *okhamdhī*) 'in order to attack'.
 [The meaning given in the gloss, namely "*aśram āruhya*" appears to be a free guess. The relevant passage is- "*ukkhāmdhē gau kesava-nāmdānu*"- 'Kṛṣṇānandana went in order to fight', cf. PSM. *ukkhāmdha*-, *okkhāmdha*- = *avaskanda* 'siege, attack', cf *ukkhomdha*- occurring in the sense of 'attack, invasion' in PC. II and PC. III. So, 'attack' is a more likely meaning than 'riding on a horse' *ukkhāmdha*- is connected with Sk. *avaskanda*-, 'attack, assault']
- 23 **Utthalla** 14 10 1 (v. 1. *ucchalla*-) 'surging up, spraying up'
salūtthalla- = *jalenotpātita* (gl.), cf **√utthall**- = *ucchal*-, 'fly upwards' (H. 4 174), *utthalla* = *parivartana*-, 'turning round violently' (D. 1 93) and *utthallapatthalla*- = *pārśva dvayena parivartanam*, 'turning on both the sides' (D. 1 122, Tr. 2 1 30, 41), cf **√utthall**- occurring in the sense of 'be thrown up' in PC. I. Bh. and **√ucchal**- in JC, cf G. *utthal-vū*- 'to be set upside down, get displaced violently']

From an etymological point of view **√utthall**- is connected with Sk *ud+sthal*, 'to leave one's original position, be displaced', cf H *utthal puthal*- 'to make upside down, lose balance and fall topsyturvy'. **√utthall**- is generally associated with uprooting some solid thing or object. The same meaning is found in Gujarati, cf. G. *utthal-vū* 'to be set upside down, be dislodged', *utthāl-vū* 'to cause to tumble down' and *utthal-pāṭhal*- 'a turning upside down'. The commentator connects *utthalla*- with *druma*-, 'tree'. But the arrangement and context

require it to be taken with *salila-*. In that case the reading "*ucchalla-*" of Manuscript K is preferable, because *ucchalla-* means 'surging or spraying up'. The confusion between *-ccha-* and *-ttha-* in the manuscripts is frequent.

The relevant passage with the variant reading is- "*salilucchalla-rella. padipellana-haya duma-vgaya-rinichao*" which can be rendered as follows 'The parrots which had gone away from the trees, being lashed by the onrush of the flood created on account of the surging mass of waters'.

24. $\sqrt{\text{Uddāl-}}$ 'to snatch away, carry off':

Uddaliya-(p.p) 91 6 5.

[Compare $\sqrt{\text{uddāl-}}$ = *ā+chid-*, 'to snatch away' (H 4 125, Tr. 3 1 66), Cf $\sqrt{\text{uddāl-}}$ occurring in this very sense in NC, KC, PC. I, PC III. Tagare traces it to OIA. *uddal-* $\sqrt{\text{uddāl-}}$ is connected with Sk *ud+dāray-*]

25. $\sqrt{\text{Uppil}}$ 'to push, press hard'.

uppiṭiya-(p.p.) 86 3 8 (v.l. *upPELLIYA-*)

[Aldorf renders it with *utpidita-*, the variant reading *upPELLIYA-* is preferable in view of the context, cf. $\sqrt{\text{uppil-}}$ occurring in this very sense in CMC., page 63 line 20 and page 64 line 16. Derived from *ut+pid-*]

26. *Upphāla-* 31 15 6 'sound of the drum'.

[—*paṭaha-dhvan-* (gl.) D.1 90 notes *upphāla-* only in the sense of *durjana-*, 'a wicked person'. This is obviously not connected with the above word Compare *āspṛāka-* = 'drummer' (Up K), *upphāla* is connected with Sk *ut+spṛā-*, cf. Apte *ā+spṛā-*, 'to strike, play upon' (Śiśupālavadha).]

27. $\sqrt{\text{Ummell}}$ 'to bloom, open, see':

ummellahi (pres 2 s.) 8 5 17.

[=*avalokaya* (gl.); cf. PSM. $\sqrt{\text{ummell-}}$ = 'to bloom'.]

Here the gloss records "*avalokaya*" as the meaning of *ummellahi*. Most probably the connection between the two can be established like this- Pk. *ummella-*, Sk *ummiṭa-* = *ukasita-*. Primarily it means 'to bloom' and secondarily 'to open'. As applied to eyes, it means, 'to open the eyes and see'. Secondarily, because Vṛṣabha (whose eyes were compared to lotus-petals) was practising penance with his eyes closed, the use of $\sqrt{\text{ummell-}}$ in this connection can be well taken to signify 'seeing'. However, *avalokaya* is but a free-rendering of *ummellahi*.

28. *Ulla-* 25 4 9, 73 5 6 'wet, moist', *ulliya-* 1 5 9, 86 6 1 'moistened', *Ullalla-* 38 12 1 'greatly wet'

[=*ārdra*-(gl.); cf. *ulla*=*ārdra*-(H. 1 82, Pāi. 531); cf. *ulla*-, *ulliya*- occurring in this sense in JC NC., *Usā* and. Kāṁs. Pischel connects *ulla*- with *udra*- which occurs in Vedic words, *anudra*- (waterless), *udrin*- (watery) and *samudra*- ('gathering together of waters', 'sea')¹. See *olla*-.]

29. √ *Ullāl*- 'to raise, to throw up'

ullāliya-(p.p.) 8 7 6.

[Compare √ *ullāl*=*ut+namay*-(H. 4 36), cf. √ *ullāl*- occurring in the above sense in PC. I, cf. G. *ulāl-vū*- 'to throw up in the air'. √ *ullāl*- is connected with Sk. *ud+√lāl*, 'to jump up, spring up'.]

30. √ *Ullol*- 'to undulate, roll'

ullola (p.p.) 38 12 14.

[Compare PSM.- *ullola*= 'to roll', cf. √ *ullol*- occurring in this sense in PC. I, connected with Sk. *ud+√lut*-.]

31. √ *Ulhā*- 'be extinguished'

ulhā (pres. 3, s.) 5 5 4, 39 14 7, *ulhāna* (p.p.) 88 18 13

(- *jvālārūpatān paritijayati, angārāvastho bhavati* (gl. at 5 5 4), *vidhyāt* (gl. at 39 14 7), cf. PSM. √ *ulhā*=*vi+dhmā*-, 'to be extinguished'. √ *ulhā*- is derived from *ulla*-, 'wet'. See *ulla*- and *ulhāv*-.)

32. √ *Ulhāv*- 'to extinguish'

Ulhāvahi (pres. 2 s.) 82 4 13 (v 1 *olhāvahi*), *ulhāv(y)a*-(p.p.) 11 31 2, 22 12 9, 79 11 8, *ulhāvijay* (pass. 3.s.) 20 18 7.

[=*vidhmāpita*-(gl.), cf. PSM. √ *ulhāv*=*vi+dhmāpay*-, 'extinguish' (H. 4 416, illustration 1); cf. √ *ulhāv* occurring in this sense in SR, and √ *ulhāv*- in NC., PC.II, cf. G. *olav-vū*= 'to extinguish, put out (fire or light)' See *ulla*- and √ *ulhā*-.]

33. √ *Uvvās*- 'to make barren, to lay waste to'.

uvvāsiya-(p.p.) 13 11 11.

(Compare PSM. √ *uvvās*= 'to lay waste to.' Connected with Sk. *ud+√vāsay*-.)

34. √ *Omatth*- 'to pour, to spill'

omatthia-(p.p.) 24 11 10

[The gloss loosely renders it with *prakṣipta*-, √ *omatth*- really means *avanāmita*-, e. 'to bend the vessel so as to pour' The relevant passage is- "*khuccahu uppari ghu omatthiu*"- 'ghee was poured over the *khicri*.' A parallel proverbial expression in Gujarati is- "*ghī dhoḷāyū to khuccat-mā*"- 'If the ghee is spilt, it is in *khicri*' That is, if something is spent for the good of one's own. Compare PSM. *omattha*-(D)=*nata*-, *adhomukha*-, 'bent, inclined', and *omatthiya*-(D)=*overtured*, cf. Kon. *umthale*= 'poured, spilt'.]

1. See Pischel § 111

35. **Olla**—55 5 1, 86 7 14, **Ollaa**—73 23 9, 88 5 8 'moist, wet',

Olliya—24 9 12, 31 24 4, 32 5 1, 36 7 6, 50 11 9, 66 2 1, 66 9 4, 69 11 7, 71 17 12, 72 1 9, 76 7 6, 83 22 12, 85 14 8, 86 8 8, 87 3 10, 88 6 13, 88 19 2, 91 18 2 'moistened.'

[=*ārdra*-, *ārdrakṛta*-(gl.), at 85 14 8, *olliya*-is loosely rendered with *miśra*-. It should be *ārdra*-. Here the relevant expression is—'*dahi-olliya kūra*'—'rice moistened with curds', hence 'mixed with curds,' cf. *olla*=*ārdra*, 'wet' (H.I 82). cf. *olla*-occurring in this sense in NC., P.C.I. Bh., Kams.; cf. M. *ola*-, Kon. *ollē*= 'wet' See *ulla*-.)

36. **Osā**—4 19 3, 9 5 12, 39 14 13, 39 18 8, 69 9 7, 70 14 7 'dew drops.'

[=*avaiyāya*- *mihikā*-, *huma-bindu*-, *tuṣāra*-, (gl.); cf. *osā*= *niśājalam*, 'dew' *himam*, 'frost, snow' (D. I 164) and *osā*= *nihāra*-(Tr. 3 4 72, 95); cf. *osā*- occurring in this sense in JC.-2 4 16, NC., SR. The word *osā*-is regularly derived from Sk. *avaiyāya*, cf. MW. *avaiyāya*= 'hoar-frost, dew' (Pāṇini 3 1 141). For the word *mihikā*- given in the gloss see Appendix.]

37. **Ohall**—'to wither, to fade'.

ohallia-(p.p.) 22 1 3, 32 21 2 (v.l. *ohallaa*—v.l. *ohullia*-).

[=*mānam* (gl.), the relevant passages are—1 "*diṭṭhau kusumadāmu ohallu*" (22 1 3)—'the flower garland was seen withered' and 2). "*diṭṭhau ohallu kamalanānu*" (32 21 2)—'the lotus-face was seen faded'. PSM. notes *ohulla*-(D) in the sense of *khinna*- 'downcast'. The above root can be connected with Sk. *ava*-+*phulla*-(*ohulla*-). In the light of this, the spelling found at 22 1 3 and at 32 21 2 should be really speaking "*ohulliya*". This is further supported by the variant reading at 32 21 2 namely, *ohulliya*— See *ohull*-]

38. **Ohām**—'to put to shade, to overpower'.

ohāmi (y) a—(p.p.) 2 8 3, 4 4 4, 7 5 7, 16 4 6, 18 1 5, 23 2 1, 27 1 1, 27 12 5, 29 8 5, 31 11 11, 33 9 2, 39 7 10, 48 4 11, 49 5 6, 50 10 10, 54 11 3, 58 3 4, 58 15 1, 62 1 6, 69 11 9, 80 16 13, 83 15 6, 85 12 15, 86 7 2, 86 11 7, 92 21 4, 98 9 2.

[=*traskṛta*-, *abhibhūta*-(gl.); at 2 8 3 the gloss loosely renders *ohāmya*- with *spheṭita*-, cf. *ohua*= *abhibhūta*-, 'defeated, conquered' (D. I 158) and *ohāmya*= *abhibhūta*-(Tr. 3 1 132, 76); cf. also PSM. *ohāmya*-(D)=*abhibhūta*-, *traskṛta*- quoting from Sam. K. and Ogha-nir-yukti; *ohāmya*- occurs at 1 14 7 and at 5 7 12 in NC. in this very sense although it is rendered with *tulita*-by the editor, cf. *ohāmya*-occurring in this very sense in PC.I and Iḷāvaḷ stanza 204. *ohāmya*-is probably connected with Sk. *avabhūta*-, *ohām*= *tul*-, 'to weigh' (H. 4 25, Pāi. 539, Tr. 2 4 97) appears to be different.]

39. **√ Ohull-** 'to fade, to wither'

ohullamta--(pres. p.) 58 15 6, *ohulla-*(p p) 70 8 2, *ohulliya-*(p p.) 7 10 1, 82 15 6.

[*ohullamta-vayanu-*= *śrīyadvadanah* (gl. at 58 15 6), *mlāna* (gl. at 70 8 2, 70 10 1 and 82 15 6), cf. PSM. *ohulla-*(D)=*khinna-*, 'downcast', *avanata-*, 'bent down' quoting from Bh., cf. **√ ohull-**—occurring in this very sense in PC I and PC II. It is not clear whether *ohura-* in the sense of *khinna-*, 'distressed, downcast', *avanata-*, 'bent down' (D 1. 157) has any connection with *ohulliya-*. **√ ohull-** is derived from Sk. *ava-*+*phulla-*, 'to fade' as opposed to *ut-*+*phulla-*, 'to bloom',]

40. **Kappaṇa-** 46 10 11 'cutting'

[Compare **√ kapp-**= *chid-* 'to cut' (H 4 57), cf. **√ kapp-**= 'to cut' (PC I, PC II), cf. M *kapp-ne*, G *kapp-vu*, Sindhi *kapanu*= 'to cut', see ND *kappu*= 'to cut, hew'. Turner derives *kapp* from Sk. *kalp*, Pk. *kapp*—, See *kāmpana* below']

41. **Kappaṇa** (v 1 *kappaṇa-*) 11 16 10 (v. 1. *kappaṇa*) 12 18 7, 28 36 15, 31 7 1, 83 6 6, 'a sort of lance fashioned out of iron', 'a dagger'

[=*sarvalohamayah kuntah*, *kaṭāri-*(gl), PSM does not note *kappaṇa-*, but notes *kappaṇi-* in the sense of 'scissors'. See *kappaṇa-* above. For the word *kaṭāri* given in the gloss see Appendix]

42. **Karaḍā-** 3 20 5, 4 11 1, 17 3 5 'a kind of drum'

[Compare PSM *karaḍā-*(I) = *ādya-rīesa* cf. *karaḍā-* and *karada-* occurring in this very sense in PC III, cf. Kan. *karade*= 'an oblong drum beaten on both sides, a sort of double drum'. *karaḍā-* is derived from Sk. *karaṭā*, cf. MW. *karaṭa-*= 'a kind of drum' (Commentary on Varāhamihira's *Brhatsamhitā*) See *tunava-*]

43. **Karamba-** 57 1 11 'curd, rice'

[Compare PSM. and Pāṇi 440 *karamba-*= *dadhyodana-*, in support of this meaning PSM quotes from *Śupāsanaśhacarī*; cf. *karamba* = 'rice mixed with curds' (Supplement to J. O I, vol. X, no. 2, p. 117), cf. G *karmo*= 'an offering of rice mixed with curds and cumin seed'; cf. MW. *karamba* = 'a kind of gruel' (known in Vedic literature), and *karambha* = 'a cake or flour or meal mixed with curds, a kind of gruel' (generally offered to Pūṣan as having no teeth to masticate hard food' (RV), cf. *karambhād*= 'epithet of Pūṣan' (Vedic Mythology by Macdonnell, p. 36)]

44. **Karamba (ya)**—15 1 13, 39 19 6, 46 3 9 'a multitude, a collection, a mixture'.

[=*saṃūha-*, *saṅghāta-* (gl.); cf. PSM *karamba*= *dadhyodana-*, 'curds rice'; cf. *karam'isa-* occurring in the sense of 'mixed' in JC. and *karamiva-* in PC. I and PC. II, cf. MW. *karamba* = 'mixed', and *karambita*= 'intermingled'.]

In all the three occurrences in MP. *karamba* is found used compounded with *kusuma-* or *selimḍha-*. The commentator takes *karamba-* to mean 'a heap, a collection'. But looking to the usual meaning of *karambita* in Sk. and Pk. it does not seem to be just a plain heap, but something like 'a mixed heap'. The development of meaning seems to be as follows. Something variegated by adding another thing, and then because of such additions the whole thing would take the form of a mixed heap, and then simply 'a heap or collection'.

- 45: √*Kal* 'to taste,' 'to ascertain by means of tongue'

kalai (pres. 3 s.) 52 2 6

[The gloss loosely renders it with *spṛiati*, √*kal-* really means 'to taste, to ascertain by means of the tongue', and hence 'to touch.' The relevant passage is "*ko hālāhalu jīhai kalai*"- 'who would taste the deadly poison with the tongue?' So it may be the usual sense of 'tasting and ascertaining', and not 'touching.' PSM. does not note it. Compare Apte √*kal*= 'to know, to take notice of']

- 46 *Kaseru*- 1 3 12, 37 18 6, 48 2 1, 58 7 9, 'a kind of grass', 'a bulbous root'.

[=*irṇa-*, *kanda-* (gl.), cf. PSM, *kaseru*= *jalya-kanda-vīṣa* quoting from Gaudavaho, *kaseru* occurs at Nc 1 6 2, where it is glossed as "*kharasū*". The editor of NC has explained in the notes that *kaseru* is a 'kind of grass particularly liked by the boars'.¹ *kaseru* occurs in JC. also in this sense; cf. MW *kaseru* v. 1 *kaseru* 'a kind of grass with a bulbous root- the root of *Scirpus Kysoor*' (*Suśruta*). For the word *kharasū*- given by the gloss in NC. see Appendix]]

- 47 *Kāhala* 3 14 1, 4 11 8, 17 3 4, 78 26 4 'a war trumpet'.

[(=*rana-tūrya-* (gl.)) cf. PSM, *kāhala*= *vāḍya-vīṣa*, cf. *kāhala-* occurring in this very sense in JC (1 21 5); *kāhala-* occurring in Tri. I is rendered by Helen Johnson with 'a perforated musical instrument'; cf. M. *kāhāl*= 'an ancient instrument of music, probably a horn', cf. Kan. *kahaḷe*, Kon. *kahaḷo*= 'a metal horn (trumpet) of a long tapering shape'; cf. MW. *kāhala*= 'a kind of musical instrument'.]

48. *Kidi*- 8 3 8, 67 2 9 'a swine'.

[=*sūkara-* (gl.), cf. *kidi*= *sūkara*-(H.1 251, Tr.3 4 72); cf. *kiru*= 'a

1. See Nāyakaṃśrāvaru edited by Hiralal Jam, p. 188.

boar' (Supplement to J. O. I vol X, no.2, p.120), *kidi*—is derived from Sk. *kiṭi*—, cf. MW. *kiṭi* = 'a hog' (Kauśikī Sūtra) and *kiri* = 'a hog' (Unādisūtra).]

49. **Kimmira**—7 19 3 'variegated'.

[= *ucitra*—(gl); cf. PSM. *kimmira* = 'variegated', Derived from Sk. *kirmira*—, 'a variegated colour'

50. **Kilikimci(y)a**—16 25 10, 60 13 8, 73 13 11 'love sports, amorous sports'.

[*kilikimciya kila* = *hāya-rudanayukta.kṛdayā* (gl. at 60 13 8), *surata*—(gl. at 73 13 11), cf. √*kilikimc* = *ram*—, 'to sport' (H. 4 168, Tr.3 1 91), cf. √*kilikimc*— occurring in this very sense in Bh., Usā., Chand; cf. MW. *kilikimcīta* = 'amorous agitation (such as weeping, laughing, being angry, merry, etc in the society of a lover)' (Daśakumāra-carita)

51. √ **Kumc**— 'to bend, to curve'

kumca (pres.3.s) 88 8 11 (v.l. *khumca*), *kuṁciya*—(p.p) 57 10 12.

[PSM does not note it. Compare √*kuṁc*— occurring in JC. at 2 17 7 and PC.I √*kumc*— is connected with Sk. √*kuñc*—, cf. MW √*kuñc* = 'to make crooked' (vāṭapāṭha) and 'to bend or curve' (Sūtrata). Alsdorf takes the variant reading '*khumca*', with this cf. G. *kuñc-vu* = 'to prick, to pierce']

52. **Kuruha**— 3 12 17, 26 3 14, 37 6 1, 40 10 9 'a tree'

[= *vṛkṣa*—(gl), PSM. does not record it; cf. *kuya* = 'a tree' occurring in Yt at 1 246 2; *kuruha*— is connected with *ku*—+*ruha*— 'growing from the earth', cf. MW. *kuruha*—(L) = 'a tree' and *kuya*—(L) = 'born from the earth, a tree'. See *kuroha*— below]

53. **Kuroha**— 8 2 14 'a tree'.

[= *vṛkṣa*—(gl); see *kuruha*—above]

54. **Kusesaya**—48 6 7, 53 12 8 'a lotus'.

[*kamalam*—(gl), PSM does not note it, cf MW. *kuseśaya* = 'a water lily' (Mahābhārata).]

55. **Kera**— 14 5 14, 71 14 3, 85 7 11;

Keri— 9 26 5, 12 6 4, 54 17 5, 71 19 3 'belonging to, pertaining to'.

[(Genitive post-position used *sambandhārthe*; cf. PSM. *kera*—(D) = *sambandhin* (H.4 359, 373); cf. *kera*— used as a genitive post position in JC.— 2 13 18, NC, PC. I, Bh., cf. G. *kerū*— 'for, for the sake of'; connected with Sk. *kāryaka*—. See Pischel § 176.]

56. **Kosapāna**— 73 29 13 'name of an ordeal'.

[The relevant passage is—“*naṁ dahamuha-ramanahu kosapānu*” — ‘as if (Sītā) swore that she would never dally with Rāvapa’; cf. PSM. *kosapāna*—= ‘an ordeal’ quoting from Gāthāsaptasatī. Vaidya renders *kosapāna*—with “a *śapatha* or *divya*, ordeal which one solemnly undertakes”. He compares with this the following passage from GS., 5. 48—“*saṁjḥāsamaḥ jalapūriṁyaliṁ vhadiekkavāma-aram, gorā kosapānujōam va pamahāvam namaha*”—‘Bow down to Lord Śiva (Lord of Pramathas), who at twilight is as it were, out to perform the ordeal *Kosapāna* for Gaurī with his palm cavity filled with water and with his left hand free’ This shows that *kosapāna* is an ordeal performed in the twilight with a handful of water. Compare MW. *netra-kośa*—= ‘the water used at an ordeal or judicial trial (the defendant drinks thrice of it after some idol has been washed in it)’ Yājñavalkya Smṛti 11, 95,= ‘an oath’ (Rājatarāṅgini 5, 325).]

57. **Galamodī**— 33 4 11 ‘a twist in the neck’.

[The relevant passage is—“*nalīnāha-karagge chittu jāma, galamodī paṇa-ṭṭhi tāsu tāma*”—‘when he touched with his lotus-like palms, the twist in her neck disappeared’. Vaidya renders it with *gala-vakratva*-. It is not noted by PSM. See *mod*—]

58. **Goccha**—1 10 9 (v.l. *goṁcha*-), 20 5 8 ‘a cluster, a bunch’.

[Compare *gocchā*—= *moṅḡori*, ‘a cluster of blossoms’ (D.2 95); cf. *gocchā* occurring in the same sense in P.C.I., cf. Kan. *goṁce*—= ‘a mass, cluster.’ Kittel compares Sk. *guccha*-, *guṅja*-, *gutsa*- with Kan. *koṭṭu*, *gutṭi*, *gudī*, *goṁcal*, *gone*, *gole*, *kuccu*, *koṭṭu* = ‘cluster, bunch’ and the term *kude*—= ‘to be joined’¹ See ND. *guccha*—= ‘bunch, cluster’ for N I A. derivatives. *goccha*— is connected with Sk. *guccha*—; cf. MW. *guccha*—= ‘a bundle, bunch of flowers, cluster of blossoms’ (Gitagovinda) See *gomcha*—below.]

59. **Gomcha**—1 3 7 (v.l. *gomdī*-), 9 22 12 (v.l. *goccha*-) ‘a cluster, a bunch’
[Compare *gomcha* occurring in this sense in NC. and *gumcha*— in JC. See *goccha*—above For the variant reading *gomdī*— at 1 3 7 see *gomda*—.]60. **Gomīni**— 9 18 3, 25 4 1, 28 17 1, 46 3 7, 53 10 8, 70 1 10, 85 16 31, 90 2 1, Goddess of wealth’.

[=*lakṣmī*—(gl.); PSM does not note it; Kittel notes *gomīni*— in the sense of ‘the great Lakṣmī’ cf. MW. *gomīni*—= ‘the owner of cattle or cows’ and *gomīni*— occurring in Daśakumāracarita as a proper name.]

61. **Ghanaghana**— 3 1 6, 13 5 7, 56 9 24, 62 4 10, 62 15 5, 71 12 4, 73 16 9, 99 12 5 'excessive, very much, many, dense'.

[=*sātiyam* (gl), PSM does not note it, cf. *ghanaghana*- occurring in this very sense in NC. at 4 2 2 and 5 4 14. *ghanaghana* is derived from Sk. *ghanaghana*= 'compact, thick']

62. **Ghiyāuri**— 91 21 10 (v.l. *ghiyāura*-) 'a kind of sweet-meat'.

[=*ghṛta-pūra*-(gl)- cf PSM *ghevara*-, *gheura* (D)=*miṣṭāṇṇa-viśeṣa*:- cf *ghiyāura*- occurring in the above sense in PC II, cf. *ghṛta-pūra*= 'sweet-meat' (supplement to J O. I, vol.x, no 2, p 132), cf, MW. *ghṛta-pūra*= 'a sweet-meat' (Suśruta); cf H1 *ghebar*-, G *ghevar*= 'a kind of sweet-meat made of flour, milk, ghee, cocoanut and sugar'.]

63. **√Ghit**— 'to throw'.

ghitta— (pp.) 52 16 9.

[Compare PSM *ghitta*= *kṣipta*, 'thrown' quoting in support from Bb.; cf. *ghitta*- occurring in this sense in JC, NC KC, PC, I; for a discussion see notes on the word *ghitta*- occurring at NC 3 6 11']

64. **√Ghul**— 'to shake or agitate briskly, to dangle about, to swing to and fro'

ghulati (pres. 3 s) 1 11 12, 2 1 8, 4 14 12, 5 15 2, 6 1 14, 7 9 6; *ghulamti* (pres 3 pl) 70 21 4, *ghulesa* (fut 3 s) 22 12 6, *ghulamta* (pres.p.) 3 5 13, 8 2 14, 9 3 8, 11 19 9, 73 18 12, *ghuli(y)a*-(p p) 3 10 10, 4 15 6, 9 17 10, 9 28 6, 17 1 12, 17 13 1, 27 7 9, 32 14 6, 38 14 4, 66 17 9, 71 17 13, 82 1 3, 88 7 10.

[The gloss loc-ely renders *ghulati* with *patati* at 4 14 12 and at 5 15 2, in both the places *ghūrnati* suits the context, Cf **√ghul**- occurring in this very sense in IC, NC., PC I, II, Bh, KC For N I A. derivatives see ND. *gholnu*= 'to stir, mix' **√ghul**- is probably derived from Sk **√ghur**- which lies at the basis of **√ghūrn**-.]

65. **√Ghor**— 'to snore,

ghorati (pres. 3 s) 69 3 9, *ghoramta* (pres.p) 85 7 8

[compare PSM. **√ghor**= 'to snore', cf. **√gḥri**= 'snore' (PC III); cf. G *ghor-vū*, M. *ghor-nē*= 'to snore'; for N I A derivatives see ND. *ghurnu*= 'to snore'. **√ghor**- is derived from Sk. *ghur*-, 'to cry frightfully, to snore']

66. **√Ghol**— 'to shake, agitate briskly, dangle'

gholati (pres 3 s) 12 5 29, 52 10 5, 85 2 7; *gholamta* (pres p.) 3 2 6, 4 1 5, 29 10 5, 35 1 5, 61 22 4; *ghulamāna* (pres. p.) 9 25 1, 12 8 5; *gholira*- (verbal derivative) 38 8 1, 38 17 11, 83 8 4, 86 2 12.

[Compare \sqrt{ghol} = *ghörn*-, 'reel' (H 4 117, Tr 2 4 142); cf. *ghol*-occurring in this very sense in JC., NC., Bb., PC. I, Vajjñ.; cf. M. *ghol-nē* = 'to shake about, to shake briskly' See \sqrt{ghul} -.)

67. \sqrt{Cakkam} - 'to move about, to wander':

cakkamai (pres.3.s.) 97 1 12 (v.l. *cikkamai*).

[Compare \sqrt{cakkam} = *bhram*-, 'to roam about, to go about' (H.4 161, Tr 3 1 96) Ramanujaswami renders \sqrt{cakkam} - with 'turn round'¹ but 'to wander' appears better. \sqrt{cakkam} - is connected with Sk *cankram*-, 'to go about'. See \sqrt{cikkam} - and \sqrt{cikkav} -]

68. *Camdujjaya*- 46 13 17 'a night lotus, a sort of lotus that blooms at moon-rise'.

[=*kumudaṃ* (gl.), cf. *camdojya* = *kumudam*, 'a lotus said to open at moon-rise' (D 3 4, Tr 1 4 121, 56) Trivikrama explains the word as follows: "*candrena dyotate iti camdojjam*", cf also *camdujjaya* = *kumuda*-(Pāi. 58); cf *camdujjaya*- occurring in this very sense in PC. III, *camdujjaya*- in Līlāvati 24a) and *camdojjaa*- in Candralekhā at 3 4 6; cf MW. *candrikāmbuja*-(L.) = 'a lotus blossoming during night, moon shine lotus'.]

If we follow Trivikrama, then the form of the word would be *candrodyota*-; or more probably the word is to be derived from Sk. *candra*-+*udyata*-, 'that which rises or awakens at the touch of moon', where *udyata*-, 'active' may be taken in the special sense of 'awakened' or 'blown'

69. \sqrt{Camakk} - 'to get startled'.

camakkai (pres.3.s.) 69 1 13, 71 8 3, 88 10 10 (v.l. *cavakkai*); *camakkia*-(p.p.) 60 28 2.

[=*bibhetti* (gl.); cf. PSM. \sqrt{camakk} = *camat+kr*-; cf. \sqrt{camakk} - occurring in this very sense in NC; cf H₁. *camaknā*, *cauknā*, G. *cōk-vū*, *camat-vū* = 'to startle', $\sqrt{camokka}$ - is derived from Sk. *camat+kr*-. See \sqrt{cavakk} - and $\sqrt{cimmakk}$ -]

70. \sqrt{Cavakk} - 'to get startled, be frightened'

cavakkami (pres.1.s.) 52 23 15; *cavakkai* (pres.3.s.) 35 8 1 (v.l. *camakkai*), 38 8 9; *cavakkia*-(p.p.) 60 1 16.

[=*bibhemi*, *bhūta*-(gl.); PSM. does not note it. See \sqrt{camakk} - and $\sqrt{cimmakk}$ -]

1. See Dehināmamālā, edited by Ramanujaswami, Appendix II p 104

71. **Cāra-** 68 6 5 'a morsel of grass'.

[=*īṭṭa-kavalam* (gl.); PSM does not note the word in this sense; cf. Hi., G. *cār*= 'food for cattle' and M., G. *cārā*= 'food for beasts and birds (grass, leaves, grains, worms etc., yet especially understood of grass)'. For N. I A. derivatives see ND *cāro*= 'food (especially for animals)' *cāra-* is connected with Sk. $\sqrt{\text{car-}}$, 'graze']]

72. $\sqrt{\text{Cimakk-}}$ 'to startle'.

cimakkat (pres 3 s) 16 2 3, 60 23 8

[=*camatkṛim karoti* (gl.); PSM does not note it, $\sqrt{\text{cimakk-}}$ is derived from Sk. *camat-+kr-* See $\sqrt{\text{camakk-}}$ at S. No. 69 and $\sqrt{\text{cavakk-}}$.]

73. **Cirāṇi-** 80 16 4 'old one'.

[The text gives the reading *virāṇi* and *virāṇi* as the gloss on it. But the word is not attested elsewhere. It is quite probable that the better reading is that preserved by MBP manuscripts, namely, *cirāṇi*-. In that case *cirāṇi*= 'old one' which would be derived from Sk *cirātana*-. Hence the word "*virāṇi*" in the text appears to be a ghost word, formed as a result of the confusion between *va-* and *ca-*. The relevant passage is—"kaṇṇi gujja-rahacche cāru *cirāṇi*—"the old story charming on account of deeply mysterious elements', See *virāṇi*-.)]

74. **Cūcūmbiya-** (p.p.) 52 11 2 'touched'—

[=*spṛṣṭa*-(gl.). Reduplicative cf Sk. $\sqrt{\text{cumb-}}$, 'to touch softly'.)]

75. $\sqrt{\text{Cun-}}$ 'to eat (w.r. to birds)'.

cunanti (pres 3.pl.) 16 13 2.

[The relevant passage is - "*kanisam cunanti rimchā*" 'the parrots are picking the ear-of-corn', cf PSM. $\sqrt{\text{cun-}}$ =*ci-*, 'to eat (w.r. to birds)'; in support of this sense PSM. quotes the following passage from Sūktamuktāvalī - "*kāo lumbahalim cunati*" - 'crow picks nima-fruits'; cf. $\sqrt{\text{cun-}}$ in this sense occurring in JC. at I 3 12; cf. Hindi *cugnā*, G *can-vu*= 'to pick up grains with beak, to eat grains (said of birds)'. $\sqrt{\text{cun-}}$ is derived from Sk. **cunoti*, cf *cinoti*= 'collects'. See ND. *cunnu*= 'to pucker, gather']

76. **Cūya-** 91 11 2 'the nipple of the breast'.

[=*cūcukāgra*-(gl.) cf. *cūā*= *stanaśikhā*, 'nipple' (D. 3 18); cf. G. *cūcū*= 'the nipple of the breast', *cūya-* can be regularly derived from Sk. *cūcuka*-> *cūa-* cf MW. *cūcukāgra*= 'nipple' (of the breast)' (Vikramorvaśi and *cūci*= 'the female breast' (W)]

77. **Cokkha-** 73 28 13, 93 6 4 'pure, clean'.

[Compare PSM. *cokkha*-(D)= *śuddha*-, *pañña*-, quoting in support

from Nāyādharmakāśasūtra; cf *cokkha-* occurring in this sense in PC. II. For N. I. A. derivatives see ND. *cokko-* 'pure, clean, limpid'; *cokkha-* is derived from Sk. *cokṣa-* 'pure'.)]

78. √*Chadd-* 'to abandon, give up, leave':

chaddvī (abs.) 49 7 13, 64 7 1, 101 21 5 (v.l. *chamdvī*), *chaddiūṇa* (abs.) 3 14 8 (v.l. *chamdiūṇa*; *chaddi(y)a-*(p.p.) 12 11 10 (v.l. *chamdi-*), 14 3 3 (v.l. *chamdiya-*), 22 20 9, 30 6 6, 48 14 5, 48 21 11, 52 21 7, 89 17 8.

[Compare √*chadd-*=*muc-*, 'release' (H.4 91); cf, √*chadd-*—occurring in this very sense in JC. NC., PC. I, Bh. For N. I. A. derivatives see ND. *chāṇu-* 'to relinquish, give up'. Turner connects it with Sk. *chard-*, 'cause to flow over, vomit, leave'. See √*chamd-*.)]

79. √*Chamḍ-* 'to give up, abandon, leave'.

Chamdaḥ (pres. 2.s.) 22 13 6, 38 20 3 (v.l. *chaddaḥ*), *chamdaḥ*, (pres. 3 .s.) 16 22 6, 28 9 2 (v.l. *chaddaḥ*) 85 10 7 (v.l. *chaddaḥ*), 94 9 7 (v.l. *chaddaḥ*); *chamdvī* (abs.) 7 19 15, 33 2 6 (v.l. *chaddvī*), 35 3 7, 43 3 15, 62 13 9, 92 19 9, 94 12 1, 100 5 10 (v.l. *chaddvī*); *chamdi(y)a-* (p.p.) 3 8 13, 11 17 4, 21 11 7, 41 17 11, 54 5 3, 58 15 11, 65 10 5 (v.l. *chaddia-*), 78 5 4, 79 12 1, 81 11 8 (v.l. *chaddiya-*), 94 2 7 (v.l. *chaddia-*); *chamḍāna-* (caus p.p.) 101 13 9, [= *tyakta-* (gl.); cf. √*chamḍ-*=*muc-* (Tr.3 141): cf. √*chamd-*—occurring in this very sense in NC. and KC.; cf. M. *sāṇḍ-ṇe* to cast away, to give up; cf. G. *chāṇḍ-vū*, H. *chāṇḍa-* 'to abandon, to leave'. See √*chadd-*.]

80. *Chucchumdari-* 90 4 11 'a musk-rat, a mole'.

[Compare PSM *chacchumdara* (D)= 'musk rat', cf. MW. *chucchundara* (Sūtrata) and *cucundari* (L)= 'musk rat'. The word *chucchumdari-* is made up of *chuccha-*+*umdari* or *umdari* where *chuccha-* means *tuccha-* according to Hemacandra (H. 1 204).)]

81. *Jagai-* 9 21 5 'a fortress'.

[The gloss renders it with *uparyupari trīṇi pīṭhāni*; cf. PSM *jagati=prākāra-*, *durga-*, 'a fortress'; derived from Sk. *jagati-*, cf. MW. *jagati* (L)= 'the site of a house'.)]

82. *Jivvāhara-/Jivvāhara-* 52 20 32, 54 11 3 'name of the elder brother of Kṛṣṇa'.

[=*balabhadra-* (gl.): PSM does not note it, may be derived from *jīva-+hara-*.)]

83. √*Jūr-* 'to be afflicted, distressed':

jūrahī (pres. 2 s.) 34 9 3, *jūrai* (pres. 3, s.) 14 9 6, 19 2 11, 30 14 6, 31 15 7, 37 11 3, 58 15 8 (v.l. *jhūrai*), 66 3 11, 71 18 6, 78 21 8 (v.l. *jhūrai*). *jūramī* (pres. 3, pl.) 12 5 17; *jūri(y)a-* (p.p.) 54 4 6, 59 12 2.

[=*kheduta-*(gl.) cf. √*jūr* occurring in this very sense in JC, NC., PC. II, PC. III, Bh., cf. G. *jhūr-vu-* 'to suffer through longing'. √*jūr-* is connected with Sk. *jūr*; cf. MW. *jūr-* = 'mental pain, affliction, grief' (Mahābhārata). See *jūra-* at S. No. 85 and *jūrana* at S. No. 87.]

84. √*Jūr-* 'to torment, to hurt, to destroy',

jūrahī (pres. 2, s.) 47 5 7; *jūrai* (pres. 3, s.) 88 8 8.

[=*vidhvamsya* (gl.); cf. PSM √*jūr-* = 'to hurt, to kill'. cf. √*jūr-* occurring in this sense in P⁴. I cf. MW. √*jūr-* = 'to hurt' (Dhātupāṭha). See *jūravana-* below.]

85. *Jūra-* 9 9 10 'causing anxiety or distress'.

[=*antoraka-*(gl.) See √*jūr-* at S. No. 83 and *jūrana-* at S. No. 87.]

86. *Jūra-* 25 10 9, 50 12 9 'destroyer'.

[=*nāśaka-*(gl.), see *jūr-* at S. No. 84.]

87. *Jūraṇa-* 7 6 12, 70 20 4, 78 7 1 'affliction, distress'.

[See √*jūr-* at S. No. 83.]

88. *Jūrāṇa-* 78 6 12 'tormentor'.

[cf. *jūravana-* = 'tormentor' (PC I). See √*jūr-* at S. No. 84.]

89. √*Dhukk-* 'to approach, reach, proceed towards, meet together',

dhukkai (pres. 3 s.) 38 19 7, 74 1 21, *dhukkamta* (pres. p.) 3 10 14; 19 2 9, 83 10 3; *dhukka-*(p.p.) 16 17 15, 17 11 3, 21 9 9, 24 7 12, 35 15 1, 49 14 3, 81 6 5, 84 15 9, 84 17 10, 86 1 10, 86 2 5, *dhukkaka-* (p.p.enl.) 30 19 4, 65 12 2, 84 18 9

[=*prāpta-* (gl.) cf. PSM. √*dhukk-* = *mit-*, 'meet', cf. √*dhukk-* occurring in this very sense in JC at 2 13 12 and PC. I. For N. I A. derivatives see ND. *dhuknu-* = 'to lie in wait, to lurk' √*dhukk-* is connected with Sk. √*dhauk-* = 'to go, approach'.

90. √*Dhoy-* 'to give, offer'.

dhoyahī (pres. 2, s.) 85 3 9, *dhoyam* (abs.) 16 9 6, 93 6 10, *dhoy(y)a-* (p.p.) 13 9 19, 38 11 7, 57 4 4, 83 3 4, 83 12 9.

[=*datvā, dāta* (gl.), cf. PSM. √*dhoy-* = 'to offer', cf. √*dhoy-* occurring in this very sense in JC., PC. I. and PC. III. Derived from Sk. *dhauk-* = 'to present, to offer'. See √*dhoy-* below,

81. √*Dhōv-* 'to bring near':

dhoṇahi (pres. 2. s.) 22 19 6,

[Comare Sk *dhauk-* = 'to bring near, cause to approach', see √*dhoy-* above.]

82. *Nāi-* 102 2 6 'particle of prohibition or negation — 'not'.

[=*mā* (gl.); the relevant expression is — "*naiṁ navanti*" — 'don't salute (me)'; cf *nāṁ* = *naṁ* *naṁ*, 'negation' (H. 2 190), cf. Vedic *nakim*, 'no one, nobody' and *nakim* 'not, not at all, never'.]

83. *Navara* 1 17 12, 22 5 1, 39 2 6, 81 15 8, 82 15 4 'soon after, thereafter, however, thereupon, only'.

[=*kevalam* (gl.); cf. *navara* = *kevala-*, 'only', *anantara-*, 'immediately after' (H. 2 187); cf. *navara* occurring in this sense in NC., PC. I, Vajjā., Sam. K.; *navara* is connected with Sk. *na* + *param*.]

84. √*Niyacch-* 'to see':

niyacchahi (pres. 2. s.) 87 9 11; *niyacchai* (pres. 3. s.) 11 1 4, 47 6 6; *niyacchae* (pres. 3. s.) 3 5 4, *niyacchevi* (abs.) 50 4 1; *niyacchi(y)a* -(p,p.) 2 9 19, 3 11 8, 65 18 1, 82 16 10, 83 13 3, 88 18 6,

[=*nirikṣate*, *nirikṣita-* (gl.), cf. √*niyacch* = *drś-*, 'to see' (H. 4 181, Tr. 2 4 153), cf. √*niyacch* occurring in this sense in JC., NC. and PC. I. Possibly connected with Sk. *ni* + *caks-*,

85. *Niyattha-* 85 4 12 'worn',

[=*parihuta-* (gl.); cf. *niattha* = *parihuta-*, 'worn' (D. 4 33) and *niattha* = *parihutam* *vastram* (Tr. 3 4 72, 82); cf. *niyattha-* occurring in this very sense in PC. I and PC. III. possibly connected with **nivasta-*, *ni* + *vas* + *ta-*,

86. √*Nicchadd* 'to leave, to give up':

nicchaddai (pres. 3. s.) 18 10 6 (v.l. *nicchamḍai*)

[*ni* + *chadd-*, See √*chadd-* and √*chamḍ-*.]

87. √*Nippil-* 'to twist, squeeze water from wet cloth, to press':

nippilahi (imp. 2. s.) 88 19 5.

[The relevant passage is — "*uppari potti ghitta vihasanti, nippilahi kadillu paribolliya*" — 'he threw the dhoti at her laughing and said, "squeeze my loin-garment dry"': cf. PSM. *nippiliya* = 'pressed, squeezed': *ni* + *pil-*, see √*pil-*.]

88. √*Nilume-* 'to pluck':

nilumai (pres. 3. s.) 78 16 10.

[Compare PSM. $\sqrt{\text{luṅc}}$ = 'to pluck the hair'; connected with $n\text{--}luṅc$ = 'to pluck, to pull out'.]

99. $\sqrt{\text{Nivāṇa}}$ - 36 1 11 'extinguishing'

[= *vidhyāṇa* (gl.); PSM does not note it; cf M $n\text{--}v\text{--}nē$ = 'to cool'; $\sqrt{\text{nivāṇa}}$ - is derived from Sk *nivāṇa*- See $\sqrt{\text{niv}}$ -]

100. $\sqrt{\text{Nisumbha}}$ - 'to destroy, to fell on the ground and rub violently, to curb, check'

nisumbha (pres 3 s) 74 10 6; *nisumbhae* (pres 3 s) 7 16 1; *nisumbhu* (y) a-(p.p.) 7 5 6, 73 10 2; *nisumbhaa*-(p.p) 71 18 7, 76 4 9. [= *ūrmitāṃ sat natyati* (gl. at 73 10 2); at 7 16 1 *nisumbhae* is loosely rendered with *vaiyam karoti*; but it is a special development of *mardana*-; at 7 5 6 *nisumbha*- is loosely rendered with *prakṣipta*-, it should be *nipātita*-, cf. PSM *nisumbha* = *nipātita* and *nisumbhana* = *mardana*-, *vyāpādana*-, *vināśa*-, cf $\sqrt{\text{nisumbh}}$ - occurring in this sense in JC. at 2 15 7; connected with Sk. $n\text{--}sumbh$ -, 'to kill, harm, injure' See *nisumbha*- below]

101. $\sqrt{\text{Nisumbha}}$ - 3 14 19, 35 1 4, 57 5 5 'destroyer'

= *vidhvaṃśaka*-, *spheṭaka*-(gl at 3 14 19 and 57 5 5); at 35 1 4 the gloss loosely renders *nisumbha*- with *sparsin*-. At 3 14 19 and at 35 1 4 the context is the description of tall and high mansions. Hence, here the expressions "*abhayaṃ nisumbha*-" and "*nahagga-nisumbha*-" are used just like the Sk expression "*abhrakṣh*-" which means 'licking the clouds or scraping the clouds', and hence 'touching' (*sparsin*-) These are the ornate expressions to connote 'as tall as the sky, penetrate through the clouds, destroy the clouds as it were' MW. notes *nisumbha*- as a proper name of a *Dānava*- quoting from Harivamśa See $\sqrt{\text{nisumbh}}$ -]

102. $\sqrt{\text{Nihā}}$ (y) a —9 21 4, 18 13 8, 19 7 12, 20 22 12, 28 25 8, 29 3 6, 47 9 14, 66 1 7, 70 7 1, 73 1 7, 77 6 3, 77 12 24, 78 7 7, 79 11 8, 81 5 10, 87 7 14, 98 3 9, 99 2 10, 99 3 5 'a multitude, a collection, a group'

[= *saṃūha*-, *nivaha*-(gl); cf *nihā* = *saṃūha*-, 'a collection, a group' (D.4 49, Pā 18); cf *nihāya*- occurring in this very sense in Līlāvati, JC at 2 12 15 and NC at 1 19 3 Pischel derives it from Sk *nighāta*-¹.)

103. $\sqrt{\text{Niv}}$ - 'to extinguish'.

nītot (pres.3.s) 2 19 10, 5 5 4, 81 9 10.

[= *vidhyāṇayati*, *vidhyati*, *ahgāra-rūpatām tyajati* (gl.) PSM. does not note

1. See Pischel § 206.

it; $\sqrt{\text{ni}}$ - occurring in this very sense in NC. M. *niv-ñā*= 'to cool'. Derived from Sk. *nirvāti*= 'extinguishes'. See *nivāvana*-.)

104. **Taṇamoḍi**— 49 4 14 'stretching the limbs in laziness, yawning'.

[PSM. does not note it; cf. *mukha-moṭana*= 'the twisting of the face' (Prabandhacintāmaṇi); cf. M *aṅmodā*= 'yawning and stretching'; for the formation, cf. *balāmodi*, 'per force' (but literally, 'twisting through force'). See $\sqrt{\text{mod}}$ - and *galamodī*-]

105. **Taru**— 25 19 13 'quickly'

[=*śighraṁ* (gl); PSM. does not note it; *taru* is connected with Sk. *tvar*- See *turaṁ*-.]

106. $\sqrt{\text{tal}}$ — 'to fry':

talvi (abs) 7 3 8, 16 23 6, 90 4 18.

Compare $\sqrt{\text{tal}}$ = 'to fry'; cf. *tal*- occurring in this sense in JC at 3 6 3, cf. M *tal-ñā*, H1 *talnā*, G. *tal-vū*= 'to fry in oil or clarified butter'. For N I A. derivatives see ND *tarnu*= 'cook by parching'. MW. records *talita* in the sense of 'fried' from Bhāṇvaprakāśa. See *talana*- below)

107. **Talapa**— 46 10 11 'frying'

[Compare *talana* occurring in this sense in JC. at 2 17 8. See $\sqrt{\text{tal}}$ - above.]

108. **Timigila**—73 20 5 'a large fish, (literally swallower of a smaller fish).'

[=*timih matsya-viśeṣaḥ sa gilyate yena saḥ timiṅgilah* (gl); cf. *timiṅgila*= *mīna*-, 'a fish' (D 5 13); connected with Sk. *timingila*-; cf. MW. *timi*= 'a kind of whale or fabulous fish of an enormous size' (MBh) and *timiṅgila*= 'a large fabulous fish' (MBh).]

109. $\sqrt{\text{tim}}$ — 'to get wet':

timmai (pres.3.s) 14 9 6, 32 23 13, 41 10 13, *timmiya*- (pp) 83 11 1. [= *ārdraḥ bhavati, ārdrikriyate* (gl), cf. PSM. $\sqrt{\text{tim}}$ = 'to get wet'; connected with Sk. $\sqrt{\text{stim}}$ -, 'to become wet or moist'. See ND *tiun*= 'meat and vegetables eaten with rice' See *timmaṇa*-]

110. **Timmaṇa**—25 13 5, 91 22 3, 'a secondary dish to the main dish (perhaps dried pickles which can be fried)'.

[*vyāhjana*-, *vyāhjana-viśeṣa*- (gl); D.2 35 notes *kusana*= *tiṁmana*-, 'sauce'; cf. PSM. *tiṁmana*=*kadhī*, 'a curry', cf. *tiṁmana*- in this sense occurring in JC at 2 24 5, PC II, *tiṁṇa* in Bb and *temana* in Tr I II; cf. MW *temana* (L)= 'a sauce' and Apte *temana*= 'sauce, condiment'. See ND, *tiun*. See $\sqrt{\text{tim}}$ -]

111. **Titta**—69 26 3 (v1 *smṭa-tṭṃta* ?) 'moist, wet'.
[=*jalārdra*- (g1), cf *tṃta*=*ārda*-, 'wet' (H4 431), connected with Sk. *√stīm*-, 'to become wet'.]
112. **Tomda**—86 8 9 (v1. *tomda*-) 'the mouth'
[=*mukha*- (g1), the relevant passage is - "*kāṃsu koyamṭahu tṃdī kaṇhena ghalṭu*"- 'Kṛṣṇa threw Kāṃsa into the mouth of Yama' cf. *tṃda*=*āyaṇ*, 'face, mouth' (II 1 116), cf *tṃda* occurring in this very sense in JC, NC, Bh., cf M *tond*= 'mouth, face'; connected with Sk *tunda*-, cf MW *tunda*= 'a beak, snout' (MBh.) and the mouth (used contemptuously)' (Bādarāyaṇa- Śaṅkara's commentary). See *tomda*-]
113. **Turaṃ**—69 5 11 'quickly'
[=*lghvan* (.1) cf. *√tur*=*toar*-, 'make haste' (H4 172), see *taru*.]
114. **Tulākoṭi**—42 7 5, 47 8 9 'an anklet'
[=*nūpura*-, *pādāṅguḍa*- (g1), PSM does not note it; cf *tulākoṭi*- occurring in this very sense in JC at 4 17 21 and PC.II, derived from Sk. *tulakoti*-, cf MW *tulākoṭi*= 'a foot-ornament of women' (Kādambarī); Kittel also notes the word in the sense of 'a ring for the toe']
115. **Tūli**—57 15 6 'a cotton bed'
[The relevant passage is - "*jo ciru suhū sovaṃṭau tūliḥi, so evaḥi haū lulami dhalṭu*"- 'I, who was comfortably sleeping on a cotton bed in the past, now am rolling about in the dust', cf. PSM *tulā*= 'a bed made out of cotton', cf old M *tūli* and Jāṇesvari *tulā*= 'a bed'; connected with Sk *tūlkā*= 'a mattress filled with cotton, a down or cotton bed' (Apte)]
116. **Ṭya**—7 1 11, 9 22 9, 35 9 11, 43 12 9 (v1 *ṭya*-) 'a lady'.
[PSM does not note it. Derived from Sk. *strī*+*ka*-]
117. **Tomda**—5 3 3 (v1. *tṃda*-) 'face'
[Compare *tomda*=*mukha*-, 'face' (II 1 116), cf M, Kon *tond*= 'face, mouth', see *tṃda*-.]
118. **Thāma**—43 11 3 'an abode, a house'
[=*nulaya*- (g1), cf Pz M *thāma*= 'place', cf. *thāma*- occurring in this sense in Sam K., connected with Sk *sthāman*-, cf. MW. *sthāman* 'station, seat, place' (AV)]
119. **Thūha**—9 26 9, 38 23 3, 40 12 46, 43 12 4, 63 8 7 'a tower, minaret, turret, top of a mansion'
[=*raṇa*=*stūpa*- (g1), cf *thūha*=*prāsāda*=*śikhara*-, 'the top of a palace or mansion' (D 5 32, Pāl. 956), cf *thūha*- occurring in this sense in PC I, connected with Sk *stūpa*-; cf MW. *stūpa*= 'top summit' (RV). See ND. *thupro*= 'heap, pile, crowd, assembly'.]

120. **Thora**— 67 2 6 'large and round.'

[The relevant passage is -"thora-thembha-thippira-ṇaho" - 'the sky from which large drops of water were dripping': cf. *thora*=*Krama-pyṭhu-parivartula*-, 'gradually becoming large and round' (D 5 30) and *thora*= *sthūla*-(H 2 99; Pā.126); cf. *thora*- in the above sense occurring in JC.; connected with Sk. *sthūra*-, 'big, stout' (RV). See ND. *thore*]

121. **Divaddha**— 11 26 8 'one and a half'.

[Compare PSM *divaddha*- (D) = *divyapārdha*, 'one and a half'; cf. *diva-ḍḍha*- in this sense in Bb.; cf. M. *ḍḍh*, Koṇ. *dedha*= 'one and a half'. Connected with Sk. *divyārḍha*-.)

122. **Dratti**— 60 5 2 (v.l. *datti*) 'quickly, swiftly, soon.'

[=*ṣiḡham* (gl.), PSM. does not note it; D. 5 41 notes *dutti* in the sense of *ṣiḡham*, 'soon'; *dratti* is connected with Sk. *drāḡ* it - See *davatti*.]

123. **Dhaiya**— 85 7 4 'satisfied'.

[*niddamdhaiya*= *nīdrātṭṭhā* (gl); connected with Sk. *dhṛā*= 'to be satisfied'. See *dhau*-, *√dhā*-, and *dhava*-.]

124. **Dhau**— 69 3 10 'satisfaction'.

[=*ṭṭṭh* (gl); cf. *dhau*- occurring in this very sense in PC. III; cf. also *dhara*- occurring at 75 9 10 in PC. III; most probably it goes back to Sk. *√dhṛā*-, 'be satisfied', compare this with G. *dhārā-vu*= 'to be satisfied' derived from *dhṛā*-, 'to be satisfied' the noun form may be **dhṛaya*- from which the word *dhau*- evolved, meaning *ṭṭṭh*, 'satisfaction'. See *dhava*-, *dhaiya* and *√dhā*]

125. **Dhava**— 51 16 7, 77 8 12 'satisfaction'.

[=*ṭṭṭh* (gl.); see *dhau*, *dhaiya*, *√dhā*-.]

126. *√Dhā*—, 'be satisfied'.

dhā: (pres. 3 s.) 91 21 11.

[PSM. does not note it. Compare *dhāi* occurring in this very sense in JC. at 3 13 8 and *dhaiya*- in PC. III. Derived from Sk. *dhṛā*-, 'to be satisfied'. See *dhaiya*-, *dhau* and *dhava*-.

127. **Dhārā**— 4 17 11 'a kind of musical measure, employed when Heroic sentiment is depicted'.

[Tippaṇa of Prabhācandra gives- "*vrarasābhīṇayo dhārātulak*". Connected with Sk. *dhārā*-.

128. **Dhāha**— 14 8 5, 60 14 13 'distressed cry for urgent help, cry of lamentation'.

[Compare PSM. *dhāha*-(D)= 'a clamour'; cf. *dhāha* occurring in this very sense in NC., PC. I, PC. II, PC. III and √*dhāha*- 'to cry for help' occurring in JC at 2 25 4 and 2 26 7, PC. I and PC. III; *dhāhāna*- occurring at JC. 2 26 7 is loosely rendered with *lokayukta*- in the Index, cf. G. *dhā*= 'a clamour for help, a desire for support' and Hindi *dhāha*= 'crying, weeping'; *dhāha*- is connected with Sk. *dhāvatha*, 'you run to my help; hence *dhāha*-.]

129. **Paṁdhāṇa**- 35 10 2, **Payāṁdhāṇa**- 33 2 5 (v.l. *paidhāna*-, v.l.- *paṁdhāṇa*-) 'a garment, a dress'.

[=*paṁdhāṇa*-(gl.), PSM. does not note it, connected with Sk. *pra*+*vyadh*-; cf. √*āddh*-.]

130. **Pacchāṇuha** 69 26 2 (v.l. *pacchāmuha*-) 'backward'.

[=*paścāt* (gl.), the relevant passage is - "*pacchānuhāpāyāṇa* osaraḥ" - 'moves away with backward steps'; cf. PSM. *pacchā*= 'the back portion'; cf. Hi, *pachāh*- and *pachāhiyā*- which are connected with Pk *pacchā*-, Sk. *paścāl*-; *pacchāṇuha*- is derived from Sk. *paścāt*+*mukha*-, Pk. *pacchā*+*muha*-.]

131. **Pacchāṇubā** 33 11 3 (v.l. *pacchānuhu*-) 'turning the back upon, having the face turned away'.

[The relevant passage is - "*dhīra vi pacchānuhu* osarami" - 'even a hero runs away turning his back'; Vaidya renders it with *paścānmukham*; cf. PSM. *pacchāmuha*= *parāmmukha*-, derived from Sk. *paścāt*+*mukha*-.]

132. **Paḍakudi**- 29 5 8 'tent'.

[Compare PSM. *paḍakudi*= *vastra-grha*-, 'a tent' cf. *paḍavā*= *paḍakuṭi*, 'tent' (D. 6 6) and *paḍamā*= *dūṣya paḍam* (Tr 2 1 30, 103), derived from Sk. *paḍakuṭi*-, cf. MW *paḍakuṭi*= 'a tent of wool or felt' (Commentator on Kātyāyana Sūtra).]

133. √**Paḍhukk**- 'to approach, to go near'

paḍhukkaṭi (pres. 3 s.) 32 17 2, 51 1 12; *paḍhukkaa*-(p.p.enl) 26 14 5. [Vaidya renders *paḍhukkaṭi* at 32 17 2 with *prasarat*; cf. PSM. *paḍhukka*= *pradhaukita*-quoting from Bh., cf. √*paḍhukk*- occurring in this very sense in PC. II; *pra*+*dhukk*-; see √*dhukk*-.]

134. √**Pariyam**- 'to go round, to circumambulate, to surround':

pariyamci (abs.) 7 26 8, 12 2 3, 21 2 11, 30 6 7, 32 3 15, 41 7 1, 58 7 8, 81 8 1, 87 14 7 *pariyamcevi* (abs.) 3 10 17, 38 14 9; *pariyamceppinu* (abs.) 40 5 22, 51 11 11; *pariyamci(y)a*-(p.p.) 6 8 7, 8 13 6, 17 16 10, 37 19 8.

[=*pradakṣiṇkṛtya*, *paribhramya*, *triḥ pradakṣiṇkṛtya* (gl.); at 8 13 6 *pariyamciya-*, is used in the sense of *pariveṣṭita-*, 'surrounded'; the relevant passage here is - "*parihātehi pariyamciyā*" - '(the cities) surrounded by three moats'; PSM. notes $\sqrt{\text{pariyamci-}}$ in the sense of 'to go near'; cf. $\sqrt{\text{pariyamci-}}$ occurring in the above sense in JC. at 1 12 14, NC, PC. I, II, and Bh. Derived from Sk. *pari-+ac-*.]

135. $\sqrt{\text{Parighul-}}$ 'to move to and fro, to dangle, to shake or agitate briskly':

parighulamti (pres. 3. pl.) 10 3 3: *parighul(y)a-*(p.p.) 93 7 3, 99 19 6, [= *ulasamti* (gl.); *pari-+ghul-* see $\sqrt{\text{ghul-}}$.]

136. $\sqrt{\text{Pariludh-}}$ 'to roll down':

pariludhīa- (p.p.) 3 17 2 (v. l. *pariḍhulīa-*)

[=*patīam* (gl.) derived from Sk. *pari-+luṭh-*, 'to roll on the ground'.]

137. $\sqrt{\text{Palatt-}}$ 'to return':

palattai (pres. 3. s.) 65 20 3,

[See $\sqrt{\text{pallatt-}}$ at S. No. 139 and $\sqrt{\text{palhatth-}}$ at S. No. 143.]

138. $\sqrt{\text{Palott-}}$ 'to fall, to turn topsy-turvy':

=*palottīya-*(p.p.) 45 9 11, 77 10 1: *palotta-*(p.p.) 65 20 4.

[=*patita-*, *unmūlita-* (gl.), cf. PSM $\sqrt{\text{palott-}}$ = 'to fall' (H. 4 200) and *palotta-* = *patita-* (GS); cf. $\sqrt{\text{palott-}}$ occurring in this very sense in JC., NC., PC. I. & PC. II; connected with Sk. *pra-+luṭh-* 'to knock down' (Dhātupāṭha), see $\sqrt{\text{palatt-}}$, $\sqrt{\text{palhatth-}}$ and $\sqrt{\text{pallatt-}}$.]

139. $\sqrt{\text{Pallatt-}}$ 'to return, to go back':

pallattami (pres. 1s) 22 15 12 *pallatta-*(p.p.) 25 2 12 (v.l. *pallattīa-*).

[Compare $\sqrt{\text{palott-}}$ = *prati-+ā-+gam*, 'to return' (H. 4 166, Tr. 3 1 98); cf. $\sqrt{\text{pallatt-}}$ occurring in this sense in PC. II & Bh. and $\sqrt{\text{pallutt-}}$ in PC. I; cf. H₁ *palatnā* = 'to turn back, to return'; see ND. *palṭanu* = 'to upset, overturn, be turned upside down, turn round'.]

Bloch has connected $\sqrt{\text{pallatt-}}$ with Sk. *pari-+at-*. Turner tentatively connects the form with Sk. *parivartate*, Pk. *parivaṭṭai* and then *pariattai*, *pariattai*. In the meaning he definitely sees the influence of Sk. *parivartate*. It appears that $\sqrt{\text{pallatt-}}$ is in form as well as in meaning the result of the contamination of Sk. *pariyasta-*, Pk. *pallatth-* with Sk. *parivart-*, Pk. *pariatt-* and *paliatt-*. The form with the single -*la-*, namely, $\sqrt{\text{palatt-}}$ appears to be a further development from $\sqrt{\text{pallatt-}}$. See $\sqrt{\text{palatt-}}$ and $\sqrt{\text{palhatth-}}$ at S. No. 142.

140. $\sqrt{\text{Pallatt-}}$ 'to transform, to change':

pallattivi (abs) 30 20 3, *pallattīa-*(p.p.) 33 6 13.

[Vaidya renders *pallattīa-* at 33 6 13 with *parivartita-*; cf. PSM. $\sqrt{\text{palatt-}}$, $\sqrt{\text{pallatt-}}$ = 'to change' (H. 4 200); cf. H₁, *palatnā*, M. *palatnā*,

Koṇ, *palūce=* 'to change, to transform': see ND *palto=* 'change'. Derived from Sk. *pariyasta-* and the meaning contaminated by Sk, *parivart-* = Pk. *parivatt-*, *pariatt-*.)

141. √ *Pallatth*—'to overturn, to empty':

pallatthi-(p.p.) 79 10 13.

[See √ *palhatth-*]

142. √ *Palhatth*—'to overturn, to empty, to throw':

palhatthi-(y)a-(p.p.) 7 11 6, 9 10 3, 15 10 20, 28 1 4, 40 10 3, 57 22 7, 65 5 12, 72 9 6, 73 28 9, 85 15 6, 92 9 12.

[=*pātita-*, *āvarṇta-*(gl.), gloss at 15 10 20 renders "*palhatthi* *sū*" with '*mastakopari* *usarjula*', the relevant passage here is - "*amaya-bharu* *kalasu* *palhatthi* *sū* *narimdaḥo*" - 'the jar filled with nectar was emptied on the head of the king', *palhatthiya-* means 'overturned', so, when the jars are overturned, the contents are poured down, hence 'emptied'. Compare √ *palhatth* = *vi-+ric-*, 'to purge' (H.4 26), cf. √ *palhatth-* occurring in this sense in JC. 2 6 14 and PC.III. Derived from Sk. *pariyasta-*, Pk. *pallattha-*]

143. √ *Palhatth*—to return, to turn back':

palhatthi-(p.p.) 73 12 6

[=*vyāghuṣṭa-*(gl.), connected with Sk. *pariyasta-* and the meaning contaminated by Sk *parivart-*, Pk. *parivatt-*, *pariatt* See: √ *pallatt-* at S. No.139 and √ *palaṭt-* at S. No.137]

144. √ *Palhatth*—'to fall'.

palhatthi-(p.p.) 83 10 4.

[*palita-* (gl.), cf. *palhatthi* = *palita* (PC. III). connected with *pra-+hras-+ta-*.]

145. *Palli*—82 10 5, 84 1 4, 90 2 15, 98 12 7 'a small village, a settlement'.

[Compare PSM *palli* = 'a small village, a secluded abode of robbers' quoting from Upadeśapada, cf. *palli* = 'a small village' (Vajjā.), = 'an abode of robbers' (Up K), cf. *palli*, *palli*, *pallikā* = 'a settle-ment of wild tribes, a village' (Br K), cf. MW. *palli* (L) = 'a small village (especially) a settlement of wild tribes' and *palli* = 'a small village' (Kathāsuritsāgara); cf. Kan. *pall*, *palli*, *halli*, Ta. *palli*, Tu *halli* = 'a small village, a settlement' Derived from Sk. *padra-*, cf. MW. *padra* = 'a village' (Unādikālpā)]

146. *Pāṇiyahāri*—85 11 28 'a woman carrying water'.

[=*pāṇiyahāri*-(gl.); cf PSM *pāṇiyahāri* = 'a woman carrying water' quoting

in support from Bh.; cf. *pāṇyahārī*- occurring in this sense in PC II; cf. Hl. *panhāran*, G *panhāran*- 'one who brings water-pots on her head'; connected with Sk. *pāṇya*-+*hārīkā*-.]

147. **Pāram**— 47 7 4 'Sea, ocean'.

[=*śamudra*-; (gl.); the relevant passage is - "*pāram paṃdura-pāṇya-phāram*"- 'the ocean full of whitish water', cf. PSM. *pārāṇāra* = *śamudra*-; cf. MW. *pārāṇāra* = 'sea' (Prajñāpāramitā) and *ekūpāra* = 'sea' (Vājasaneyi Samhita) Possibly connected with Sk. *apāra*-, 'boundless' and hence 'the ocean']

148 **Pāhuda**—1 15 10, 25 9 11, 29 3 2, 36 2 13, 69 15 5, 70 20 6, 71 15 8, 88 14 12, 93 2 12 'a gift, a present'.

[=*prābhṛtam* (gl.); cf. *pāhuda*=*prābhṛta*- (Hl 131, Pāi. 766); Hemacandra at D. 6 41 notes *pāhuda* as a *laddhava*- from Sk. *prābhṛtam*; cf. *pāhuda*- occurring in this very sense in JC, NC., PC. I, Bh. and Sam K, derived from Sk. *prābhṛtam*-, 'an offering, a gift'.]

149 **√Pil**- 'to squeeze, to wring out'

piliyai (pass 3s) 17 14 5, 88 19 7.

[The relevant passages are- 1) "*piliyai terau ucchucāu, rasu piyai khayai galu susāu*" (17 14 5)- 'Let your bow of sugar-cane be crushed, let people drink its juice or let (them) eat the sweet raw sugar'. (2). "*yasu pāyadhuvu vāndiyai, tahu ollaniya kim na piliyai*" (88 19 7)- 'why not squeeze the bathing garment of one, even the dust of whose feet is worshipped?'. This root is inherited by Marathi; cf. M. *pilne* = 'to twist, to wring out, to squeeze, to force out' and *pilne* = 'twisting or wringing (as of clothes)'. Derived from Sk. *pid*-; see *√nipil*-.]

150. **Pīlu**—21 6 14a), 74 1 8b) 'a kind of tree, Mustard tree'

[=*vrkṣa-viśeṣa*-, *pīluvrkṣa*-(gl.), Cf. PSM. *pīlu*=*vrkṣa-viśeṣa*-, cf. *pīlu* occurring in NC. at 7 2 6 in this very sense. For a discussion of the word *pīlu* see notes on NC.¹ The context in NC. and in MP. 74 1 8b) suggests the camels (*karabha*) are fond of *pīlu*. See *Marabhāṣakam* in Anyokyaśaka Sangraha.² *pīlu*- is connected with Sk. *pīlu*; cf. MW. *pīlu*= 'a species of tree' (MBh.).]

151. **Pūla**— 78 4 9, 93 10 2 'a bundle'.

[=*puṇja*, *nicaya* (gl.); cf. PSM. *pūla*= 'a bundle of straw', cf. *pūla*- occurring in this sense at JC. I 13 6; cf. G *pūlo*= 'a bundle of grass'. Connected with Sk. *pūla*-, 'a bunch, a bundle'.]

1. NC., Jain, Hiralal, notes, p. 200.

2. Anyokyaśaka Sangraha, Trivedi, Bharatiya Vidya Series no 11, Bombay, 1946, p. 5.

152. **Pūsa-** 44 4 4 'the sun'.

[=*sūrya-* (gl.); cf. PSM. *pūsa-*=*raṁ* (H.3 56). Derived from Sk, *pūṣan*; cf. MW. *pūṣan*= 'name of a Vedic deity (originally connected with the sun)'.]

153. **Poppali-** 22 7 13 (v.l. *kokila-*) 'the Areca-palm or Betelnut tree'.

[The relevant expression is -"*popphalikamṭha*"- 'voice like the areca nut'. The variant readings in MB manuscripts is "*Kokila-kamṭha*" and in P manuscript "*kakilikamṭha*"- 'voice like the Cuckoo'. The variant readings appear to be more appropriate in the context Compare PSM. *popphali*=*pūgaphali*, 'areca nut tree' (H.I 170), cf *popphali*- occurring in this sense in PC.I. *puṣṣali* in PC. II and *popphala-* in Bh, cf. M. *popphali*, Koṭ. *popphala*= 'the betelnut'. Connected with Sk. *pūgaphala-*.]

154. **Phaḍa-** 58 20 5 'the hood of a serpent'.

[=*phanā* (gl.); cf. *phaḍa*=*phana*, 'the hood' (D 6 86; Pāl. 392), cf. *phadā*- occurring in this sense in JC.; derived from Sk *phaṭa-*, cf MW. *phaṭa*= 'the expanded hood or neck of a serpent' (MBh.)]

155. **Phāra-** 8 7 6, 48 5 10, 89 18 7 'much, abundant'

[=*sphāra*, *pracura* (gl.), cf PSM *phāra*=*pracura-*, cf. *phāra-* occurring in this very sense in JC., PC II and Bh., and *sphāra* in Yt; cf. M. *phār*= 'many, much', *phāra* is connected with Sk *sphāra*= 'abundant'

156. **Phullamdhaya-** 73 27 6, 96 7 9 (v.l. *phullimdhuya-*) 'a bee'.

[=*bhramara* (gl.), cf. *phullamdhua*=*bhramara-*, 'a bee' (D. 6 85, Pāl 11) and *phullamdhāa*=*bhramara* (Tr. 2 1 30, 12), cf. *puṣpandhaya*= 'a bee' (Yt) Derived from *phulla-*, ('flower')+*dhaya* (from *√dhe*, 'suck'). See *phullamdhuya-* and *phulluddhaya-*.]

157. **Phullamdhuya-** 49 2 3 'a bee'

[*bhramara* (gl.), cf. *phullamdhua*=*bhramara-* (PC I, II. III and Chand.); See *phullamdhaya-* and *phulluddhaya-*]

158. **Phulluddhaya-** 9 10 8 (v.l. *phullamdhuya-* v.l. *phullamdhua-*) 'a bee'.

[=*bhramara-* (gl). See *phullamdhaya-* and *phullamdhuya-*]

159. **√Bais-** 'to sit':

baisai (pres.3.s.) 4 1 12; *baitha*-(p.p.) 50 8 1.

[Compare PSM. *√bais*= 'to sit' and *baitha*=*upaviṣṭa* (H 4 444), illustration 4); cf. *√bais-* occurring in this very sense in JC., NC. and Bh. For N.I.A. derivatives see ND. *baithanu*= 'to sit' *√bais-* is derived from Sk. *upa+viś-*, 'to sit'.]

160. **Baladda-** 12 5 12, 51 17 6, 94 2 8 'bull'.

[=*baltvada*-(gl.); cf. PSM. *baladda*-(D), *baladda*-(D)= 'a bull', cf.

baladda = 'bull' (NC); cf. G. *baḷad* = 'a bull'. Alsdorf connects *baladda* with **balamda*-. See *valadda*-.]

161. **Bālīmaḍḍa**—25 18 11 *balīmaḍḍa*-, 78 19 33 (v. l. *valavaṇḍa*- v. l. *valīvaṇḍu*), 80 4 13 (v. l. *baḷi maṇḍa*), 81 9 5 (v. l. *balimadda* v. l. *valīmaḍḍa* v. l. *balimadda*), 83 20 12 (v. l. *balīmaṇḍas*) 'by force, violently, forcibly'.

[=*balāṭkāreṇa* (gl.); at 78 19 33 *baḷi*-is glossed as *balavat* and *madda* as *balāṭkāreṇa*, cf. *balamadda*, *balāmodi*=*balāṭkāraḥ*, 'violence, force' (D. 6 92, Pāṇ. 487, Tr. 2 1 30, 111), Trivikrama explains the etymology of *balāmodi* as—"*balāṭ mudyaṭe iti*"; cf. *balīvaṇḍa*- occurring in this sense in NC. and Bh., *valīmaṇḍa*-in PC. I, II, III, *balāmodi* in Candrakāya and *balāmoṭṭikayā* in Up. K.; cf. M. *band*= 'a rebellious commotion'. *balimadda*- is perhaps connected with Sk. *baḷa*+*mard*-.]

162. **Buddha**—84 3 3 'old, aged'.

[Compare PSM. *buddha*=*vṛddha*-, 'aged'. Derived from Sk. *vṛddha*-.]

163. **Bumḍha**—8 7 10 'a root'

[Vaidya renders it with *mūla*-; cf. PSM. *bumḍha*= 'the root of a tree' (H. 1 126); cf. M. *bundh*-, 'the stalk or lower end (of trees or plants)'. Connected with Sk. *budhna*-; cf. MW. *budhna*= 'lowest part of anything (as the root of a tree etc.)' (RV). See Pischel § 74.]

164. **Bharoli**—65 10 4 'ant-hill'.

[=*vaḷmika*- (gl.); the relevant passage is—"*khajjayi bahuyahī bhariya-bharolihi, viśaharu viśadārunu vi pīptīhi*"—"a serpent even though terribly poisonous is eaten off by numerous ants filling up the anthills"; PSM. does not note it, Compare G. *bharoli*= 'swollen marks on the body when beaten'. *bharoli*- is perhaps connected with Sk. *bhara*+*oli*-]

165. **Bhalla**—1 5 13, 4 5 7, 11 5 4, 11 27 13, 11 31 12, 16 14 13, 21 4 14, 23 3 17, 25 2 13, 26 3 17, 33 11 13, 35 14 2, 57 9 8 'good, beautiful, respectable'.

[=*ramya*-(gl.); cf. PSM. *bhalla*= *uttama*, *bṛeṣṭha*-(H. 4 351); cf. *bhalla* occurring in this very sense in JC. at 2 32 1 and NC., cf. MW. *bhalla* (L)= 'auspicious, favourable'; For N. I. A. derivatives see ND. *bhalo*= 'good, honest, kind'. *bhalla*- is connected with Sk. *bhadra*-. See *bhallāraa*- below]

166. **Bhallāraa**—7 17 11, 54 2 5, 71 10 10 'the best'.

[=*uttama*-(gl.); Derived from *bhalla*-(see above) +Sk. comparative suffix *-tara*+*ka*-.]

167. **√Bhid-** 'to confront in battle, be engaged in battle':

bhidai (pres.3 s) 74 3 8, 78 29 1; *bhidamti* (pres.3.pl.) 54 9 5, 74 15 2; *bhidēsamī* (fut 1.s.) 95 11 3, *bhidu* (imp. 2 s) 77 6 9, 78 12 2; *bhidamita* (pres. p.) 52 17 2, 58 20 9, 77 10 7, 82 8 5, 86 9 2, 91 14 8; *bhidēva* (abs.) 87 7 15, *bhiduvī* (abs.) 82 6 6 (v.l. *bhidavī*), *bhidēppīṇu* (abs.) 28 22 3, 28 35 13, 73 27 14, *bhidahū* (inf.) 60 17 10; *bhid(y)a-* (p.p.) 17 1 2, 23 5 2, 29 3 8, 52 1 2, 52 16 16, 54 1 2, 54 4 2, 58 18 12, 73 2 7, 76 7 26, 78 7 5, 78 24 4, 83 22 5, 88 1 2, 92 3 1, 99 19 18.

[=*yuddham karoti, sangrāmam kuru, yuddham kortum* (gl), cf. PSM. **√bhid** (D)= 'to fight'; cf. **√bhid-** occurring in this very sense in JC., NC., KC., PC. I, II, III and Bh; for N.I.A. derivatives see ND. *bhiṭṭu*= 'to put on (especially weapons or armour), gird on, strap on'. See *bhidana* and **√abbhid-**]

168. **Bhidana-** 78 19 18 'confronting or encountering in battle'

[Compare PSM *bhidana*(D)= 'battle' See **√bhid-** and **√abbhid-**]

169. **Bhimdimāla-** (v.l. *bhimdamāla-*) 12 18 6, 76 7 25 'a kind of weapon, a javelin'.

[=*golāgophanī* (?), *gophanī* (gl), cf. PSM. *bhimdimāla*, *bhimdivāla*=*śastra-viśeṣa*-(H. 2 38), cf. *bhimdimāla*-occurring in this sense in PC I From the gloss on MP in appears that *bhimdimāla* is a weapon, which is combination of 'gulel' and 'gophan'. The word *bhimdimāla-* is connected with Sk. *bhimdimāla-* and *bhimdivāla-*, cf. MW *bhimdivāla-* v.l. *bhimdivāla-*, *bhimdamāla*, *bhimdimāla*= 'a short javelin or arrow thrown from the hand or shot through a tube (others 'a stone fastened to a string' or 'a kind of sling for throwing stones)' (MBh.) See Pischel § 248 For the words *golāgophanī* and *gophanī* given in the gloss see Appendix. See *bhimdivāla-* below]

170. **Bhimdivāla-** 78 7 12, 93 23 14 'a kind of weapon, a javelin'.

[See *bhimdimāla* above.]

171. **Bhimbhala-** 71 9 3 (v.l. *veimbhala*) 'perplexed, agitated, distracted'.

[=*viḥvala*-(gl), cf. PSM *bhimbhala-*, *bhibbhala*=*vyākula*-(H. 2 58), *bhimbhala* is derived from Sk *viḥvala-* See Pischel § 209. See *bhembhala-* and *veimbhala-*]

172. **Bhukkhāmāra-** 5 19 3 'death caused by starvation'.

[*kṣudhāmāra* (gl), PSM does not note it, cf. *bhukkhā-māra*=*bubhukṣā-māra* (PC.I) cf. *palayamāra*-occurring in NC. (7 5 1 & 8 4 3). Connected with Sk. *bubhukṣā-māra-*, cf. MW. *māri* (I)= 'death, pestilence'.]

173. **Bhembhala**— 34 10 7 (v.l. *veimbhala*-), 53 5 9 (v.l. *vimbhala*-) 'agitated, distressed'.

[=*mbhala*- (gl.); the gloss loosely renders *bhembhala*- at 34 10 7 with *bhayānaka*-. The relevant expression here is - "*bhīru-bhembhalaṃ*" which means 'unnerving the cowards'; cf. PSM. *bhembhala*- = *vyākula*-. See *veimbhala*- and *bhimbhala*-]

174. **Bhesai**— 38 8 6, 65 7 2, 69 4 7 'the preceptor of gods.'

[=*bṛhaspati*- (gl.) The relevant passages are -1) "*jaṃ vannahu bhesai vi na sakkaḥ*" (38 8 6) - 'even Brhaspati will not be able to describe her' 2) "*āyau bhesai aṅgārau saṃ*" (65 7 2) - 'there arrived Brhaspati, Aṅgāraka and 'Śaṇi' and 3) "*je buddhu jittau bhesai*" (69 4 7) - 'Brhaspati was conquered by him with his intellect'. PSM. does not note it. *bhesai* is connected with Sk. *bṛhaspati*.]

175. **Madaya**— 4 7 13 'a dead body, a corpse'.

[=*mṛtaka*- (gl.); cf. *mada*- = *mṛta*-, 'a corpse'. (D-6 141) and *madaya*- = *mṛtaka* (Pāi 420, H 1 206). cf. *madaya*- occurring in this very sense in JC (4 16 11), PC. II; cf. G. *maḍū*, M., Koṇ. *made* = 'a corpse, a dead body'. Connected with Sk. *mṛtaka* = 'dead'. See *maḍaulla*-.)

176. **Mamtha**— 12 5 25 (v.l. *saṃtha*-) 'made even, polished'.

[The relevant passage is - "*visamāḥ mamthāḥ vimjhoṣakamthāḥ*" - 'the regions at the foot of the Vindhya mountain which are uneven and made even or plain' Though the gloss gives *nimnonnatāṃ* as the rendering of *mamthāḥ*, it is likely that this may be the paraphrase of *visamaḥ* and *mamtha*- may mean *mṛta* = 'polished, made even'. This view finds support from JC - 3 1 13 where *uvakamtha*- is qualified by *mamtha*-. There also, following the editor, we can take *mamtha*- in the sense of *mṛta* = 'polished, made even' So the expression *mamthuvayamthaesa*" (JC. 3 1 13) would mean 'the region adjoining (the river) made even' Compare *mattha*- = *mṛta*- (Pāi. 15). *mamtha*- is derived from Sk. *mṛta* = 'polished' See *a-mamtha*-.]

177. **Mamtha**— 12 11 2, 85 6 3 'a churning stick'.

[=*ravikā* (gl.). cf. PSM. *mamtha* = 'a churning rod'. Connected with Sk. *√math*-, *√manth*-, 'to churn'. cf. MW. *mantha*-, *manthā* = 'churning stick'. For the word *ravikā* given in the gloss see Appendix.]

178. **Marāla**— 15 7 5, 15 11 9, 17 12 5, 23 9 6, 33 8 6, 34 7 2, 78 3 7a) 'a swan, a flamingo'.

[=*hamsa* (gl.). At D. 6 112 Hemacandra considers *marāla*- in the sense of *hamsa*-, 'swan' to be a *Deśi* word on the authority of Śātavāhana;

cf. *marāla* = *haṇṣa* (Pāi. 59); cf. *marāla*- in this sense occurring in JC. Connected with Sk. *marāla*-; cf. MW. *marāla* = 'a kind of duck or goose or flamingo' (Kāvya literature).]

179. **Marāli**— 17 12 5 'a female Indian crane'.

[Compare *marāli* = *sārasi*, 'the Indian crane' (D 6 142). Connected with Sk. *marāli*-.]

180. **√Malh**— 'to rejoice, to move sportively and joyfully':

malhaṁta-(pres. p.) 72 3 2, 75 5 2.

[= *harṣamāṇa* (gl.). cf. *malhaṇa* = *līlā*, 'sport, play' (D 6 119), cf. **√malh**- occurring in this very sense in PC. II, Bh., cf. G *mahāl-vū* = 'to walk about completely free from care, to participate in and enjoy rejoicings **√malha**- is derived from Sk. *madra*-, 'joy, happiness'. See **√aimalh**- and *malhana*-.]

181. **Malhaṇa**— 29 25 5, 72 9 4 'sportive, joyful and graceful movement or gait'.

[= *madagamana*-(gl.). The relevant expressions are -1) "*malhana-gai*" (29 25 5) - 'having a graceful, sportive gait' and 2) "*malhana-stīya*" (72 9 4) - 'having a sportive, joyful and graceful movement': cf. *malhaṇa*- in this very sense occurring in PC. III See **√malha**- above.]

182. **Maṁsirehā**— 46 2 14 'the beard, the moustaches'.

[= *maṁsurāṇṇā* (gl.); the relevant passage is - "*nau maṁsirehā bhūsanu*" - 'nor adorned with beard and moustaches', cf. *massu*- and *māmsu* = *maṁsu*-, 'the beard and moustaches' (H. 1 26); connected with Sk. *maṁsulekhā*-. See *māsura*-.]

183. **Maheli**— 7 24 17, 16 25 14, 32 3 3, 32 17 1, 51 2 2 'a lady'.

[= *stṛī* (gl.). cf. *mahelā* = *stṛī*, 'lady' (H. 1 146) cf. *maheli* occurring in this sense in JC., cf. H. *meharī* = 'woman, wife' Connected with Sk. *mahilā*-, 'lady'.]

184. **Māṁda**— 13 2 8, 71 13 2 'the mango tree'.

[*āmra-vṛkṣa*-(gl.); cf. *māṁda*-, *māyamda* = *āmra*-, 'the mango tree' (D. 6 128. H. 2 174; Tr. 1 2 109, 6, Pāi. 369) Derived from Sk. *mākanda*-.; cf. MW. *mākanda* = 'the mango tree' (Kāvya literature). See *māyamda*-.]

185. **Māucchiya**— 65 18 1 'mother's sister'.

[*mātṛīvasā* (gl.); cf. *māucchā* = 'mother's sister' (H 2 142, Tr. 2 1 98; Pāi. 867), cf. also *māusā* = *mātṛīvasā* (Pāi. 867, Tr. 2 1 98), cf. *māucchiyā* = 'mother's sister' (JC 3 9 9) cf. M., Koṇ *māuṣi*, H. *mauṣi* = 'mother's sister'. Connected with Sk. *mātṛīvasā*-. See Pischel § 148.]

186. **Māyānda**— 1 3 7, 10 9, 1 14 7, 20 6 8, 28 14 1, 39 1 6, 69 4 3, 83 9 7, 99 13 12 'the mango tree'.
[=*āmra*-(gl.), cf. *māyānda*=*āmra* (NC.). See *māinda*-.]
187. **Māsura**— 65 13 6 'the beard'.
[=*śmaśru* (gl.); cf. *māsura*=*śmaśru*, 'beard' (D. 6 130; Pāi. 237). cf. *māsuri*=*śmaśru* (PC. II). cf. MW. *māsuri* (L.)= 'a beard'; cf. also Ta. *masir*-, 'the beard'. *māsura*- is connected with Sk. *śmaśru*-. See *masirekā*-.]
188. **Mīnai**—64 4 13 'Menakā, name of an Apsaras'.
[*menakā devānganā* (gl.); PSM. does not note it. *mīnai* occurs at NC. 5 9 3 where it is rendered by the editor with *manyate* or *mimite* with a query¹. But *menakā* suits the context very well. *mīnai* is connected with Sk. *menakā*, Pk. *meṇai*- becoming *mīnai* is peculiar to Apabhramśa.
189. **√ Mud**— 'to break, to destroy'.
mudiya—(p.p.) 12 15 8.
[=*bhagna*-(gl.), The relevant expression is "*mudiyālāna-khaṁbha*"- 'the broken tying post of the elephant'; cf. PSM. *√ mod*=*bhañj*, 'to break'. cf. *√ mud*-, 'to break, pulverize' (JC). Derived from comparatively late Sk. *√ muṭ*-, 'to crush, break, grind'. See *√ mod*-.]
190. **Melaa**— 32 2 8, 33 3 8 'a gathering, an assemblage, a group'.
[Vaidya renders *melaa*- at 33 3 8 with *samūha*-.; cf. PSM. *melaya*= 'a gathering' and *mel*=*samhati*, union, meeting, a group' (D. 6 138). cf. G. *meḷo*, M. *meḷā* 'a concourse of people, a gathering or an assembly'. Connected with Sk. *mela*, an assembly'.]
191. **Melāvakka**— 32 24 4 'a union',
[*melāpaka*-(gl.); Vaidya renders it with *sāṅgama*-. Derived from Sk. *melāpaka*-.]
192. **Moya**— 71 13 3 'plantain-grove'.
[*kadalivana* (gl.); cf. PSM. *moā*= 'plantain tree'. Connected with Sk. *mocā*-, 'the plantain tree'.]
193. **√ Mod**— 'to break, twist, crush, destroy':
modai (press. 3.s) 16 9 4; *modi(y)a*-(p.p.) 40 9 8, 59 12 7, 75 6 4, 78 20 6, 79 11 8, 85 12 14, 85 13 4, 91 15 4.
[=*bhagnapṛṣṭikṛta* (gl.); cf. PSM. *√ mod*=*bhañj*-, 'to break', cf. *√ mod*- occurring in this very sense in JC., NC. PC, I, PC. II, Bh., cf. *√ muṭ*-, 'to crush, grind'. (Tri. III). For N.I.A. derivatives see ND. *mornu*= 'to bend, to twist'. Derived from Sk. *√ muṭ*-, 'to crush, break, grind'. See *√ mud*-.]

1. See NC. Jain, H., Karanjī, 1933, Glossary.

164. **Raṁgāvali**—41 6 5, 46 2 9, 52 14 3 'auspicious decorative designs drawn on the floor generally at the entrance of the house'.

[PSM. does not note it. cf. *raṁgāvali*— occurring in this very sense in JC. (1 22 7), NC. PC. II; cf. M. *rāṅgaḥ*, G. *rangoḥ*, Koṇ. *rangoḥ*= 'a line or figure drawn before an idol or on the floor with a powder made by pounding particular soft stones.' Connected with Sk. *ranga+aval*.]

195. **Raṁjaṇa**—5 19 11, 93 2 4 'an earthen water jar'

[=*alaṅjara-*, *alaṅjara-*, *jalabhājana-*, *alaṅjala-*(gl.), cf. *raṁjana-*=*ghaṭa-*, 'a pot' and *kunda-* 'a basin or bowl' (D 7 3, Tr 3 4 72, 836, Pal. 683); cf. M. *rāṅjan-*= 'a large earthen water jar. *raṁjana-* is connected with Sk. *alaṅjara-*, **araṅjana-*, 'a small earthen water-jar'.]

196. **Raṇarāṇa**—11 18 9 'strong dislike for anything during separation, absence of pleasure arising from longings of love.'

[=*aratiyanaka*(gl.) The relevant expression is —"*raṇi raṇarāṇa*"— in a battle causing or generating anxiety, uneasiness, torment'; cf. PSM. *raṇarāṇa*-(D)=*nihśvāsa-*, *udvega-*, *pidā-*, *utkanthā*, *ausukya*, *raṇarāṇa* occurs in SR at 131 and is rendered "*asukha (ausukya)*" The relevant passage is —"*taha anarāṇi raṇarāṇau asuhu asahamtiyāham, dussahu malaya-samīranu mayayanākamtiyāham*"— 'Torn by restlessness, yearning and misery, lovelorn, I found the Malaya Wind unbearable', cf. *raṇarāṇya-* in this very sense in Vajjā (229), KC. Connected with Sk. *raṇarāṇa-*; cf. MW *raṇarāṇa*-(I.)='a longing, desire, wish, regret (for a lost object)' and Ante *raṇarāṇaka*= 'longing, anxiety, anxious regret for some beloved object' (Mālatīmādhava, Uttararāmacarita). But the word appears to be of Prakritic origin. We cannot suggest corresponding Sk. root to which it can be traced.]

197. **√Rah**— 'to conceal, be covered'

rahami (pres.1 s) 2 4 11, *rahamti* (pres.3 pl.) 40 9 7, *rahi(y)a-*(p p.) 15 12 4, 77 8 9, 82 4 11, 91 19 12.

[=*goṇayāmi*, *rundhanti*, *acchādayanti*, *chādita*(gl.); cf. PSM. *raha*=*pracchanna-*. Connected with Sk. *√rah*=*√gup-* (the root from which *rahas-*, 'secrecy' is derived).]

198. **Rahatta**—27 1 4 'a wheel or machine for raising water from a well'.

[cf. PSM. *rahaṭṭa*=*araghaṭṭa*, cf. M. *rahaṭṭa*= 'a machine (composed of two wheels connected by a beam) for drawing water'. cf. Kan. *raṭṭa*= 'a wheel (fixed at the top of the well) for drawing water'. Connected with Sk. *araghaṭṭa-*.]

199. **Rāsa**— 12 11 15 'a kind of dance in which the dancers go round and round holding each others hands and singing'.

[cf. PSM. *rāsa*-, *rāsaka*- and *rāsaga*- in the above sense. At D.2 38 Hem. equates *kuddaṇa*- with *rāsaka*-; cf. *rāsaka*- occurring in this sense in Br K.; cf. G. *rās*- = 'a circular dance accompanied with singing'. Connected with Sk *rāsa*-; cf. MW *rāsa*- = 'name of a particular rustic dance practised by cowherds (especially) the dance practised by Kṛṣṇa and the Gopis' (Harivamśa) and *rāsaka*- = 'a kind of dance' (Har. śacarita).]

200. **Riṭṭha**— 2 11 3 'any public calamity (as an earthquake, eclipse etc.)'.

[=*utpāta*- (gl.); cf. PSM. *riṭṭha*-(D) = *aṛiṭṭha*-, *durita*-, 'misfortune'; cf. also *riṭṭha*- = *aṛiṭṭha* (Tr. 1 2 109, 10) Derived from Sk. *aṛiṭṭha*-.]

201. **Rūha**— (?) 73 12 7 'the bank, the shore'.

[=*raṭa*-(gl.). Is it some scribe's mistake for *tūha*- which is known in the sense of *tīrtha*- in Pk literature? It is well-known that *ru*- and *tu*- are mistaken in manuscripts. The relevant passage is- "*pavāla-mkurukkera-rāhilla-rūho*"- '(the ocean) having the shore beautified on account of the heaps of coral-sprouts'. *rūha*- occurs at JC 3 3 13 in this very sense. The relevant expression is- "*rūhatthalam rellyam*"- 'the bank was flooded' In Kamsavaho *rūha*- occurs at 4 48. The editor has taken it in the sense of 'a dam' (*rodhas*) and has suggested that it may be a wrong reading for *tūha*= *tīrtha*-¹]

202. **Laud**— 28 24 6, 52 15 7, 76 8 3, 77 13 11, 78 7 10, 88 5 9 (v.l. *lagudi*) 'a club, a staff, a stick'

[=*yaṣṭi*-(gl.); cf. PSM. *lauda*- = *yaṣṭi*- and *lakkuda*= *lakuṭa*-, 'a club, cudgel' (D 7 19). cf. *laudi*- occurring in this very sense in NC., PC. I, II, Bh. and *lakuṭa*- in Br. K. See ND. *lauro*= 'stick, walking stick'. Connected with Sk. **lakuṭi*-; cf. MW. *lakuṭa*- = 'a club' (Āpastamba Sūtra).]

203. **Lakkada**— 85 5 4 (v.l. *lakkuda*-) 'wood'.

[cf. *lakkuda*- = *laguda* (Tr. 1 3 105, 39); cf. *lakkada*- = *kaṣṭha* (PC. III); cf. G. *lakadu*, M. *lakud*- = 'wood, timber'. See ND. *lauro*= 'stick' Connected with Sk. *lakuṭa*-.]

204. **Lagganakhambha**— 3 6 14, 5 19 6 'a supporting pillar'.

[=*ādharma* (gl.); PSM does not note it; cf. *lagganakhambha*- in this very sense occurring in PC. I, PC. II; cf. *laggana-taru* occurring at NC. 6 12 10. Derived from *laggaṇa*- (=Sk. *lagna*+suffix-*na*-) and *khambha*- (=Sk. *skambha*- 'support, prop').]

1. See Kamsavaho, Upadhye, A.N., Bombay. 1940, notes, p.210,

205. **Ladduya**— 91 21 10, 91 22 5 'a sweet-meat ball'.

[=*ladduka*-, *nodaka*- (gl.); cf. PSM. *ladḍua*=*modaka*; cf. *ladduka*- occurring in Br.K., and *laṭṭuga*- in Sam. K.; cf. M. *laddu*, Hi. *ladḍu*= 'a sweet-meat ball. Connected with Sk. *ladḍuka*-, 'a kind of sweet-meat'.]

206. **√Lal**— 'to loll or wag, to dangle, .

lalāṇiya- (caus. p.p.) 17 1 1.

[Vaidya renders it with *prasārita*-, the relevant passage is— "*karavāla-lalāṇiya-jhaho*— 'of those moving the tongue to and fro in the form of the sword' PSM. does not note it. cf. *√lal*- occurring in this sense in PC. I, KC. (8 18 10), and JC. (3 16 4 & 4 7 5) Connected with Sk. *lala*-, cf. MW. *lala* (W)= 'lolling, wagging' and *lalanā*= 'the lolling or moving the tongue to and fro' (Mārkandeya Purāṇa).]

207. **Liha**— 2 16 6, 58 18 1 'a line, a streak'.

[=*rekha*- (gl.); cf. PSM. *liha*= *rekha*-, cf. *liha*- occurring in this sense in PC. III, Bb. and *liha* in Br. K.; cf. Hi. *lik*= 'a mark, a line, a track' and G. *liṭ*= 'a line.' Phonologically the word is to be connected with Sk. *lekha*-, Pk. *leha*- 'a line, streak', rather than *rekha*-,]

208. **Lulāyaya**— 25 6 6 'a buffalo'.

[=*mahūṣa*- (gl), the relevant passage is— "*kūrāri-lulāyaya-pumdaru*— 'the cruel enemies like the buffalo and the tiger.' PSM. does not note it. Connected with Sk. *lulāpa*-, cf. MW. *lulāya*-, 'a buffalo' (Bāḥarāmāyana) and *lulāpa*= 'buffalo' (Harsacarita)]

209. **Lhukkha**— 9 1 14 'not greasy,'

[The relevant passage is— '*sukku lhukku sawvtrabbhukku*'— 'dry, grease-less and sprinkled with sour gruel'; cf. PSM. *lukkha*= *rukṣa*-, cf. G. *lūkhū*= 'not greased, unrelishable, unsavoury.' Connected with Sk. *rūkṣa*-, 'dry'.]

210. **Vaisana**— 50 8 1 'a seat, a throne.'

[=*rājya*- (gl.); *vaisana*- initially connotes 'a seat, a throne' hence 'a kingdom.' The relevant passage is— "*vaisanaḥ satṭhu viśaṇaṇḍi*"— 'Viśakhanandi sat on the throne'. cf. PSM, *basanaya*= *āsana*-, 'seat'; cf. *vaisana*- occurring in this sense in PC. I, II, III and *basanaya*- in Bb; cf. G. *besṇū*= 'a seat.' *vaisana*- is connected with Sk. *upavāsanaka*-,]

211. **Vatta**— 28 15 14, 73 5 4, 85 24 8 'a path, a road'.

[=*mārga*- (gl.); cf. *vaṭṭa*= *pañthā*, 'road' (D. 7 31); cf. M.; Koṇ. *vāṭ*= 'a road, path, way'. Connected with Sk. *varīmā*, 'a path' with a change in gender.]

212. **Vaṇa**— 9 14 7, 12 15 2, 20 1 10, 25 9 3, 29 27 13, 72 6 9 'water.'
[=*jala*- (gl.); cf. PSM. *vana*=*jala*-. Connected with Sk. *vana*-, 'water' (Naighanṭuka).]
213. **Vaṇṇa**— 4 17 11 'a kind of musical time or measure.'
[=*ṭalaviṣeṣa*- (gl.). Tippana of Prabhācandra gives - "*samasta-nāṭaka-rītha-varṇanāḍvarṇa-ṭala*," cf. PSM, *vanna*= 'the measure of a song.' Connected with Sk. *varṇa*-; cf. MW. *varṇa*-(L)= "a kind of measure (cf. *ṭala*)."]
214. **Vammiśara**— 15 17 4, 18 12 8, 28 37 14, 32 5 5, 36 13 2, 40 14 9, 49 3 3, 55 9 3, 57 24 8, 65 2 2, 80 1 14, 88 2 4, 92 18 5, 95 14 15 'the god of love'
[cf. *vammiśara*= *kāma*-, 'the god of love' (D 7 42); cf. *vammiśara*- occurring in this very sense in JC. (1 13 13) and Chando (4 64 1) *vammiśara*- is derived from Sk. *marmīśvara*-, *marmā*- occurs as *vamma*- in Pk, so *marmīśvara*- would be Pk. *vammiśara*-.]
215. **Valadda**— 9 19 5, 12 9 7 (v.l. *validda*), 27 1 3, 85 13 4 (v.l. *valadda*-) 'a bull.'
[=*balivarda*-(gl.) cf. PSM. *baladda*-(D)= *vṛṣabha*-, 'bull'; cf. *vala*=*vṛṣabha*- (PC II). See *baladda*-]
216. **Vallūra**— 89 12 11 'dry flesh.'
[=*śuṣkamāṃsa*-(gl.); PSM does not note it; cf. *vallūriya*- occurring in this very sense in NC, *vallūra*- occurs at PC. III - 77 13 1 where it is rendered with *khāḍya-viṣeṣa*- with a query. There also *śuṣka-māṃsa*- suits the context. Connected with Sk. *vallūra*-, 'dried flesh.']
217. **Vāoli**— 77 2 3 'a whirlwind, a gale, hurricane, storm.'
[=*cakravāta*, *vāṭya*-(gl.). The relevant passage is - "*vāoli-dhūli-bahalam-dhayaṛau*" - 'great darkness caused by the dust raised on account of the hurricane'; cf. PSM. *vāoli*= *pavana-samūha*-; cf. *vāoli*- occurring in this very sense in PC. III and *vātula*- in Yt; *vāoli*- is connected with Sk. *vātavali*-, *vātali*-; cf. MW. *vātula*-(L)= 'a hurricane, gale, whirlwind.']
218. **Vālālūmci**— 52 14 1 'a fight involving pulling of hairs.'
[=*keśakeśayuddha*- (gl.). The relevant passage is - "*vālālūmci karṇi juyhejyasu visarisa-vīra-gomdale*" - "In the fight between heroes of unequal strength, you resort to the *vālālūmci* type of warfare"; cf. *vālālūmci* occurring in this very sense in PC. I, PC. III. Connected with Sk. *vala*-*ālūmci*-, 'pulling of hair,']

219. **Vāvada**— 8 14 2, 30 12 10, 99 16 11 'engaged in, busy with.'

[=*vyāpṛta*(gl)] cf. PSM. *vāvada*— 'to be engaged in some work' (H. 1 206) cf. *vāvada*— in this very sense in PC I, and *vāuda*— v. l. *vāvada*— in NC. Connected with Sk. *vyā+pr*— 'become active.' See Pischel § 218.]

220. **Vāhiyālī**— 1 14 8, 22 7 7, 46 2 1, 93 7 2 'a highway, a riding-ground or play-ground for horses.'

[=*vāhiyālī*, *rāyamārga*—(gl)] cf. PSM *vāhiyālī*— 'a play-ground for horses'; cf. *vāhiyā*— occurring in this sense in PC. III and *vāhiyālī*— in Br. K., Sam. K. Tagare notes *vāhiyālī* and gives the meaning as 'training ground for elephants.' *vāhiyālī*— occurs in JC at 1 4 3, the commentator explains the word as follows — "*vāhiyamārgah, vahanānām āsvagajādīnām śikṣārtham parikalpītoḥ pradēśa-viśēṣah, bāṣpadhāretyarthāntaram.*"¹ Here the second meaning given, viz., *bāṣpadhārā*, is probably only another rendering of the Ap. expression *vāhiyālī*— looked upon as made up of *vāha*— *bāṣpa*—, 'tears' and *ālī*— 'row, stream'. Hence *bāṣpadhārā* is not to be taken as meaning 'training ground for horses' cf. MW. *vāhiyālī*— 'a road for horses' (*Rājatarāṅgini*). *vāhiyālī*— is derived from Sk. *vāhya*— 'beast of burden, an ox, horse etc. +—*ālī*, 'track.')

221. **Viṃyāla**— 9 14 11, 24 8 3, 63 7 4, 65 13 10, 80 12 5 'evening, twilight'.

[=*sandhyā* (gl.). cf. *viṃyāla*— *sandhyā*—, 'twilight' (D. 7 90, H. 4 377, H. 4 424). Connected with Sk. *vikāla*—, cf. MW, *vikāla*— 'twilight evening, afternoon' (*Āpastambha Sūtra*), See *veyāla*—.]

222. **√ Vicchadd**— 'to give up':

vicchaddīya— (p.p.) 37 11 2,

[cf. *vicchaddīya*— 'given up' (Pāi. 138). *vi*+*chadd*—, See *√ chadd*—.]

223. **√ Vicchul**— 'to smear, anoint, wash away by immersing in water': *vicchulī(y)a*—(p.p.) 45 3 2, 64 8 2 (v.l. *vicchaliya*—), 69 17 2, 71 16 7.

[=*nirmala*—, *mṛakṣitam, abhyaktam, snāpita* (gl)], cf. PSM. *viccholia*—=*dhautā*—, 'washed' (Pāi. 920), cf. *√ vicchul*— occurring in this very sense in JC. (2 8 3) and NC (glossed as *sikta*—). *√ vicchol*— occurs in this very sense in *Karpūramañjarī* at 2 30. The editor² and PSM. have rendered this with *kampay*—, 'to quiver'. The relevant passage here is — "*viccholanto gaṇa-kuharam kamti-jonhā-jalena*" — 'washing the sky's hollow vault with the liquid moonlight of her loveliness'. Compare G. *vichal-vū*, M. *visaḥ-nē*, Kon *visoḥ-cē*— 'to rinse, to cleanse, to wash out'. The root *vicchul*— is connected with Sk. *vi*+*chur*—, 'to smear'.

1. See Jasaharacariu, Vaidya, P. L. Karanjā, Glossary, p 160

2. See *Karpūramañjarī* of Rājasekhara, Konow, Sten, Harvard, 1901, Glossary.

The sementic development of the word is - 'besmear, bathe, wash by immersing in water, wash away'.)

224. **Vicchula**— 71 12 4 'pervaded with,' 'full of'.

[The word goes with '*nandanavāna*' and the members of the compound are irregular. The relevant expression is - "*saccha-vicchulucchaliya-jalakanam (nāṇḍanavanam)*" - '(the garden) which was pervaded with clear water spraying up'. cf. PSM. *vicchura* = *vyāpta* -; cf. *vicchula* - occurring in this very sense at JC. 3 2 3 and JC. 3 16 3. At JC. 3 16 3 the expression is - "*jharanta-saccha-vicchulambha-nijjharāṇa*" '(the garden) pervaded with springs with clear flowing water'. Here also *vicchula* - qualifies *vana* -. Connected with Sk. *vicchur* -, 'besmear', 'pervade,' and hence 'full of'.]

225. **√Vidhapp**— 'to earn, to acquire'.

vidhappat pres. 3. s.) 94 9 12.

[=*upārjayati* (gl.), cf. *√vidhapp* = *arj* - 'earn' (H. 4 251). cf. *√vidhapp* - occurring in this very sense in PC I, Bh. *√vidhapp* - is passive from *√vidhav* -. Pischel considers it as causative from *dhā* with cerebrali-zation as in *saddhū* = *śradhā* -. See Pischel § 223 and 286. See *vidhatta* -.

226. **Vidhatta**— 16 3 4, 88 7 7 'earned gained,'

[Compare *vidhatta* = *arjita*, 'earned' (H 4 258). cf. *vidhatta* - occurring in this very sense in Sam K and *viṭhapita* - in Up. K.; *viṭhapita* - appears to be a Sanskritisation of Pk. *vidhatta* -. See Pischel § 223, 286 and 565. See *√vidhapp* -.

227. **Vimbhala**—59 19 6 'perturbed, agitated, distracted,'

[=*vihvala* -, *capala* (gl), the relevant passage is - '*kandā-dambara-damara-vimbhalam*' - agitated due to the fear caused by the fury of arrows'; cf. PSM. *vimbhala* = *vihvala* -, *vyākula* -, cf. *vimbhala* - occurring in this sense in JC (2 23 1) and NC. See *bhimbhala* and *bhembhala* -.]

228. **Vīrāṇi**(?) 30 16 4 (v.l. *cīrāṇi* -) 'averse to worldly pleasures' (?)

[For the discussion see *cīrāṇi* -.]

229. **Virolana**—38 7 3 'the process of churning'.

[=*manthanakarma* - (gl) ; cf. *√virol* = *manth* -, 'to churn' (H. 4 121; Pā. 555; Tr. 3 1 63); cf. *virolana* = *manthaka* (PC II). Connected with Sk. *vilōḍana* -. 'churning'.]

230. **Viviya**—76 7 20 'bloomed, fully opened'

[=*vikasita* - (gl.): the relevant expression is - "*vyāyāṇaṇa*" - fully opened mouths'; cf. PSM. *viaya* -(D) = *visṭrīṇa* -. Connected with Sk. *vyūta* -, 'open'.]

231. *√isa*—85 4 7 'water'.

[=*pāṇyam* (gl.); cf. PSM. *viso*= 'water'. Connected with Sk. *viṣa*-, 'water'. (Naighantuka).]

232. *√Visatt*—'to bloom,' 'blossom,' 'be horripilated,' 'split open,' 'burst open,' 'disintegrate':

visattai (pres. 3.s.) 14 5 9, 18 15 5, 24 14 10, 38 6 2, 65 20 3, 77 3 6, 78 1 7, 87 17 10, 92 2 9; *visattivi* (abs.) 30 20 3, *visatta-* (pp) 14 1 14, 40 8 11 (v.l. *visaddha*-), 52 9 5, 52 14 14 73 13 4, 78 27 16, 91 8 9. *visattaa*-(p.p.enl.) 28 1 9

[=*sphuṭati*, *vikasati*, *bhagna*-, *vikasita*-, *ullasita*- (gl), at 30 20 3 *visattivi* is loosely rendered with *prakampya*, here also, 'bursting or splitting' fits the context, the relevant passage is—"naṭṭhau bhaya-bhāvena-*visattivi*"—"bursting with fright he ran away" At 28 1 9 the commentator has rendered *visattaa*- with "*prasara*-", primarily *√visatt*- means *vikas*-, 'to bloom' and secondarily we can take it in the sense of *prasara*-, as the bud on blooming spreads itself with its petals splitting apart Compare PSM. *visatta*- (D)= *vikasita*, *praphulla* 'bloomed, blossomed', cf. *√visatt*= *vi+kas*-, 'to open, expand' and *√visatt*= *dal*-, 'to split' (H. 4 176; Pāi. 810; Tr. 3 1 118), cf. *visatt*- occurring in this very sense in PC. I, II, III, Kams, *visatta*- is derived from Sk. *viṣṭa*-, 'opened.' See *visattaya*-.]

233. *Visattaya*—50 5 8 'bursting, splitting'.

[See *√visatt*- above.]

234. *√Vihāna*—20 23 11 'dawn, morning'.

[=*prabhāta*-(gl.), cf. *vihāna*=*prabhāta*-, 'dawn' (D 7 90), cf. *vihānaya*- occurring in this very sense in PC. I, II, III, cf. G. *rahānu*, H. *bihān*= 'early morning, dawn, day-break'. Connected with *vi+bhā*-, 'to shine' and *vibhāt*= 'shining (applied to uṣas).]

235. *√Viṇ*—'to glean,' 'pick up one by one,' 'gather':

vinai (pres. 3.s.) 57 3 5, *viṇiya*-(pp) 15 1 9.

[=*prārthayati* (gl); the relevant passages are—1) "*kānam kāyānamīya vinai*" (57 3 5)—'picks up *guṇḍās* in the forest'. 2) "*viṇiya vellihalai*" (15 1 9) 'picked up fruits of the creepers'. PSM. does not note it, *vinamita* occurs in JC. at 2 27 6 and is rendered by the editor with *vādayan*. The relevant passage here is—"vinamitai taru-velli-halai"—'picking up fruits of trees and creepers'; so we can take *√vin*- in the same sense

1 See Jasaharacarau, Vaidya, P.L., Karanja, 1931, Glossary.

as in MP. Compare G *vi-vu*= 'to pick up, glean, gather'. Connected with Sk. *vi+ci-(vacinoti)*= 'to collect, gather'.]

236. **Veyāla**—53 11 12 'evening', 'twilight'.

[=*vikālah tamah*(gl.), the relevant expression is -"*jana-mana-veyāla-haru*"-'remover of the darkness in the minds of the people'. See *viāla*-]

237. **Veṁḍha**—89 10 10 'encircling, roll, wrapping up'.

[=*veṣjana*-(gl.); the relevant passage is -"*tana-veṁḍhai vedhivi pñiya-ṇayana*"-'surrounding with a grass bandage, closed his eyes' cf. *veṁḍham=veṣṭam*, 'surrounded, enclosed' (D. 7 76) For N.I.A derivatives see ND *bernu*= 'to roll, wrap up, twist round, wreath'. Connected with Sk. *vest-*, 'to surround']

238. **Veṁbhala**—28 27 1(v.l. *vimbhala*-) 33 13 1, 52 16 11, 58 2 6, 69 20 2 (v.l. *viḁbhala*-v). *vimbhala* 'agitated, perturbed, distressed'.

[=*vykṣala*-(gl) See *vimbhala*-, *bhimbhala*- and *bhembhala*-.]

239. **Veruliya**—42 8 23 'Lapis lazuli'.

[The relevant passage is "*vajjahiṁ maragayahiṁ veruliyahim gayanubbhāsanu jakkhe nimmaṇṇau kosalapuru*" - '*yaksa* constructed Kosalapura with diamonds, emeralds and lapis-lazuli by which the sky was illuminated', cf. *verulia*=*vaidūrya*-(H.2 133, Pāi. 266) and *velulia*=*vaidūryam*, 'lapis lazuli' (D. 7 77) Connected with Sk. *vaidūrya*-. See Pischel § 80.]

240. **Vokka**—7 12 8, 11 24 12 'the liver, the heart'.

[=*kalyā*(?) (gl.). Vaidya renders it with *yakṣi*-. PSM. does not note the word. *Vokkaya*- occurs at JC 4 14 1. Here the editor connects it with *ṽkka*-, 'kidneys'. *vokka* may be connected with Sk. *ṽkka*- or *bukkā*- cf. MW. *tukkā*-(L)= 'the heart'. For the word *kalyā* given in the gloss see Appendix]

241. **Samghāḍa**—3 5 25, 19 13 2, 64 4 4, 88 8 2 'a pair, a couple'.

=*yugam*, *sanghāṭaka*-(gl.); cf. *samghāḍi*=*yugalam*, 'a pair' (D.8 7); cf. PSM *samghāḍa*-(D), *samghāḍaga*-(D)=*yugma*-, *yugala*-, cf. *samghada*- occurring in PC II where it is glossed as *sanghāṭa*-, cf. Sk. *sanghāṭa*-, *sanghatya*- and Pk *ghāḍa*-, 'friendship', *ghāḍiya*-, 'friend'; cf. MW. *sanghāṭikā*-(L)= 'a pair, couple'.]

242. **Samca(ya)**—48 8 12, 88 9 5 'dripped, oozed, leaked'.

[=*srutam*(gl.), the relevant passage at 48 8 12 is -"*nāna-vāṇiyam sam-cuyam layāhare*" - 'the holy bath-water dripped into the creeper-bower'. cf. PSM. *√cu* = 'to drip' (H.2 77); cf. *cuya*-occurring in this very sense in NC. at 1 14 1 & 5 10 21. The relevant passages in

NC. are - 1). "nīvai saṣahara-maṇi-cuya-jalehi (1 14 1) - 'Is cooled down by the water dripped from the moon-stone' and 2) "ṇayana-cuyamsua-piccam" - 'the water of tears dripped from the eyes'. √cu gives us G *cu-cū* = 'to leak', *cūvo* = 'a leak in the roof of a house'. The sense of dripping has further developed in Hī *nichodanā* = 'to press hard and remove water, to 'squeeze'. For N I A see N D. *cuhunu* = 'to drip, leak, pour through' *samcuya*- is connected with *sam*+ √*cyut* = 'to flow, trickle, ooze']

243. **Sabalahaṇa**—22 9 11 'ablution after a death or funeral'.

[=*mṛtaka-sṇāna*-(gl.); the relevant passage is - "*savalahanaū sabalahana va dīhīharu*" - 'the applying of unguents like sandal-wood paste is as unnerving as the ablution after death'. PSM does not note it. The word appears to be made of two elements, *saba*+ *lahana*-; *saba* stands for 'dead body' and the second element *lahana*- is obscure]

244. **Sabalāhaṇa**—85 15 8 'unguent, scented paste'.

[=*vileṣana*-(gl). PSM. does not note it Connected with Sk *saṃlāmbha* = 'smearing the body with unguents'. See √*sanalah*- √*savalah*- and *savalahana*-]

245. √**Samalah**—'to anoint, to smear the body with unguents'.
samalahana-(p.p) 6 1 9.

[Vaidya renders it with *abhiṣṭa*; cf. PSM. *saṃlāha* = 'to besmear'. See *sabalāhana*-, √*savalah*- and *savalahana*-]

246. **Sarahi**—9 4 1, 55 10 3 'ocean'.

[=*samudra*-, *jaladhī* (gl.); PSM. does not note it, cf. Kan *śaradhī* = 'ocean', *śaradhī-śayana* = *Viṣṇu* and *śaradhī-su'e* = *Lakṣmī* *sarahi* is connected with Sk. *saras*- and *śara*-, ('water')+-*dhi*-(from √*dhā*-)]

247. **Saloṇa**—87 2 10, 92 9 7 'beautiful, splendid'

[*lāvanayukta*-(gl), cf. *salonī-salāvanya*-(H 4 420, illustration 3); cf. *salona*-occurring in this sense in P.C.I, P.C.II, cf. Hī. *salonā* = 'beautiful' and G. *salunā* = 'superlatively good, excellent, fine'. Connected with Sk. *sa-lavana*-, cf. MW *lavana*-(W) = 'graceful, handsome, beautiful. Possibly *lavana*-goes back to *ramana*-; cf. Pk. *ravanna* = *raṃaṇīya*-]

248. **Savalah**—to anoint, to besmear':

savalahita-(abs) 42 7 4.

[=*vileṣya*-(gl.); PSM. does not note it. See *savalahana*-, √*saṃalah*- and *sabalāhana*-]

249. **Savalahana**—3 4 7, 3 18 3, 22 9 11, 41 14 3 'an unguent like sandal-wood paste, ointment'.

[=vilepana-, samāmbhanem candanādi(gl.); see √savalah-, samalah-, and sabalāhana-.]

250. √Sād—'to destroy'

sādai(pers.3.s.) 38 9 7 (v.l. jhādat), sādī(y)a-(p.p.) 18 6 10, 37 25 4, 53 10 4, 58 22 15, 84 9 8.

[=sphēṭayati, nivārayati, śāṭita-, nivāṛita(gl.), at 84 9 8 sādīya- is loosely rendered with pātita-; cf. PSM. √sād= 'to destroy'; cf. √sād- occurring in this sense in PC. I. PC. II. Connected with Sk. √śad-, 'to kill'. See sāda-below.)

251. Sāda—14 5 14, 29 4 5, 99 8 5 'destroyer, annihilator'.

=vidhvainsaka-, bhaṅga-(gl) cf. sāda- occurring in this sense in NC., Bh. and sādana- in PC. III See √sād- above.]

252. Sāhār—'to support, maintain, console, cheer up, assure safety or protection':

sāhārai (pres 3. s.) 14 5 10, 87 8 13; sāhāriṇi (abs) 78 28 3; sāhārahi (Imp. 2 s) 60 17 3, sāhāri(y)a-(p.p.) 32 5 4, 52 16 25, 77 10 9.

[dhṛṭrayati, dhṛṭrayitvā, āvāsanaṁ dehi, dhṛṭa, āvāsita, mābhīṣita- adhṛṭita-(gl.) At 32 5 4 the editor has split the words as "sā hāriya" and given the meaning against hāriya-. It should be read as "sāhāriya-". The relevant passages are -1) meini kaha va bhāru sāhārai" (14 5 10) - 'The earth somehow supported the weight'; 2) 'mamdayari ruyamti sāhāriṇi' (78 28 3) - 'having consoled the weeping Maṇḍodari'; 3) "mamtihi kaha va kaha va sāhāriya" (32 5 4) - "(she) was consoled by the minister with great difficulty"; 4) "ṇiyaya sennu sāhāriṇi" (52 16 25) - 'cheered up his army'. PSM. does not record the root in this sense. sāhāriya-occurs in NC. at 7 9 3 and the editor has rendered it with āvāṛita and discussed the word in the notes¹ But here also the meaning 'consoled, cheered up' would suit the context. This is supported by the gloss 'dhṛṭita-' on the word sāhāriya- in NC. The relevant passage is - "tena vi baddhau riṇu sāhāriṇi" - 'the imprisoned enemy was consoled or cheered up by him'. cf. √sāhār- occurring in this very sense in SR., PC. II, Bh.; cf. H. sāhārā= 'support, help'. The root √sāhār- is connected with Sk. sam+dhāray-.]

253. Sirīya—29 15 2 'rent, split, pierced, torn'.

[=vidārīta(gl.); the relevant passage is - "amgāi taru-kamṭaya-sīryāi-" 'the limbs were rent due to the thorns of the trees'; cf. PSM. sīrya-(D)=bhagna-. cf. sīrya=bhīṇna-, 'pierced' (PC. I). Possibly connected with Sk. √śī= 'to rend' (RV)+ita suffix.]

1. Nāyakumāracarīu, Jaina, Hiralal, Karanja, 1933, Notes. p. 201

254. **Sughaṇaghanaī**—31 38 10 'very firmly'.

[The relevant passage is—“*tāhi bamdhvī khaṁbhi sughaṇaghanaī*”—‘having tied him to the pillar very firmly’. *su*+*ghanaghana*-. See *ghanaghana*-.]

255. **Suvihāna**—20 23 9, 38 12 23, 41 4 30, 49 6 12, 63 2 12, 69 12 4, 99 1 12 ‘early morning, dawn’.

[=*prabhāta*-(gl.). cf. *suviḥāna*=‘early morning’ (PC. I) and JC. (2 22 5); *su*+*viḥāna*-. See *viḥāna*-.]

256. **Seriha**—2 18 13, 23 5 2, 60 9 9, 62 3 5, 77 6 7 ‘a buffalo’.

[=*mahiṣa*-(gl.), cf. *seribha*=*dhurya-vṛṣabha*-, ‘a carriage ox’; *seribho mahiṣe apītyanye*=‘also ‘a buffalo’ as the opinion of some one else’ (D. 8 44), cf. PSM. *seriṭha*=*mahiṣa*-, and *seriḥi*=‘a she-buffalo’ (Pāl. 670); cf. *seriṭha*=‘buffalo’ (JC. 3 40 14) and *sairibhi*=‘a female buffalo’ (Yt) connected with Sk *sairibha*=‘a buffalo’ (Harsacarita, Pālārā-māyana). See *seriḥi*-]

257. **Serihi**—78 15 7 (v. 1. *seriṭha*-) ‘a female buffalo’

[=*pracanda mahiṣah*-(gl.); MW. *sairibhi*(L)=‘a female buffalo’. See *seriṭha*-.]

258. **Selimdha**—60 28 3 (v. 1. *selemdha*) ‘a lotus’.

[=*kamala*-(gl.); the relevant passage is—“*ṛsa-selimdha-gamdhu agghāṇi*”—‘having smelt the fragrance of the poisonous lotus’ PSM notes *selimdha*- in the sense of *vṛkṣa-viṣeṣa*-. Connected with Sk *śulindhra*-, cf. MW. *śulindhra*(L)=‘a kind of jasmine’ and ‘a mushroom’ (Harivamśa Purāṇa).]

259. **Sella**—7 5 11, 12 18 7, 60 29 2, 74 4 9, 76 7 25, 87 4 8, 88 5 11 ‘a spear’.

[=*bhalla*-(gl.); cf. *sella*=*bāna*, ‘an arrow’ (D. 8 57), =*kunṭa* (H.4 387). Vaidya renders *sella*- at 7 5 11 with *prāśa*-, ‘a dart’, cf. *sella*- and *silla* occurring in this very sense in NC., *sellaḡa*- in PC. I, cf. *sellaṣelli*-, ‘fight involving lances on both sides’ (PC. II). Derived from Sk. *śalya*-, ‘lance, spear’ (RV); cf. also MW. *śalya*(L)=‘an iron crow-bar’.]

260. **Somāla**—25 6 10, 69 24 11, 71 8 12, 85 3 12 ‘delicate’.

[=*komala*-(gl.); cf. *somāla*=*sukumāra*-(H. 1 171; Pāl. 156), cf. *somāla*- in this very sense at JC. 1 17 15, 4 2 3. cf. G *sūvāḷu*=‘soft, smooth’ and M *somaḷ*=‘tender’. Connected with Sk. *sukumāra*-. See *somāliya*- and *somāli*-. Alsdorf gives *saumya*+ suffix *āla*-.]

261. *Somāliya*—(fem.) 84 3 8 'delicate'.

[compare *somāliya*—occurring in NC. in this very sense. See *somāla*—above and *somāli*—below.]

262. *Somāli*—(fem.) 90 9 6 'delicate'.

[See *somāla*— and *somāliya*—.]

263. *Hamsa*—38 20 11 'an anklet'.

[=*nūpura*-(gl.), cf. PSM. and Pri 261 - *hamsaya* = *nūpura*—, cf. PSM. *hamsala*-(D)=*ābhūṣaṇa-viśeṣa*—, Connected with Sk. *hamsaka*—, 'an ornament for the feet or ankles (said to be formed like a goose's foot)' (*Śiṣupālavadha*).]

264. *Haṭhiyāra*—52 10 4, 70 17 10 'a weapon, a tool, an implement'.

[=*ayudha*-(gl.); the relevant passage at 70 17 10 is - "*jahi ya vahai niya-kara-haṭhiyāra*" - 'where one does not carry a weapon in one's hands.' PSM. records the word *haṭhiyāra* as *deśi* and gives two meanings to the word -1) *śastra*—, 2) *yuddha*—. But the passages cited for the second meaning, do not support the same. In the first passage - "*ta uttheha sampayam karehi haṭhiyāraṁ it*" which clearly means, 'take up arms' while "*haṭhiyāra-karaṇam*" in the second passage means the same thing, namely, 'taking up arms'. Thus in both the passages *haṭhiyāra*—has the usual sense 'weapon'. So there is no evidence for the second meaning 'battle'. Hence it should be dropped. Compare *haṭhiyāra*—in this very sense occurring in Bb., PC. III. For N.I.A. derivatives see ND. *haṭiyār*— 'tool, implement, weapon'. Turner connects it with **hasta-kāra*—, Sk. *hasta-kāryaḥ*— 'done by hand', Pk. *haṭtha-kammaṁ*— 'handiwork'.]

265. *Humdaho*—3 14 20 'accept it', 'take it'.

[=*grahāṇa bhoh*-(gl.). The actual expression is - "*humdaho-payacchieh*" qualifying "*sāyakumbha-kumbhaeh*" in line 22. The commentator renders "*humdaho-payacchieh*" as "*grahāṇa bhoh*" *ityevam bhavati prada-ṭṭāḥ*". Accordingly the translation would be - "(with golden pitchers) passed on with the words, 'Oh you take this!'" According to this interpretation *humda* would be Imperative 2nd person singular form of a root *humd*—, 'to take', PSM. has not recorded such a word. The word appears to be strange, and it is not unlikely that "*humdaho*" might be standing for "*haṁdaho*" and "*haṁda*" derived perhaps from Sk. *hanta*, is recorded by Hemacandra in his grammar at 2 181 as an Indeclinable participle with the sense of 'you take it'. A cross-reference to this is given by Hemacandra in his commentary on D.8 59, Compare Sk. *hanta bhoh*.]

266. **Hetthāmuha**—3 15 8, 5 2 13, 11 13 4, 73 1 13, 76 4 6 'with face hung downwards'.

[=*adhomukha*(gl.); cf. PSM. *hettha*=*adhas*-(H. 2 141); cf. *hettha-muha*- occurring in this sense in PC. I, II, KC., Bh.; cf. G. *hettha*= 'down' and M. *hettha*= 'inferior'. See Pischel § 107. Connected with Sk. *adhas*. See *hetthima*- below.]

267. **Hetthima**—11 22 11 'lower' downward'.

[compare PSM. *hetthima*=*adhastana*-(H. 2 163); cf. *hetthima*= 'downward' (Sam. K.). See *hetthāmuha*-.]

2. TADBHAVAS WITH SPECIALISED OR CHANGED MEANING.

268. **Akka**—24 13 7 'the fluff of *Calotropis Gigantea*.'

[=*arkapicu*, *arkatūla*-(gl.). cf. PSM. *akka*= 'the *Calotropis Gigantea* tree' and *akka-tūla*= 'āk kī rui,' cf. *arka*- in this sense noted in the Supplement to J.O.I., Baroda, vol. X no. 2. p. 105. Helen Johnson notes *arka*- on page 351 of Tri. II in the sense of 'the red-flowered *Calotropis gigantea*, the swallow-wort' and adds as follows: "Its most common vernacular names are *āk*, *ākandā*, *madār* and *rui*. Its fluff, *arkatūla*-, is an illustration of something easily blown about." Burrow illustrates *arka*- as a Dravidian loan and compares it with Ta. *erukku*, Mal. *erikku*; Kan. *erke*, *ekke*, *yakka*, Tu. *ekkamāle*, *ekkame* in the same sense as above.¹ Kittel also considers *arka*- to be of Dravidian origin in view of the fact that the plant is common over the whole of South India and its name in the mouth of all the people.² cf. also Kan. *ekku*= 'to dress cotton and *ekke*, *erke*= *Calotropis Gigantea* tree.']

269. **√Acch**—'to be, to live, to remain'.

acchahi (press 2. s.) 65 13 8; *acchai* (pres. 3. s.) 30 12 11, 30 19 4, 60 7 1; *acchahu* (inf.) 30 11 9,

[PSM. connects **√acch** with *ās*-(H. I 214). Turner (ND.s. v. *chanu*) connects it with Sk. *ā + kṣ*-, 'abide' and not 'to be or to live'; cf. **√acch**- occurring in the above sense in JC. (2 6 5), NC., KC., PC. I, II., cf. G. *che*= 'is,' etc.]

270. **Abbhapisā(y)a**—3 15 6, 59 2 4, 79 10 6 'Rāhu, name of a demon who is supposed to seize the sun and moon and thus cause eclipses.'

1. See Burrow, *Sanskrit Language*, p. 280.

2. See *Kannada-English Dictionary*, Kittel, F. Preface.

[=*abhra-piśāca-*, *rāhu-* (gl.); cf. *abbhapiśāca-* *rāhu* (D. 1 42, Pāi. 38; Tr. 3 4 72, 432); PSM. notes *ambupisāsa-* *rāhu*, quoting from Gāthā Saptasati; cf. *abbhapiśāca-* occurring in this very sense in PC. II; cf. MW. *abhra-piśāca-* or *abhra-piśācaka*(L)= "sky-demon; name of Rāhu (the descending node personified,")]

This is a good Tatsama-word. It is a metaphorical expression or epithet for Rāhu.

271. **Amayaruha**—67 5 1 'the moon.'

[*candra-* (gl.); cf. *amayāniggama-* *candra-*, 'the moon' (D. 1 15, Tr. 34 72, 665); cf. PSM. *amayakundā-* 'moon.']

It clearly goes back to Sk. *amṛta-ruha-*, which is comparable to Deśī "*amayāniggama-*" (<Sk. *amṛta-nirgama-*), 'that from which nectar rises, source of nectar' and recorded at D. 1 15 in the sense of moon'

272. **A-mamtha**—91 15 4 'unattractive.'

[=*a manojha-* (gl); Alsdorf notes *amasṛṇa-* also, besides *a-manojha-* in the gloss. Here *a-mamtha-* qualifies *kaṁṭha-kaṁṭha-* 'the neck of the swine.' *mamtha-* in the sense of *śaṭha-*, 'rogue' or *bandha-*, 'bond' noted at D. 6 111 does not suit here. Here *mamtha-* can be connected with Sk. *mṛṣṭa-*, 'polished,' and *a-mamtha-*, 'unpolished' or 'rough' i.e., 'unattractive or uncouth.' Compare *su-mamtha-* occurring in NC. at 9 22 10 where it is glossed as *ghuṇṭarita-*. For the word *ghuṇṭarita-* given in the NC. gloss see Appendix. See *mamtha-*.]

In NC. *su-mamtha* qualifies *kirāḍa-putta-* 'the merchants' sons' and *mahgala-kalasa-*, 'the auspicious water jars' (used for coronation bath). Here the context is the description of coronation described by means of patronomastic adjectives. *sumamtha-* as applied to *kirāḍa-putras* can be taken to mean *su-śaṭha-*, 'great cheats' on the strength of D. 6 111. As applied to *mahgala kalasas*, *su-mamtha-* can be taken in the sense of 'well-polished.' (Sk. *su-mṛṣṭa-*); cf. Pāi. 15 *maṭṭha-* = *mṛṣṭa-*, 'polished.'

273. **Ambā**—65 18 6 'mother's younger sister.'

[=*laghumāṭā-*, *māṛṣvasā-* (gl.); PSM. and MW. know the word in the sense of 'mother' only.]

274. **Ambila**—90 19 1 (v.l. *embila-*) 'a kind of gruel.'

[*kāṇjikāhāra-* (gl.). The relevant passage is - "*acchacchambileṇa bhujjamaṇi aṇavarayaṁ suriṇiyā*" - 'quite exhausted she was feeding on very thin or dilute sour gruel.' The word is not noted by PSM. in this sense. Compare Kan. *ambila-* = 'a kind of pap or porridge made of *jafa* or *rāgi* to which buttermilk (also tamarind) is generally added.' Gīrvāṇapa-

damahjari of Varadarāja (circa 1600-1650 A.D.) notes *amlannam* in the sense of 'rice cooked with tamarind or any such sour ingredient'.¹ Compare *āyambūla-*, *ambūla-* is connected with Sk. *amla-*.]

275. *Alidhāi*—86 4 3 'with ease, easily, without much effort'

[=*akleṣena* (gl.); the relevant passage is - "*kamalāi alidhāi teṇa khudiyai*" - 'he plucked the lotuses with ease'; PSM. does not record this word; cf. *alidhaya-* occurring in PC. II.]

alidhaya- occurs at 26 9 9 in PC. II; no meaning has been given in the Index. But if we take this *alidhaya-* to be the same as our *alidha-*, then the meaning of the Paumacariu passage becomes clear. The relevant passage is - "*vaṭṭhu Janaddanu alidhas mance ravannas*" (PC. II 26 9 9) - 'Janārdan sat on the beautiful platform with ease.'

alidhas occurs twice in KC.; the editor gives *alika-* as the general meaning.² But here also the same meaning, namely, 'easily, with no effort, with ease' fits well.

alidhāi occurs at 10 2 5 in Bh., and the editor has given 'quickly' as the meaning.³ But here too, the meaning 'easily, with ease' fits the context, Alsdorf connects *alidha-* with *aruṣa-* = 'unhurt, safe'; cf. *√riṣ-* = 'to be hurt or injured, suffer wrong.'

276. *√Ukkōa-* 'to excite or evoke (love)':

ukkōya- (p.p.) 4 14 11, 30 10 7, 76 9 13, 82 1 8, 84 12 3.

[=*prādurbhūta-*, *utpādita-* (gl.); cf. PSM. *ukkōya-* = *ukopita-*; cf. *√ukko-* occurring in this sense in JC. (2 23 5) and *√ukkov-* in PC. II.]

The word is used in and is confined to the context of *kāma-*, 'emotion of love.' cf. *ukkōya kāma* (MP. 4 14 11, 30 10 7, 84 12 3), *ukkōya mayāṇa-* (MP. 76 9 3) and *ukkōya mana- mayāṇa* (MP. 82 1 8). cf. *ukkōya-mayāṇa-* occurring at JC 3 23 5. In SR. also *ukkōiya-* is used in the context of a lady in love. The expression *mayanukkōiya-* = *madana ukopānāṭilā* can be rendered as - 'who is an instrument in exciting passion.' So 'to evoke or excite (love)' (and not merely produce or reveal) should be the correct shade of meaning. Compare *ukkōva-*, *ukkōyaṇa-* and *ukkōvaṇa-*.

277. *Ukkōyaṇa*—51 4 2, 60 4 4 'exciting or evoking (love).'

[*kāmukkōyaṇa-* = *kāmotpādikā* (gl. at 60 4 4); *ukkoana-* in this sense occurs at JC. 1 12 4 where it is split as "*mauu kko a ṇa*".⁴ It should be

1. See Supplement to J. O. I., Baroda, vol IX, no. 2, p. 70.

2. See Karatāṇḍacariu, Jain, Hiralal, Karanja, 1934, Glossary.

3. See Bhavinsyattakabā, Dalal, C. D. and Gune, G. O. S. XX, Boroda, 1923, Glossary.

4. See J.C., Vaidya, P. L., Karanja, 1931, p. 11.

“*mau-ukkoṇa*,” Compare *ukkoyana-* occurring in this very sense in NC. , PC. II, PC. III, *ṭkoyana-* and (*u*)*kkoyana-* in SR. and *ukkovaṇa* in Bh. See *√ukkoa-*, *ukkova-* and *ukkovaṇa-*.]

278. *Ukkova*—24 1 8 (v. l. *ukkoya-*) ‘exciting or evoking (love)’.

[*mayanukkova*= *madana-prasaraḥ* (gl.); cf. *√ukkoa-*, *ukkoyana-* and *ukkovaṇa-*.]

279. *Ukkovaṇa*—32 8 11 (v. l. *ukkoyana-*) ‘exciting or evoking love.’

[See *√ukkoa-*, *ukkoyana-* and *ukkova-*.]

280. *√Uccāy-* ‘to toss up, to lift’ :

uccāy (abs.) 18 1 2 (v. l. *uccāviri*), 33 8 10; *uccāya-* (p. p.) 40 6 7, 85 2 11,

[*utkṛipta-* (gl.); PSM. notes *uccāya-* as a *Deśi* word in the sense of *utthāpita-*, ‘raised, elevated’; *uccāya-* occurs in NC. and KC, where the editor has connected it with *ud+ccāyita-*¹ In both the texts it occurs in the same sense as above, namely, ‘to lift.’ Compare *√uccāy-* occurring in this very sense in JC. , PC. I, II, III. Tagare gives it as causal of *√ci-*, *√uccāy-* is a denominative from Sk. *ucca-* ‘high, elevated.’]

281. *Uccalla*—71 17 2 (v. l. *ucchulla-*) ‘restlessness,’ ‘uneasiness.’

[=*utsukatva-* (gl.), the relevant passage is — *kāṇ vi maṇi ucchallaṇ jayau*— ‘There arose uneasiness in a certain lady’s mind or heart.’ Compare PSM. *√ucchalla-* *√ucchal-* ‘to leap’; cf. *√ucchall-* ‘fly upwards’ (PC I) and *ucchalla-* ‘being raised or tossed upwards’ (Supplement to J. O. I., Baroda, vol. IX, no. 2); cf. G. *uchal-vu* ‘to leap, to toss up.’]

utsukatva- seems to be a special sense of the word *ucchalla-*. *√ucchal-* means ‘to leap.’ When the mind is excessively eager (*utsuka*), it feels a sort of restlessness or leaping sensation and hence secondarily “*ucchalla-*” may have developed the meaning of *utsukatva-*. Compare in this connection *√culucul-* in the sense of ‘throbbing’ (*spand-*) noted at H. 4 127 and *√culacul-* ‘to become restless or to long for a beloved’ recorded by PSM. as occurring in *Gāthā Saptasatī* 4 81.

D. 1 127 and Tr. 8 1 22, 26 note *ucculla-* in the sense of *udvigna-*, ‘anxious (for absent lover),’

With the variant *ucchulla-* here, we may compare *ucchulla*= *kheda*, ‘sorrow’ (D 1 31). It may not be mere *kheda-*, but ‘*kheda-* due to longing.’

1. See Nāyakumāracarīu, Jain, Hiralal, Karanja, 1933, Glossary and Karakamṇācarīu, Jain, Hiralal, Karanja, 1934, Glossary.

282. *Uppariyaṇa*— 1 14 3, 31 2 4, 80 2 7, 80 8 12, 85 2 7, 85 15 12
'upper garment.'

(=*uparitana vastra*, *uparitanam uttariyam vastram* (gl.); PSM. does not note it, cf. *uppariyaṇa*— occurring in this very sense in JC. (2 32 11) and NC.; cf. G. *uparṇū*, M. *uparaṇā*= 'a small single cloth worn loosely over the shoulders.' This corresponds to Sk. *uttariya*-. Like *uttariya*-, in *uppariyaṇa*— too we have an original adjective used as a noun.]

283. *Ulluhiya*— 86 8 6 'attributed,' 'found (fault with)'

[=*dattam*, *bhartsanabalāt* (gl.); the relevant passage is—"*para-para-kkamu-lluhiya-dūṣaṇam*," that is, 'when the opposite party was showing its bravery, the warrior was finding fault with them.' Hemacandra records *√ulluh-* in the sense of *nis-+ṣ-*= 'come out' (H. 4 259), while the p. p. *ullūḍha-* in I *āpānamāḷā* at l 100 has the meaning *ārūḍha-*, 'mounted' or *ahkurita-*, 'sprouted,' Obviously *ulluh-* is traceable to Sk. *ud-ruh-*; this explains all the recorded meanings in Pk. The gloss is rather free In the cited passage *ulluhiya-* is equivalent to Sk *udbhā-vita-*; the word can be looked upon as a *tadbhava*, if one likes that way.]

284. *√Uvvel-* 'to unfasten, to unfold':

uvvelliv (abs.) 47 16 4, 91 8 8; *uvvelis-* (p. p.) 83 6 9, *uvvellyaa-* (p. p. enl) 62 5 11.

[=*ekatrīkṛtya* (gl. at 47 16 4), *prakaṭkṛta-* (gl. at 62 5 11); cf. *√uvvell-*= *ud-+veṣ-* (H. 4 223) and *√uvvell-*= *ut-+namay-* (Tr. 2 4 110); cf. *√uvvell-*= *pra-+ṣ-*, 'spread' (H. 4 77, Pāi. 433); cf. *√uvvell-* occurring in the sense of 'move quickly' in PC.I and 'dance, move quickly as in a dance' in PC. II and *√uvvell-* in Bh.; *√uvvell-* is derived from Sk. *ud-+veṣ-*, 'unfasten, open.')

In many of its occurrences *√uvvell-* is used in connection with a *prekṣanaka-*, 'show' or 'performance' and it means 'gave exposition or recital of' (*prasārita-*); cf. "*rambha tilottima sai uvvellas*" (PC. II 84 8 8). Here the gloss gives *prakaṭayati*, 'gives a performance.' At PC. II 46 1 4 "*pavoṇa-pellauvvellyamvare*", here the gloss gives '*nartitāmbare*'. Compare also PC. II 42 10 7—"*gāi vāi uvvellas*" and PC. II 24 1 2—"*uvvellyas gijjā lakkaṇu*".

In MP. 83 6 9 and 91 8 8 *√uvvell-* means 'to unfasten, open' and *udveṣ-* would be the meaning as given by Alsdorf.¹ Elsewhere *√uvvell-* is generally used in connection with dancing. The glosses like *prakaṭay-* or *nartay-* etc suggest that *√uvvell-* means 'to give a dance recital, to perform or give recital of a dance'. At some places the gloss renders it with *prasār-*, that is, 'spreading and unfolding.'

1. See Harvaśāpurāṇa, Alsdorf, L., Hamburg, 1936, Glossary.

So here a dance is 'unfolded.' Elsewhere an ornament is unfastened. In one case, it is in connection with the ornament and in another it is in connection with the dance. So primarily, *√uvell-* means 'unfasten' and secondarily it means 'unfold', 'spread', 'perform a dance.'

285. **Ommāhiya**—37 23 11 (v.l. *omāhiya*-) 'uneasy due to intense longing.' [= *utkaṇṭhitaḥ* (gl.); PSM. notes *ummāhiya-* in the sense of *vināśaka-*; but this is connected with Sk. *unmathana-*, etc.; Vaidya renders *ommāhiya-* with *unmathita-*. But cf. *ummāhaya-*, 'longing, anxiety, yearning' in PC. I, II, III. Apte notes a sense 'torment, deep pain' for *ummātha-* but without giving any reference.]

286. **Kailāsa**—78 14 8 (v.l. *kikalāsa*-) 'a crab.'
[=*karakanduka*, *karkaṭa-* (gl.), T manuscript notes the reading *kikalāsa-* and *kuruvila-* (which also means 'a crab') as the gloss on it. The relevant passage is—"tallara-jal kailāsa v. jalayaru"—'In a small lake even a crab gets the status of being a *jalacara*,' PSM. does not note this word. *kailāsa-* is derived from Sk. *kṛkālāsa-*, which is used in the sense of 'lizard, chameleon.' For the word *kuruvila-* given in the gloss on T manuscript see Appendix.]

287. **Kaula**—11 17 8, 46 10 14 'designation of a heretical priest (who propounded the grossest form of atheism).'

[=*cārvāka-* (gl.); *kaula-* occurs in JC. in the sense of *kāpālaka-*. In Sk. *kaula-* is used in the sense of 'a worshipper of Śakti' according to the "left-hand" ritual.' PSM. also notes the word in this sense.]

288. **Kakkara**—3 17 2, 31 23 7, 35 8 8, 42 7 11, 48 8 10, 73 20 6, 93 14 3, 100 4 11 'mountain peak, cliff, cave.'

[=*parvata-śikhara-*, *giri-danta-*, *guhā-* (gl.); cf. PSM. *kakkara*= 'a stone, a pebble'; *kakkara-* occurs at NC. 7 10 8, where it is rendered with *kaṣa-* or a stone.¹ But here also the meaning 'mountain-peak or cliff' suits the context. Compare *kakkara-* occurring in this very sense in PC. I.]

kakkara- is derived from Sk. *karkara-*; cf. MW; *karkara* (W)= 'name of stone, limestone (especially *kankar*).'

289. **Kaccha**—87 11 1 'a garden attached to the house.'

[*gṛha-vāṭikā* (gl.); PSM. *kaccha*= 'a sugarcane garden' quoting in support from Kumārapālacarita; cf. *kaccha-* 'a forest' (Supplement to J. O. I.,

1. See Nāyakumāracarita, Jain, H., Karanja, 1933, Glossary.

Baroda, vol. x, no. 2, p. 115); cf. *kakṣa*= *vana*, 'a forest', *kaccha*= 'a forest,' a pasture [for grazing cows] and *kacchika*= *mālākara*= 'a florist' occurring in Br. K.; cf. MW. *kakṣa* (L)= 'the interior of a forest.']

kakṣa- in Sk. means 'a dry wood, courtyard.'

290. **Kamcapa**— 9 22 8 'a tree bearing yellow fragrant flowers known as *Michelia Campaka*.'

[=*Campaka-vṛkṣa*- (gl.), cf. PSM. *kamcana*= *vṛkṣa-viśeṣa*; cf. *kamcaṇa*- occurring in PC. II under Botanical names. In SR. *huraṇya*- Sk. *huraṇya*-) occurs in the sense of *dhattūra*-. Compare MW. *kāncana* (L)= *Michelia Campaka*'.]

291. **Katthu**— 69 6 7, 74 11 4 'that which is worthy of censure, blameable, censurable.'

[=*nindya*- (gl.); the relevant passage at 69 6 7 is— "jo *duṭṭhu katthu niddhammayaru*, so *khamdamaṁ hau appanau karu*"— 'I shall cut my hand which is wicked, censurable and perpetrator of impieties.' It is not noted by PSM. *katthu* occurs at NC. 1 5 3 where it is glossed as *nindyam*; cf. G. *kāṭhu* (derivable from *kaṭṭha*-) current in the sense of 'bad, hard, miserly.']

katthu is derivable from Sk. *kaṭṭa*- meaning 'bad, evil.'

292. **Kaddhaa**— 20 19 2 (v. l. *kaddha*-) 'a magnet.'

[*cumbakapāṣāṇa*- (gl.); the relevant passage is— "*kaddhiyyaṁ āyasu kaddhaṇa*"— 'iron is attracted by the magnet.' cf. PSM. *√kaddh*= *kṛṣ*-, 'to pull.']

kaddha- is derived from Sk. *kṛṣṭa*- 'drawn, attracted.'

293. **Kaddhana**— 56 2 8 'bringing one's own pawns to one's side while protecting them from being killed by the opponent.'

[=*ātmyaśārīrānāṁ paraghāta-rakṣanena svapakṣānayanam* (gl.). This is a technical term in the gambling game. It is not noted by PSM.]

kaddhana- 'drawing out, pulling' derives from Sk. *karṣaṇa*-. See the preceding.

294. **Kamdui**— 25 20 13, 25 19 14 (v. l. *kaṁduva*-), 27 11 3 (v. l. *kaṁdua*-);

Kamduva— 25 19 11 'a sweet-meat seller, a baker, a confectioner.'

[=*kāṇḍavika*- (gl.); cf. PSM. *kaṁduia*= 'a confectioner'; Hemacandra gives *kāṇḍavika*- as the meaning of *kullūria*- at D. 2 41 and of *poia*- at D. 6 63; cf. *kāṇḍavika*= 'a confectioner' (Supplement to J. O. I., Baroda, vol. X, no. 2, p. 119); cf. MW. *kāṇḍavika*- (L)= 'employed in baking,' *kandava*- (W)= 'roasted or baked in an iron pan or oven

(as bread, cakes etc.); at 27 11 3, the variant reading *kamdua-* is preferred to *kamdui-* because at 25 19 11, it occurs in the form of *kamdua-*. In Sk. *kandu-* is used in the sense of 'a sancepan.']

295. **Kabbura**— 43 6 7, 53 4 9, 64 5 5 'gold.'

[=*suvarṇa-* (gl.). PSM. does not note this sense of the word; cf. MW. *karbura-* (L), *karbura-* (L) 'gold.' Otherwise *karbura-* means 'variegated.'

296. **Kama**— 1 5 2, 1 16 3, 2 2 1, 48 13 8, 54 5 14, 55 1 2, 61 23 4, 85 12 10, 99 9 6 'a foot.'

[=*krama-*, *carāṇa-*, *pāda-* (gl.); cf. PSM. *kama-* = *pāda-*; cf. *kama-* occurring in the same sense in JC., PC. I.]

In Sk. *krama-* is used in the sense of 'a step.' But in AP, it is used in the sense of 'a foot.'

297. **Karayalavatti**— 49 4 7 'slapping of the upper part of the arms' (?)

[=*bāhucchoṭṭikā* (gl.). At MP. 52 20 18 the gloss equates "*kilivimḍi*:" with '*bāhucchoṭṭikā*' where it is used in connection with warriors. Hence it may be rendered here also with 'slapping the arms.' PSM. does not note it.]

karayalavatti < Sk. *karatala-vṛtti*,

298. **Karaṅka**— 83 3 4 'a beggar's bowl'

[*raṅka-karaṅka* = *daridra-bhīksukāya bhāṇane kharpare* (gl.); cf. *karaṅka* = *bhikṣāpātra-*, 'a begging bowl' (D. 2 56); *karaṅkaka-* occurs in Up. K. on page 578, line 8 and the editor has rendered it with 'bone.' In the context there 'a skeleton' or 'skull-shaped bone' also fits in well, since the hollow palms are described as being 'mere skeleton covered over with skin.' Compare *karanka* = 'a coconut hollowed to form a cup or vessel' (Yt. 2 43 9); cf. MW. *karaṅka* = (L) = 'a coconut hollowed to form a cup or vessel.' For the word *kharpara-* given in the gloss see *khappara-*.]

Here *karaṅka-* is used in the sense of *bhikṣāpātra-*. It is known in Sk. in the sense of 'a box used for keeping betel etc.' Compare *tambūla-karaṅka-vāhini* occurring in the Kādambari. MW. records it as 'a coconut hollowed to form a cup or vessel' as stated above. MW. also records *karaṅka-* as 'skull.' As the skull was used as a begging bowl, the development of meaning of the word *karaṅka-* is obvious. Compare also MW. noting from *Harsacarita*, *karaṅkinti* = 'name of Yogini.' literally, 'woman having a begging bowl of skull.'

1. See Upamitibhavaṇaprasaṅga Kathā, Peterson, Peter, Calcutta, 1899, p. XXI.

299. **Kalila**—9 29 5 'sin'.

[=*pāpa*- (gl.); PSM. records *kalila*- in the sense of *gahana*- and *kalala*= 'mud.' cf. *kalila*- = 'wicked' (Br. K.).]

In Sk. *kalila* is used in the sense of 'a confused mass, a thicket, a large heap.'

300. **Kavila**—99 7 15 'a dog.'

[*iva* (gl.), the relevant passage is - "*tahi ekku kavilu tadū dmbhahā*" - 'there one dog was benten by children.' cf. *kavila*- = *kukkura*-, 'a dog' (D. 2 6; Pāi. 62). cf. *kavila*- occurring in this very sense in JC. at 2 35 14 where it is glossed as *ṣunaka*-, cf. MW *kapila*- (L)= 'a dog.']
In Sk. *kapila*- has the sense of 'tawny.'

301. **Kālavatṭha**—86 9 9 (v.l. *kālavatṭha*-) 'a bow'

[The gloss explains *lāloṭṭṭha-nāmnā dhanuṣi*-, but cf. *kālavatṭha*- = *dhanuṣa*-, 'a bow' (D. 2 28), doubtfully connected by Ramanujaswami with Sk. *kāla-varta*-.¹]

302. **Kālī**—85 1 10, 101 16 9 (v.l. *rattī*-) 'the night.'

[=*rātri*- (gl.); the relevant passage at 101 16 9 is - "*atthamu bhānu samjāya kālī*" - 'the sun set, and it was night-fall' PSM. does not note the word in this sense Compare MW. *iyāma*= 'night'.]

In Sk. *kālī* has the sense of 'blackness, darkness.'

303. **Kuṇima**—11 15 6, 92 16 4, 92 16 8 'rotten, decayed.'

[=*durgandham kuṭhitam* (gl.). In all the three occurrences the word *kuṇima*- qualifies 'the body.' cf. PSM *kuṇima*- = *kunapa*, *ṣava*-, 'a carcass.' This is a specialised development in Pk First, 'smelling like a carcass,' and hence 'decayed' For the change of *a*- to *i*- and *pa*- to *ma*- in Pk *kuṇima*- from Sk. *kunapa*- see Pischel § 103, § 240]

304. **Kuddahira**—17 4 5 (v.l. *chuddahitra*-) 'the moon.'

[=*candra*- (gl.); PSM. does not note it. This is most probably corrupt for *khuddahira*- = *ḥṣudra+ḥiraka*, 'a tiny precious stone, a gemlet.' *khuddahira*- and *chuddahira* go back to *ḥsudra+ḥiraka*-, cf. also *thuddahira* = *cāmaram*, 'a chowrie' (D. 5 28) See *chuddahira*-.]

305. **Kumbhīṇi**—48 2 23 'the earth.'

[=*pṛthivī*- (gl.); PSM. does not note the word in this sense; cf. MW. *kumbhīṇi*= 'the earth' (Galanos' dictionary).]

In Sk. *kumbhīṇi* has the sense of 'an elephant.'

1. See Deśināmamālā, Ramanujaswami, P V. 1938, Glossary, p. 24.

306. **Koḍa**— 57 17 5 (v.l. *kamṭha*-) 'neck.'

[=*grīvā*- (gl.): the relevant passage is - "*mottiyāṭi koḍaggi nibaddhaṭi*" - 'pearls were tied to the front of the neck.' PSM. does not note it. D. 2 45 notes *kola*- in the sense of *grīvā*, 'neck.' *koda*- can be connected with Sk. *kroda*-, 'chest.']

307. **Khaṇarui**— 39 11 9, 73 8 2 'lightning.'

[=*vidyut* (gl.); PSM. does not note it. The word goes back to *kṣanaruci*-, 'that which has a momentary glow or flash.' It is not used in Sk. in this sense, cf. Sk. *kṣaṇa-dyuti* (W)= 'momentary flash, lightning.']

308. **Kharadāṇḍa**— 25 4 5, 48 2 3, 48 9 14, 63 1 5, 70 2 3 'a lotus.'

[=*kamala*-, *padma*-(gl.); PSM. does not note it; cf. MW. *kharadanda*- and *kharanāḷa*= "rough-stemmed, the lotus" (Bhāgavata Purāṇa iv. 6 29).]

309. **✓Kharīyāl**— 'to harass'

kharīyālahi (pres 2 s) 32 23 1 (v.l. *khalīyārahī* v.l. *kharīyālahī*); *kharīyālivi* (abs.) 91 20 11 (v.l. *khalīyālivi*).

[=*kadarthayasi*, *kadarthayitvā*, *khedayitvā vā* (gl.). It can be explained as a metathesis of ✓*khalīyār*-, cf. *khalīyār*- equated by PSM. with *khalī+kr*- and rendered with 'to disregard, harass, deceive' and *khalīyāriya*= *traskṛta*-. PSM. also notes *khalīkaya*- in the sense of *khalīyāriya*- and *khalīkara*- in the sense of *khalīyāra*-.]

310. **Khujjaya**— 93 14 4 'uneven ground.'

[=*nimnonnata-pradeśaḥ* (gl.) PSM. notes *khujjaya*- only in the sense of 'hunch-back.' At JC 2 6 9 *khujjaya*- is used in the sense of 'a hunch-back'. Both are derived from Sk. *kubjaka*= 'hunch-back.' Here as it is applied to the ground, it means uneven.]

311. **Khullaya**— 91 22 1 'a young and junior monk, a junior new disciple.'

[=*rahmacāri* (gl.); PSM. notes *khullaya*- in the sense of *ksullaka*-, 'small'; cf. *khudda*= *laghu*-, 'small' (D. 2 74) and PSM. *khuddaga*-(D)= 'a small monk, junior disciple'; cf. also *khuddaya*= *ksudra*-, *ksullaka*-, *laghu* (H. 2 174 and Tr. 1 3 64), cf. *khullaya*- occurring in JC. at 1 13 13 in the same sense as in MP.]

312. **Kheu**— 58 22 13 'delay, loss of time.'

[=*kāla-kṣepa*- (gl.); PSM. does not note it; cf. *kheva*- occurring in the sense of 'delay' in PC I, II, III; cf. Old G. *khev*]

kheu is derived from Sk. *kṣepa*-, 'passing, losing.' In Sk. *kṣepa*- only in combination with *kāla*-, (i.e. *kāla-kṣepa*-) means 'delay, loss of time.'

313. **Kheu** 16 15 14, 29 19 2, 39 1 10, 58 9 6, 91 22 10 'an embrace'.
[=*ālingana-* (gl.). PSM. does not note it. Derived from Sk. *kṣemaṁ* which is used in the sense of 'ease, welfare, happiness'. See *kheva* and *khema-*.]
314. **Khema**-73 27 13 'an embrace'
[=*ālinganaṁ* (gl.). PSM. does not note it. See *kheu* and *kheva-*.]
315. **Khelaṇa**—4 4 10 (v.l. *khellana-*) 'a toy.'
[=*kṛīḍanavastu* (gl.) cf. PSM. *khelana*→ 'a toy.' *khelana* in Sk. is not used in this sense. cf. M. *khelṇi* (from *khelṇe*, 'to play'), H. *khilaunā* (from *khelṇā*, 'to play') and G. *ramakdū* (from *ram-vū*, 'to play')= 'a toy.']
khelaṇa- (from *khel-* 'to play').]
316. **Kheva**—13 8 7 (v.l. *khena*) 'an embrace'.
[=*ālinganaṁ* (gl.) PSM. does not record this word. See *kheu* and *khema-*.]
317. **Gairai**—10 4 1 'goddess or wife of a *Jyotiṣka* class of gods.'
[=*Jyotiṣka-siri* (gl.). *gairai-* is feminine of *gasraya*←*gatrata*, 'those bodies or gods who are given to constant motion.' PSM. does not note this word.]
318. **Gamaṇa**—56 2 8 'Bringing back one's own pawn from the opponent's side, while protecting one's own pawn'.
[=*ātmīya-śāri-rahṣaṇam kuroadbhiḥ sva-śārinām parapakṣāt svapakṣānayanam* (gl.); PSM. does not note this; cf. *gama*= 'a move in a play of dice' (PC. III); cf. MW. *gama*(L)= 'a move in a game played with dice and men (as backgammon etc.).]
319. **Gaviṭṭha**—2 15 3 'seen, beheld'.
[=*dṛṣṭa*-(gl.); PSM. gives *gaviṭṭha-* in the sense of 'sought, searched'. *gaviṭṭha* is connected with Sk. **gaviṣṭa-*, *gaveṣṭa*= 'searched, sought'.]
323. **Gāmakamala**—72 8 1 'a libertine or a person of loose character,' 'a dog'.
[=*śva pumścalaḥ kukkuraḥ* (gl.) the relevant passage is—"*paradāruluddhaḥ dhukkamitu khalu, kim lajjai lahiṁ mī gāmakamalu*. When the meaning is *pumścala-*, it means, 'Is a wicked man of loose character ashamed of making approaches, when he is covetous of another man's wife?' When the meaning is *kukkura-*, it means, 'Is a wicked dog, addicted to other's house, ashamed of approaching it?' PSM. does not note it. cf. *kamala*= 'a species of deer' (Yt. 1 39 2). Tr. 3 71 4 notes *kamala-* in the sense of *cora-*, 'a thief' and D. 2 54 notes *kamala-* in the sense

of *haripa-*, 'a deer'; *gāmakamala-*, then would literally mean, 'the thief of the village' or 'the deer of the village' (as against the deer of the forest).]

321. **Gijja**— 88 8 17 'a chain or neck-ornament for elephants.'

[=*grīvābharana-* (gl.); cf. *gejjalam= graueyaka-*, 'a neck-ornament' (D. 2 94) and *gomyalam= graueyaka=* (Tr. 3 4 72, 654) cf. *gijja-* occurring in NC. at 8 9 15 glossed as *ghugghurāvali-*. See *gejja-*.]

322. **Gejja**— 8 9 10, 9 17 12, 13 6 7, 28 33 5, 52 10 15, 78 16 10 'a chain or neck-ornament for elephants.'

[=*grāueyaka-*, *grīvā-kūdra-ghanṭikā-* (gl.); at 28 33 5 the gloss loosely renders *gejja-* with *varatrā-*; but here also *grāueyaka-* suits the context; cf. *gejja-* and *giya-* occurring in this very sense in PC. I, II, III; cf. MW. *grīvāghanṭā-* (L)= 'a bell hanging down from the neck of a horse.' Kannaḍa has *gejja-* in the sense of 'anklets, little spherical bells enclosing small bits of stone or metal, jingling bells worn on the toes by dancing girls.' *gejja-* is connected with Sk. *grāueya-*, 'belonging to the neck.' See *giya-* above.]

323. **Godhārī**— 9 27 4 'a bull.'

[=*vyābha-* (gl.); PSM. does not note it. It is not current in Sk. in this sense. It may be connected with *godhā+ari-*, 'the enemy of alligators.']

324. **Ghaṇḍaṁbara**— 67 7 2 'sky.'

[=*ākāśa* (gl.); cf. PSM. *ḍaṁbara= ādaṁbara*, *ālopa-*; so we can understand *ghaṇḍaṁbara-* as 'a place having a threatening appearance (*ālopa-*) of clouds,' that is, 'sky.' Connected with *ghana-* and *ḍaṁbara-*.]

325. **Gharaharaṇa**— 56 2 8 'occupying the opponent's squares by two or more pieces or pawn.'

[=*dhyaḍisāribhiḥ paṣaṅga-sukāraḥ* (gl.). PSM. does not note it. This is a technical term in gambling, derived from Sk. *gr̥ha-harana-*.]

326. **Ghāya**— 56 2 8 'killing of cowries in a game of dice.'

[cf. PSM. *ghāya= vnaśa-* Derived from Sk. *ghāta=* 'killing, slaying.']

327. **Caṁḍī**— 22 6 13 'a wife.'

[=*bhāryā* (gl.). *caṁḍī* occurs in NC. at 8 4 9 in this very sense; the relevant passage is— "*gau ujjayiniṁ varu muṁi caṁḍī*"— 'Leaving the wife, the husband went to Ujjayini' PSM. notes *caṁḍī-* in the sense of *krodhayuktā stri-*. In Sk. *caṁḍī-* is used in the sense of 'an angry woman.' MW. also records *caṁḍī* in the sense of 'a passionate woman and a term of endearment applied to a mistress' (W).]

328. **Caṁḍaka**—69 26 2; **Caṁḍakava**—13 7 10, **Caṁḍakka** 14 10 2, 72 1 7 'a peacock.'

[=*mayūra, candraka*- (gl.): at 72 1 7 the gloss loosely renders *caṁḍakka*- with *mayūra-piccha*-, 'the feather or tail of a peacock.' Here also the meaning 'peacock' suits the context, cf. *caṁḍailla*= *mayūra*-, peacock' (D 3 5), cf. MW. *candra* (L)= 'the eye in a peacock's tail' and *candraka*= 'the eye in a peacock's tail' (Gitagovinda)]

329. **Caṁḍira**—65 4 4 'gold.'

[=*kanaka*- (gl) , cf. PSM. *caṁḍa*= 'gold'; cf. *candra*= 'gold' (Yt. I 173 6) Connected with Sk. *candra*= 'glittering, shining (as gold)'.]

330. **Caṁḍova(ya)**—4 9 10, 76 4 9, 78 25 12 'a canopy' an awning.'

[=*candropaka*- (gl); PSM. does not note it: cf. *caṁḍova* occurring in this very sense at KC 9 17 9 and *caṁḍovaya*- at NC 9 21 37, cf. G *candarova*, Ht. *candovā, candvā, candevā* and *canduvaya*= 'awning, canopy.' *caṁḍova*- seems to be connected with Sk. *candrodaya*- For the word *candropaka*- given in the gloss see Appendix]

331. **Cara**—56 2 8 'playing a gambling game involving killing of the opponent's pawn cleverly concealing the squares.'

[=*buddhikaṣālyena koṣṭhahāntardhānath para-sāri-ghāṭena dyūta- ramanam* (gl.). This is a technical term of a gambling game PSM does not note it; cf. MW. *cara* (L)= 'a game played with dice (similar to backgammon)'. 'a cowrie' (W), cf. *cara*= 'a move in a game played with dice and men' (Tri. III).]

332. **Cāmiyara**—9 27 7 silver.'

[=*rūpyam* (gl.). The word *cāmiyara*-, Sk. *cāmikara* is used in the sense of 'gold' generally. Here the commentator has taken it in the sense of 'silver.' It occurs together with the word "*jambunnaya*" - Sk. *jambunada*-) meaning 'gold.' The relevant passage is - "*jambunnaya- cāmiyara-ghaḍīyau*" - 'made of gold and silver.'

333. **Cāraṇa**—52 1 8 'a messenger.'

[=*dūta*- (gl) , PSM does not note it. In Sk the word is used in the sense of 'a wandering actor or singer.' Sk. has *cāra*-, *cara*, 'a spy'.]

334. **√Ci**—'to eat (w r to birds and animals).'

cijjat (passive pres 3. s.) 2 14 10, 57 1 5, 83 9 11.

[=*bhujyate, bhakṣyate* (gl.). cf. **√ci**= 'to pluck and collect' (H 4 243). See *cinna*-]

This is to be connected with Sk. **√ci**= 'to collect, to pick', Pk. **√ciṇ**= 'to collect' (H. 4 238) See ND. *cunnu*= 'to pucker, gather.'

335. **Cinna**—65 21 10 (v.l. *bhutta*-) 'eaten.'

[=*bhaktā*- (gl). The relevant passage is - "*kena hādhālu cinnaū*", - 'who ate' (i.e. took) the deadly poison?'. PSM. does not note it. cf. G. *cin-vu*= 'to partake of.' cf. *√ ci-*.]

336. **Chadayana**—9 18 4, 73 15 2 'a bee'

[=*bhramara*- (gl); PSM. does not note it. Derived from Sk. *ṣaṭ+ayana-*, 'having six feet.' See *sadyana-*.]

337. **Chapa**—2 17 2 'the full-moon day.'

[Compare PSM. *chanasasi*= 'full-moon' (H. 2 20). cf. *hana-* occurring in this sense in JC., NC., KC., PC. I, Bh. Derived from Sk. *kṣana*- 'a moment.' MW. notes *kṣana* in the sense of 'a certain day of the fortnight (as the full moon, change of the moon etc.)' quoting from *Sarvadarśanasamgraha*; cf. M. *san*= 'a festival day'.]

338. **Chaddanayapaṇa**—4 18 10 (v.l. *chaddanayapaṇa*-) 'a technical term of the art of dancing, a particular *tāla*- or measure marking the end of a dance recital'.

[=*ṇṇīyopasamhāra-hetutāla-viśeṣaḥ chaddanaka-prayogaḥ* (gl). PSM. does not note it. In Svayambhū's *Ritthanemicariu* and Hemacandra's metrical works "*chaddanikā* or *chaddanī* is either a name of a particular type of metre or of the closing piece of a *kāvya*, the structural unit of the *Apabhramśa Sandhibandha*' .]

339. **Chuddahira**—50 12 12 (v.l. *chuddahira*-) 'the moon'.

[=*bālacandraḥ* (gl.) cf. *chuddahira*=*śaśi*, 'the moon'. (D. 3 38), See *kuddahira-*.]

The word "*chuddahira*-" may mean 'a tiny gem', 'a gemlet'. In Pk. *kṣudra*- appears either as *khudda-* or as *chudda-* *chudda* may stand for *buddha* exceptionally. So *chuddahira-* may primarily mean 'a pure gem' or 'a tiny gem'. Later on from being used metaphorically it might have come to mean 'moon' or 'child' (see *kuddahira-*). Accordingly *kuddahira* may be considered an incorrect spelling variant for *khuddahira-*.

340. **Che(y)a**—10 6 4, 30 8 7, 44 9 4, 46 12 4, 64 4 8 'end, limit'.

[=*prānta*, *avasāna*-(gl.). The commentator has loosely rendered *chea*- with *sankhyā*, 'number' at 46 12 4, but the meaning 'end' suits there also. The relevant passage at 46 12 4 is - "*nau cheu atthi*" - 'there is no end'; cf. *chea=anta-*, 'end, limit' (D. 3 38); cf. *che(y)a*-occurring in this sense in JC., NC., PC.I, II, III. cf. G. *cheha-*, *chedo*= 'end' and *chellu*= 'last'. See *chella-*.]

che(y)a- is derived from Sk. *cheda-*, 'a cut'.

1. See *Paumacariu* of Svayambhū, vol. I, Bhayani, H.C., Singh, Jain Series no. 34, Introduction, pp. 83-84.

341. **Chejja-** 56 2 8 'a kill or stroke in the game of dice'.

[=*iāṛghāta* (gl.). PSM. does not note it. For the word *iāri-* given in the gloss cf. MW. *iāri-* = 'a kind of die or small cube used in games with dice'. *chejja-* is connected with Sk. *chedya-*.]

342. **Choha-** 28 18 8, 76 6 13 'anger, resentment'.

[=*akrodha* (gl.). PSM. notes *chohya-* in the sense of 'agitated, distracted'. Derived from Sk. *kṛobha-* 'agitation'.]

343. **Jaḍila-** 28 1 3, 62 5 10 'saffron'.

[=*kunkuma-* (gl.). The relevant passage is - "*jāuda-jadila-rasēṇāyambāi ahistitā jnesarabūhbar-* 'the images of the Jinas were reddened and sprinkled with juice of saffron grown in *jāuda* country'. It is not noted by PSM. Connected with Sk. *jaṭila-*, 'twisted together, knotted'. See *jāuda-*

344. **Jamakarana-** 8 8 15, 27 8 7, 38 1 15, 44 7 10, 52 7 7, 69 4 6, 69 8 5, 80 4 8 'death', 'disease', 'attendants of the God of Death'.

[=*maranaṁ, roga-, yamabhṛīya-, yama-kinkara-* (gl.); PSM. does not note it; cf. *jamakarana-* occurring in the sense of 'death' in PC. I, JC. (2 22 9) & PC. III. The word is connected with Sk. *yamakarana-*.]

345. **Jampana-** 84 7 3 'infamy', 'disgrace', 'ill-repute'.

[Compare *jāmpana-* *akīrti*, 'infamy' (D 3 51) and PSM. *jāmpanaya-* = 'public gossip, slander'. Specialised meaning of Pk. *jāmpaṇa*, '(speaking', Sk. *jālpana-*, 'prattling'.]

346. **Jalayara-** 52 10 2, 54 13 8, 60 7 5, 85 17 11, 87 8 10, 88 20 13, 91 15 6 'a conch, a cowrie'.

[=*śaṅkha-, kapardaka, varāṇaka-* (gl.); PSM. does not note it; cf. MW. *jālakaranka-* (L) = 'a conch'.]

jalayara- is derived from Sk. *jālacara* known there only in the sense of 'an aquatic animal'

347. **Jaladda-** 20 22 5, 73 3 10 'a wet cloth (used for cooling)'.

[=*jālādravā vāstram* (gl.); of. PSM. *jāladā-* = 'a fan made moist with water'. cf. *jāladā-* occurring in this very sense in PC. I; cf. MW. *jālādrū* (L) = 'a wet garment'. Connected with Sk. *jālādra-*, 'wet with water'.]

348. **Jālamdhari-** 70 10 5 'the plantain tree'.

[=*kadalī-* (gl.); PSM. does not note it; cf. *jālamdhari-* occurring in this very sense in SR. *jālamdhari-* is connected with Sk. *jāla+dhara-*, 'bearer of thicket'.]

349. √ Jūr—'to censure, :

jūra-(p.p.) 7 5 5.

[=durvacanāḥ nirbhartsitah(gl.); cf. PSM. jūraṇa=nindā, garhaṇa, 'censure, reproof'; cf. √ jūr=krudh-, 'be angry' (H. 4 135, Tr.3 1 72) cf. MW. √ jūr= 'to be angry with' (Bhaṭṭikāvya).]

350. √ Joy—'to see' .

joyah (pres. 2. s) 17 6 12, 22 19 6, 82 3 10b) joyai (pres. 3. s.) 16 8 8, 82 3 10a); joyānti (pres. 3 pl.) 3 2 5, 9 2 9, 13 9 13; jayānta (pres. p.) 17 10 3, 38 4 1; joyivi (abs) 2 12 2 (v. l. joeppiṇu) 3 5 33, 29 6 6, 39 13 7; joci (abs.) 15 4 18; joyam(abs.) 10 8 13, 12 2 3, 28 20 1, 29 7 4, 30 7 6; joeppiṇu (abs.) 24 9 1, 27 6 13; jothū (inf.) 69 29 5; joyahū (inf.) 101 10 10, joi(y)a- (p.p.) 3 12 3, 12 18 12, 29 1 13, 83 6 14, 84 4 5, 87 8 4; joiyaa- (p.p. enl.) 13 9 20, 21 7 11.

[=poiyanti, draṣṭum, viloktum, drṣṭa-(gl.); cf. √ joy=drś-, 'to see' (H.4 356) and joana=locana= 'eye' (D.3 50); cf. √ joy- occurring in this very sense in JC. (3 7 10), NC., KC., PC. I and Bh.; cf. G. jo-vu= 'to see.' Connected with Sk. yajey-, see ND Addenda jokhu.]

351. √ Jhal—'to flow':

jhalta- (p.p.) 74 8 6.

[=sruta- (gl.), cf. M. jhar-nē= 'to ooze, trickle.' Connected with Sk. kṣar= 'to trickle.']

352. Jhasavāsa—3 14 26 'the ocean.'

[=samudra-(gl.), the relevant expression is—"jhasavāsahu tau"—'the water of the ocean.' PSM does not note it. Connected with Sk. jhaṣa-vāsa-, 'an abode of fish.']

353. Nāi—2 18 1, 5 5 4, 33 9 8, 69 12 14, 70 3 6, 81 4 5, 83 23 5 'as if,' 'as though.'

[Compare nāi=iva, 'as if' (H.4 444 illustration 2); cf. nāi- occurring in this very sense in JC. (3 25 14), PC. I, Bh.; cf. H.1. nāi= samāna, tulya, 'like, similar.' Derived from Sk. jāyate.]

354. Niyayāni—25 18 12 'a strap (of leather), a rope.'

[=varatrā (gl.): Vaidya renders it with rajju-. The relevant passage is—"bandhānu-rāṇi niyayāni"—'the king caused her to be bound with ropes'; PSM. does not note it. Possibly derived from Sk. niyamant-.]

355. √ Nitth—'be lost,' 'be destroyed,' 'to disappear' :

niṭṭhai (pres. 3. s.) 3 3 7 (v.l. naṭṭhai), niṭṭhiya-(p.p.) 58 17 1.

[=*naiyati* (gl.); the gloss loosely renders *ñiṭṭhiya-* at 58 17 1 with *gata-*, cf. PSM. *ñiṭṭhiya-* = *vināṣita-*, 'destroyed'; cf. *ñiṭṭh-* occurring in JC., NC., PC. I, PC. III. Possibly connected with Sk. *ni-+sthā-*.]

356. *Ñātana*—58 22 8 'God of Love.'

[The relevant passage is — "*ñiya-rūva-parajjiya-ñītaṇeṇa*" — 'by one who has conquered the God of Love with his beauty,' Connected with Sk. *nu-+tanu-*, meaning 'the bodiless one' and thus synonymous with *ananga-*. PSM. does not note it.]

357. *Ñiddha*—43 2 4 'clever, skilful.'

[*kūṣāla-* (gl.); the relevant passage is — *piṭṭa jāhī rasa-ñiyattana-ñiddhu*" — 'where the lover was clever in controlling anger.' PSM. does not note it. Derived from Sk. *smṛdha-*.]

358. *Ñiratta*—91 2 16 'surely.'

[The reading *ñirutta-* is preferable to *niratta-*. See *ñirutta-* below.]

359. *Ñirutta*—8 15 6, 11 4 8, 11 26 8, 14 1 13, 16 3 4, 23 15 16, 24 6 4, 28 21 9, 35 9 2, 43 3 6, 59 2 13, 69 30 13, 71 9 7, 75 7 3, 78 11 8, 85 13 7, 88 22 11, 89 7 8, 91 12 18, 92 1 11, 101 6 1, 102 3 4 'certainly, definitely, surely,'

[=*niścayena* (gl.); cf. *nirutta-* = *niścītam*, 'decided, settled' (D. 4 30); cf. *ñirutta-* occurring in this sense in NC. and PC. I; cf. M. *nirute-* = 'certainly, positively, verily, surely.' Probably connected with Sk. *nirukta-*. See *ñvatta-* above.]

360. *Ñilhas*—'to slip, to stumble':

niḥhasa- (pres. 3. s.) 1 16 3.

[=*skhalati* (gl.), *ni-+hras-*, see *ñlhas-*.]

361. *Ñiva*—9 22 11 'the moon.'

[=*candra-* (gl.); the relevant passage is — "*ñiva-rohiṇi-līla nam samca-*" — 'as if they were possessing in themselves the grace of the moon and *Rohini*.' PSM. does not note the word in this sense; cf. *rājaraṇa-* = 'moon' (Trī. III); cf. MW. *śāyan-* = 'the moon' (RV. etc.) and *rājaraṇa* (L.) = 'name of the moon.']

niva- is derived from Sk. *nṛpa-*, 'king.'

362. *Ñisāḍa*—16 26 8, 60 11 4 'a fiend,' 'a goblin,' 'a demon.'

[=*niśācara*, *niśāḍa*, *rākṣasa* (gl.); PSM. does not note it; cf. MW. *niśāḍa* (W) = 'a demon, ghost.' Literally it means 'the night prowler.']

363. *Ṇevaccha*— 22 1 2 'a symptom,' 'a mark,' 'a sign.'

[=*cihna*- (gl.); the relevant passage is -"*diṭṭhāñ laliyaṃgeṇa maraṇa-ṇevacchā*" -'*Lalitāṅga* saw the signs of (approaching) death.' PSM. does not note it in this sense. Connected with Sk. *nepathya*- which is used in the sense of 'an ornament, decoration, costume, the tiring room.' As *nepathya*- is the mark for identifying a person, it developed the sense of 'mark, sign.']

364. *Tālavatta*— 34 10 15 'a tail.'

[=*pucchaṃ* (gl.); the context is the description of an elephant. PSM. does not note the word *tālavatta*- but notes *tālavimṭa*- in the sense of 'a fan' only. In NC *tālavatta* occurs at 3 16 7 where it is rendered with *karna*-, 'ear';¹ but here also the meaning *pucchaṃ*, 'a tail' suits the context. Connected with Sk. *tālavarṇta*-, 'a palm-leaf used as a fan in general.' The meaning above may have developed due to resemblance between a fan and the tail-end]

365. *Tāviccha*— 20 7 2 'collyrium.'

[=*kajjala*- (gl.); the relevant passage is -"*ghara harinlāñ ṇṭhiyau jāma, tāvicchahu keṇi soha tāma, nayaṇāñ ṇa lahamti nayaṇaṇāñ*" - 'where the house was made dark blue by (slabs of) *indranila* the eyes of the lady with bent face did not indicate the beauty of collyrium.' PSM. does not note the word; cf. *tāmiccha*- occurring in this very sense in SR, at stanza 47. line 4. The relevant passage in SR is - "*dara hasai chitta-tuccha-tāmiccha-tiracchaya-loyaṇiṇi*" - '(she) smiles with her eyes slightly salved with collyrium and looking aslant.']

Hemacandra at D. 1 37 has rendered *amjaṇaisā*- and *amjaṇaisa*- with *tāpicchaṃ*, 'the *Tamāla*.' Trivikrama also renders *amjaṇaisā* and *amjaṇiṇi* with *tāpicchaṃ* (Tr. 3 4 72, 359, 380).

tāviccha- is derived from Sk. *tāpiccha*-. So it appears that the Sk. words *amjana*- and *tāpiccha*- (Pk. *tāviccha*-) in their later usages shared both the senses of 'collyrium,' and 'a tree species.'

366. *Tilarīṇa*— 4 13 12, 75 6 13 'obligation due to friendship.'

[=*snehaṇa*- The relevant passages are - 1) "*karu dhoru ṇāñ tilarīṇakaena*" (4 13 12) - 'he took the hand as though with obligation due to friendship.' 2) "*melleppīṇu seva mahimṭaniya, baṃdhu-ṇibaṃdhañ tilarīṇāñ*" (75 6 13) - 'giving up my service and the bonds of relationship and obligations of friendship.' *tilarīṇa*- occurs in NC. at 1 18 6 where it is rendered *sneha*-; here also *tilarīṇa*- appears to mean *snehaṇa*-. The relevant passage in NC. is - "*suṇibaddhañ giddhañ tilarīṇāñ*" - 'the obligations, due

1. See *Nāyakumāracaritu*, Jain, H., Karanji, 1933, Glossary.

to friendship are well bound and affectionate.' cf. also *tilarina-* occurring in KC. at 6 10 5 in this very sense. The relevant passage is - "*avarupparu viraiya tilarināham*" - 'to them who had formed an obligation of friendship between them.' *tila-* in the sense of *sneha-* is unusual. cf. *tilatāra* = *snigdhatāra* (H.4 356, illustration 1), Tagare renders *tilarina-* with *tailatva-*.]

367. *Tiriniṇāha*— 42 4 8 'the ocean,'

[=*samudra-* (gl.); the relevant passage is = "*tuṅga-taramgaṁ tiriniṇāham*," - 'the ocean with lofty waves.' PSM. does not note it: cf. *hradinānātha* = 'ocean' (Tr. II). The word *tiriniṇāha-* is connected with Sk. *tiriniṇātha-* 'lord of the rivers' which is not used in this sense in Sk.]

368. *Dupposa*— 48 21 10 (v.l. *dughosa-*) 'flesh, meat.'

[=*māṃsa-* (gl.), connected with Sk. *dus-+poṣ-*, 'bad food, forbidden food.' Meat is a forbidden food for the Jains.]

369. *Duvvāra*— 42 3 7 'worldly existence'

[=*samsāra-* (gl.); PSM. does not note the word in this sense. *duvvāra-* is connected with Sk. *durvāra* = 'irresistible, difficult to ward off.')

370. *Deśia*— 54 17 7, 57 7 8, 66 3 6, 83 21 4 'a traveller, a pilgrim, a wayfarer.'

[=*kārpaṭika-*, *paradeśika*, *paradeśaprāpta*, *yātrika*, *pathika* (gl.). PSM. notes *deśia-* in this very sense quoting from Paumacariya of Vimala; cf. *deśika-* occurring in Br. K., cf. MW. *deśika* (L) = 'a traveller'; cf. Kan. *deśika* = 'a traveller.')

371. *Dehaṇi*— 43 8 8, 47 2 6, 91 15 2 (v.l. *dehina-*) 'mud, mire.'

[=*kardama*, *upalepa* (gl) cf. *dehaṇi* = *panka-*, 'mud' (D. 6 48). Trivikrama notes *dohaṇi-* in the sense of *panka-* (Tr. 3 4 72, 77) The word *dehani-* is connected with Sk. √ *dih-*, 'to besmear, to anoint'; so *deham-* may be an agentive noun from √ *dih-*, meaning 'that which besmears or sticks.' In that case the form *dohaṇi-* would invite some suspicion.]

372. *Dehaliya*— 13 10 1 (v.l. *dehala-* v.l. *dehali-*) 'a limit.'

[=*maryāda* (gl.); the relevant passage is - "*surasindhu-sarihi dehaliya dhariv*" - 'holding to the limit of the rivers Gangā and Sindhu.' PSM. records *dehali-* in the sense of a 'threshold.' The word *dehali* is used in Sk. in the sense of a threshold.]

373. *Dhavaḷa*— 83 7 5, 85 12 16, 86 9 8 'the best of its kind.'

[Compare *dhavaḷa* = *yo yasyām jātau uttamah*, 'the best of a kind' (D. 5 57). In Sk. *dhavaḷa-* is used in the sense of 'an excellent bull.')

374. **Dhavaḷa**—85 12 15 'a kind of song.'

[=*dhavaḷa-gīta*- (gl.); the relevant passage is - "*havi goulī dhavalohī gīyāi*" - 'Havi was sung in Gokula with 'dhavaḷa' songs.' Alsdorf renders *davaḷa*- with 'praise song.' PSM. notes *dhavaḷa*- in the sense of *chanda-vīṣṭa*; cf. *dhavaḷa*-, 'a name of metre' (Chand., 5 4 6); cf. G. *dhōl*, 'devotional or marriage songs in which the divine persons or the bridegroom are eulogised' Compare MW. *dhavaḷa*= '(in music) name of *Rāga* (Kathāsaritsāgara) and *dhavalī*= 'a kind of metre' (Colebrook)]

375. **√ Dhūv**— 'to season or treat the curry or vegetable with heated oil or ghee, with assafoetida, mustard, onions etc.':

dhūvai (pres. 3. s.) 5 15 10.

[=*vagghārayati praleha-nimittam 'kadhi' itī* (gl.); the relevant passage is - "*dhūvai duddhu takku ṇa nihālai*" - '(she) treats milk with heated oil, spices etc. and misses the buttermilk'; cf. PSM. *dhūvia*= 'treated with assafoetida etc' *dhūvai* occurs in NC. at 5 8 14 and is rendered by the editor with *dhunoti*.¹ The context in NC. is the description of the woman at the sight of Nāgakumāra. The relevant passage here is - "*dhūvai khīru kāvi jalu mamthai*" - 'a certain lady (absent-mindedly) treats milk with heated oil, spices etc. and churns water.' Hence here also **√ dhūv**- appears to have been used in the same sense as in MP. **√ dhūv**- is connected with Sk. **√ dhūp**-, 'to heat.' For the words *vagghārayati* and *kadhi* given in the gloss see Appendix.]

376. **√ Pair**— 'to sow';

pairesami (fut. 1. s.) 32 21 6.

[=*vapsyāmi* (gl.); the relevant passage is - "*bīyāi āramcalai ṇibaddhai vasuvālahu jāvi darisesami, niyapura-ṇaṇḍaṇavaṇi pairesami*" - 'I shall show the seeds tied in the end of the garment to Vasupāla and shall sow them in the garden of my city'; cf. M. *perne*, G. *per-vu*= 'to sow.' See *payariya*-,]

√ pair- is connected with Sk. *prakṛ*- 'to scatter, to throw.'

377. **Pairikka**—9 24 12 (qualifies *prabhā*), 66 10 12 (qualifies *bhakti*), 67 13 3 (qualifies *durmati*), 71 13 8 (qualifies *jala*), 76 9 10 (qualifies *prabhā*), 87 4 9 (qualifies *kiraṇamāla*), 98 13 7 (qualifies *māṇikka*) 'abundant, full of, plenty of'.

[=*pracuralara, praguna, pracula* (gl.); *patrikka*= *viśālaṁ*, 'wide' (D. 6 71); cf. PSM. *patrikka*= *pracula*-, *vipula*-, cf. *patrikka*- occurring in the sense of 'extensive, huge' in PC. I. *patrikka*- is connected with Sk. *prati*+*rikka*- derived from Sk. **√ ric**-; cf. *atrika*- and *alireka*-.]

1. See NC., Jain, Hiralal, Karanja, 1933, Glossary.

378. **√ Paul-** 'to burn intensely, to cook, to boil':

paulvi (abs.) 7 3 8, 16 23 6, 76 9 6, 90 4 18, *pauli(y)a-* (p. p.)
5 16 6, 67 2 12.

[=*paktvā*, *prajvalita*, *dagdha*(gl.), cf. **√ paul-**=*pac-* 'to cook' (H. 4 90, Pāi 591) and **√ pauli-**=*pac-* (Tr. 3 1 38), cf. **√ paul-** occurring in this very sense in PC. I, II, III. cf. *paulana-* JC. (3 40 15), cf. M. *poṭn-* 'to burn, to be seared or scorched'; see ND. *poṭnu-* 'to burn, bake, singe, boil in ghee' **√ paul-** is derived from Sk. *pra-jval-*, 'burn'. See *paulana-* below.]

379. **Paulaṇa-** 7 6 12, 46 10 11 'cooking, boiling'.

[=Vaidya renders *paulaṇa-* at 7 6 12 with *prajvalana-*, *pāka-*; cf. *paulaṇa-* at JC. 2 17 8. Tagare also connects it with *prajvalana-*. See **√ paul-** above.]

380. **Payariya-** 69 34 2 'sown'.

[=*upla-* (gl.); PSM. does not note it. *payariya-* appears to be a late formation or orthographic variation of *pariya-*, p. p. of **√ pair-**. See **√ pair-**.]

381. **Pakkhara-** 28 27 12, 52 16 9, 75 6 6, 77 13 5, 88 8 5 'the armour of a horse'.

[=compare *pakkharā* (fem.)= *turanga-sannāha-*, 'the armour of a horse' (D. 6 10), cf. H₁, G. *pakhar-*= 'a piece of armour for a horse or for an elephant'. Probably derived from Sk. *upaskara-*, 'accessories', *upa+√ kr-* 'to furnish with'. See *pakkharāla-* and *pakkhariya-*.]

382. **Pakkharāla-** 75 4 3 'saddled, armoured'.

[*pakkhara*+ possessive suffix *-āla-*. See *pakkhara-* and *pakkhariya-*.]

383. **Pakkhariya-** 52 10 12, 84 4 6 'armoured, put on armour (w.r. to horse)'.

[*pakkhara*+p. p. suffix *-iya-*, cf. PSM. *pakkaria*=*kavacita*, *sannaddha* (*aśva*), cf. *pakkhariya-* occurring in this very sense in PC. I and Bh. See *pakkhara-* and *pakkharāla-*.]

384. **Pamka-** 42 5 16 'sin'.

[=*pāpa-* (gl.); cf. PSM. *pamka*=*pāpa-*; cf. *paṅkila*= 'sinful' (Yt.); cf. MW. *panka*-(L)= 'sin'. In Sk. *panka-* is used in the sense of 'mud, mire'.]

385. **Paccūha-** 3 5 34 'the sun'.

[=*āditya*(gl.); the relevant passage is - "*viyā paccūhe, aruṇamāhe, rāyahu taṁ tīha sītṭhu*" - 'when the sun with red rays rose (in the sky), she informed about it to the king'; cf. *paccūha*=*ravi-*, 'the sun' (D. 6 5;

Tr. 3 4 72, 572), Sk. *pratyūṣa-*, Pk. *pacūsa*, *pacūha-* mean *prabhāta-kāla-*, 'early dawn'. By extension of meaning the word *pacūha-* might have come to mean 'the sun'.]

386. **Paḍilīhaṇa-** 39 9 3 'the peacock feather'.

[=*mayūra-piccha*(gl); the relevant passage is - "*te kara je paḍilīhaṇau dharaṁti*" - 'those are really hands which hold a peacock-feather (for the purpose of cleaning)'. PSM. does not note the word in this sense. *paḍilīhaṇa-* is probably derived from Sk. *prati+likh-*, 'to scratch, scrape'. As peacock-feathers were used by Digambara monks for the purpose of cleansing, *paḍilīhaṇa-* acquired the meaning '*mayūra-piccha-*'.]

387. **Paṭṭana-** 17 16 1 'an eye-lash'.

[=*paṭṭma-* (gl); the relevant passage is "*mā paṭṭala-paṭṭana-calaṇu karaḥa*" - 'don't move the slender eyelashes'. PSM. does not note it. D. 6 64 notes *paṭṭana-* in the sense of *punkha-* = 'the feathered part of an arrow'. cf. G. *pāpan* and M. *pāpṇi* = 'eye lash'.]

It appears that the Apabhrāmśa word *paṭṭana-* and the M. I. A. form as attested in M. and G. namely, *pāpṇi* and *pāpan-* are cognate, that is, they go back to the same form. The two-fold treatment namely, *-pp-* and *-ḥ-* is familiar to us from Prakrit. Compare for example, the suffix *-ḥaṇa-* and *-ppaṇa-*, the two-fold development of the word *ātman* (*appaṇa-*, *attaṇa-*) and the absolutive suffix *-ḥā* and *-ppīṇu* in *kareṭṭā* and *kareppīṇu*. This should suggest that the original form of the word may be **patoana-*, or **patmana-* meaning 'that which is constantly falling or moving'.

Bloch in his *La Formation de Langue Marathe* observes that the etymology of the Marāṭhī word *pāpṇi* is uncertain.

388. **Paṁāivi-** 28 21 2, 29 1 12, 51 15 12, 57 21 8, 60 28 3, 85 4 11 (v.l. *paṁāyavi*) 'having left or given up'.

[=*parityajya*, *muktoḥ* (gl). The relevant passages are- 1) "*naravarinda ṇīsa paṁāivi ghitta jayahu sayamvara-mālā uratthali*" (28 21 2) - 'leaving all the kings she put the wedding garland around Jaya's neck'. 2) "*pai nahayara-naaraṇāhu paṁāivi sāmonṇahu kaṇṇārāyaṇu diṇṇu bhūmyarahu*" (51 15 2) - 'leaving you, who are a Vidyādhara king, the daughter was given to an ordinary human being'. 3) "*sasaru paṁāivi*" (85 4 11) 'having given up her (mortal) body'. PSM. does not note it. *paṁāivi* occurs at 3 38 4 in JC., and the relevant passage is - "*rosu paṁāivi*" - 'having given up anger'; *paṁāivi* also occurs at JC. 4 4 15 in this very sense. *paṁāyahi* occurring at 57 4 8 in PC. III is given with a query in the Index. Here also the word can be taken to mean 'avoid

or give up'; the relevant passage is - "*anunahi rāmu pamāyahi jujhu*" = 'propitiate Rāma and avoid or give up the idea of war'.]

pamāvi is connected with Sk. *pramāda*-, 'neglect'.

389. **Parai**— 16 20 12, 32 26 8, 65 13 11, 69 29 8, 100 4 4 'in the morning', 'tomorrow', 'day after tomorrow', 'the other day'.

[=*prabhate*, *paredyuh*(gl.). PSM. does not note it; cf. *paraē* occurring in this very sense in PC. II and III, cf. M. *parvā*, 'on the day after tomorrow' and Koṇ. *parā*, 'day after tomorrow'. *paras* is connected with Sk. *prage*; cf. MW. *prage*= 'early in the morning, at dawn, at day-break' and *pragetana*= 'relating to the next day'.]

390. **Parilhas**— 'to slip down, to fade'.]

parilhasamiti (pres. 3. pl.) 12 20 9; *parilhasiya*— (p.p) 5 19 5

[=*hīnam jātam*(gl.): *pari+lhas*-, . See *lhas*-,.]

391. **Pahulla**— 25 8 5 (v. 1. *phulla*-) 'a flower'

[=*puṣpa*-(gl.), Vaidya renders it with *prabhūta*-. The relevant passage is - "*jīo pahulla-sāyao*" - 'the flower-arrowed one (i.e. the Love-god) was conquered'. *pahulla*- is derived from Sk. *pra+phulla*, 'that which has bloomed'. See *phulla*-.]

392. **Pādala**— 35 11 2, 61 11 12, 83 21 7, 98 18 14, 99 17 20 'a swan', 'a flamingo'.

[=*hamsa*-(gl.); cf. *pādala*= *hamsa*-, 'a swan' (D 6 76; Tr 3 4 72, 789); cf. *pādala*- occurring in this very sense in NC., KC., JC. (3 16 10). Connected with Sk. *pāṭala*- pink or pale red. The flamingoes appear to be so called because of their hue.]

393. **Pādalia**— 55 4 7 'variegated'.

[=*karburam* (gl.), cf. PSM. *pādaliya*= 'made red and white'; cf. MW. *pāṭalita*= 'made red, reddened', (W). *pādala*- is connected with Sk. *pāṭala*= 'a mixture of red and white, pink or pale red'.]

394. **Pādahia**— 24 4 13 'dancing-master',

[=*nāṭyācārya*(gl.); cf. PSM. *pādahia*= 'a drum-beater, a drummer'. In Sk. *pāṭahika*- is not used in the sense of 'a dancing-teacher'. It must have been the practice for the teacher of dancing to play on the drum while the pupil danced. Hence secondarily *pādahia*- came to mean 'nāṭyācārya'-.]

395. **Piyamāhaviya**— 40 4 16 'the female cuckoo'.

[=*prityā mādhavilātā yasyāḥ sā kokilā*(gl.); cf. *piamāhavi*= *kokilā*-, 'the female cuckoo' (D. 6 5 1; Pāṇ. 63); cf. *piyamāhaviya*- occurring in this

sense in PC. II. The word is a good *tadbhava* going back to Sk. *pryamādhavikā*. See *pryamāhavi*-.]

396. **Piyamāhavi**- 41 2 9, 51 9 5 'the female cuckoo'.

[=*kokilā*-(gl.). See *pryamāhaviya*-.]

397. **Pimchanihl**- 69 26 7 'a peacock'.

[=*picchanidhi*(?) (gl.); the relevant passage is - "*sihṇu satta iha ekku sihi, osaru sarahu jo pimchanhi*" - 'There are seven peahens and there is one peacock, that one is peacock which moved away from the lake'. PSM. does not note it; *pimchanhi*- is connected with Sk. *picchanidhi*- which means 'a treasure house of feathers'. It might have developed this sense as an epithet of peacock which is notoriously full of feathers.]

398. **Pindī-khanda**- 16 8 3 'a sesamum cake used as fodder for cattle, oil cake or the caky sediment of sesamum after the oil is pressed out'

[=*khala-khanda*-(gl); the relevant passage is- "*pindīkhamdu mahīkhamdu mahēppinu*" - 'having desired the portion of earth of the value of an oil-cake', PSM. does not note it, cf. M. *pēnd*-, Kon. *pāndi*- = 'a sesamum cake used as fodder for cattle, the refuse or nuts from which the oil has been expressed'. Connected with Sk. *pinda*-+*khanda*-.]

399. **√Pisun**- 'to tell, to lay down'

pisunīa-(p.p) 29 18 12, 102 12 13

[=*pratipāditam* (gl), cf. *√pisun*=*kath*-, 'to tell' (H. 4 2: Pāl. 146; Tr. 3 1 69), cf. PSM. *pisunīa*=*sūcīta*-, 'suggested', cf. *√pisun*-occurring in this sense in JC, NC, KC, PC. I, Sam. K.; *pisunīa*-, Sk. *pisunīta*-initially means *sūcīta*-, 'suggested or conveyed slyly' and hence 'laid down'. It is derived from *pisuna*- 'slanderer, back-biter'.]

400. **Pundāriya**- 25 6 7, 39 1 7, 47 11 11 'an umbrella, a parasol'.

[=*chatram*(gl.) PSM. does not record it in this sense; cf. *pundāriya*-occurring in this sense in NC. and KC., cf. MW. *pundarika*- (L)= 'a white umbrella'. In Sk. *pundarika* is used in the sense of 'a white lotus']

401. **Phulla**- 3 14 10, 7 22 5, 8 2 6, 8 12 8, 9 28 7, 14 3 13, 15 4 5, 15 22 9, 17 12 11, 22 9 9, 30 6 6, 30 12 6; 46 13 9, 47 7 2, 48 16 2, 54 18 6, 58 23 10, 60 29 1, 64 11 4, 65 24 9, 68 4 3, 72 1 17, 73 2 11, 84 1 4, 85 3 6, 94 9 8, 96 7 9, 97 1 8, 100 9 12, 'a flower'.

[=*puṣpa*-(gl.) cf. PSM. *phulla*= 'a flower'; cf. *phulla*- occurring in this very sense in JC. (3 21 13), PC.I, PC. III. cf. MW. *phulla*= 'a full-

blown flower' (Kālikā Purāṇa); cf. G., M., H₁, Koṇ *phūl*= 'a flower'. In Sk *phulla*- is used in the sense of 'bloomed, blown'. See *phulla*-.]

402. **Bambhahara**—38 7 5, 44 4 6, 'a lotus'.

[=*kama'ah* (gl.). The relevant passages are—1) "*hamsaḥ nava-bambhahara-nisannahi*"—(38 7 5)—'with the swans reclining on the fresh new lotuses'. 2) "*disai viyasu bambhaharāyau*" (44 4 6)—'a pond with full-blown lotuses was seen' cf. *bambhahara*=*kalam*, 'a lotus' (D. 6 91). Trivikraṇa notes *bambhahara*-in this sense (Tr. 3 4 72, §1). The word *bambhahara*- is connected with Sk. *brahma-grha*-, 'the abode of god Brahmā'. Brahmā has several epithets in Sk. conveying his birth from a divine lotus arising from Viṣṇu's navel.]

403. **Bahunayana**—3 20 8 'the lord of gods, Indra'.

[=*indra*-(gl.); PSM. does not note it. *bahunayana*-in Sk. is not current in this sense. It knows only of *sahavra-nayana*-or *sahasrākṣa*-.]

404. **Bahuvayana**—3 20 8 'name of the divine serpent, Śeṣa, said to have one thousand heads'.

[=*śeṣanāga*-(gl.). PSM. does not note it. *bahuvadana*-in Sk. is not current in this sense.]

405. **√Bhas**—'to prattle, to talk incoherently, to censure':

bhasai (pres. 3. s.) 1 10 14; *bhasaḥ* (pres. 2. s.) 17 14 10.

[=*nindati*, *asambaddham pralapasi* (gl.); the relevant passage is—*tā bhanai jaiṇi nipphalu ji bhasaḥ*—'the son of Rābha Jina (i. e. Bharata) said, "you are talking incoherently"'. cf. *√bhas*= 'to bark' (H. 4 186). cf. *√bhas*-in this sense in JC (2 11 6). Derived from Sk. *√bhas*= 'to bark, to growl'.]

406. **Bhasana**—22 18 2, 81 2 9 'a dog'.

[Compare PSM. & Pāi. 62 *bhasana*=*śvāna*-, 'a dog', cf. *bhasana*-occurring in this sense in JC. (3 35 4) & Līlāvai; cf. MW *bhaṣaṇa*-(L) and *bhaṣaka*-(L)= 'a dog']

407. **Mayaramda**—20 5 6, 69 11 4, 83 10 3, 88 9 2 'the pollen of a flower.'

[=*makaranda* (gl) cf. *mayaranda*=*lusumaraja*, 'the pollen of a flower' (D. 6 123). In Sk. *makaranda*-has the sense of 'honey, juice of flowers'.]

408. **Mayāsi**—14 1 4 'god' (literally, 'one feeding on nectar').

[=*amṛtāśī devah* (gl), the relevant passage is—"*tā patto mayāsi maṇiseharu*"—'there arrived the god Mṛtiśekhara'. PSM. does not note it. The word is derived from Sk. *amṛtāśī*-, 'one feeding on nectar'; cf. MW. *amṛta-pa*-='a god'.]

409. **Maḍḍa**—13 2 3, 47 5 2 (v. 1. *maṇḍa*—), 78 5 14 'forcibly, violently, per force'.
[=*balāṭkāra*—, *balāṭkārena*, *haṭhāi* (gl.); cf. *maddā*=*balāṭkāra*—, 'force, violence' (D. 6 140, Tr. 3 4 72, 588) cf. *maḍḍa*-occurring in this sense in PC. III. *madda*-is connected with Sk. *√mrđ*—, 'rub, knead forcefully'. See *maddai*, *maddamadda*—*maṇḍai* and *madde*.]
410. **Maḍḍai** 18 5 10 (v. 1. *maṇḍai*), 32 11 10 (v.1. *maṇḍai*) 37 24 10 (v. 1. *maṇḍai*), 88 17 8 (v. 1. *maṇḍai* v. 1. *maḍai*), 71 2 11 (v. 1. *maṇḍai*), 71 14 9, 72 8 12 (v. 1. *maṇḍai*), 87 6 7 (v. 1. *maṇḍae* v. 1. *maddaya*), 100 3 3 (v.1. *maṇḍai*) 'violently', 'forcibly', 'per force'.
[=*balāṭkārena*, *haṭhāi* (gl.); cf. *maḍḍae* occurring in this sense in PC. II. See *madda*, *maddamadda* and *maṇḍai* and *madde*.]
411. **Maddamadda** 16 25 4 (v. 1. *mamdanamda*) 'forcibly, per force'.
[Compare *maṇḍa mamda* occurring in this sense in PC. I, PC. II; cf. G. *māṇḍ māṇḍ*='with great difficulty' See *madda*, *maddai*, *maṇḍai* and *madde*.]
412. **Maṇḍai** 60 24 5 (v. 1. *maddai*) 'by force, violently'.
[=*balāṭkārena* (gl). See *madda*, *maddai*, *maddamadda* and *madde*.]
413. **Madda**—(?) 50 1 4 (v. 1. *vimadda*—) 'a multitude'.
[=*samūha* (gl), For the discussion see *vimadda*—]
414. **Madde** 7 20 6, 9 14 10 (v. 1. *mamde*) 'forcibly, violently'.
[=*haṭhāi*, *balāṭkārena* (gl.) PSM does not note it. See *madda*—, *maddai*, *maddamadda* and *maṇḍai*.]
415. **Mamthani**—1 12 9, 38 7 3, 85 6 5 (v. 1. *mamthini*) 'a churning vessel'.
[=*gopī*—(gl. at 1 12 9), *dadhibhāṇḍa*—(gl. at 85 6 5) At 1 12 9, the context is the description of Rājagrha—, the gloses gives *gopī*— as the meaning of *mamthani*—; but it would be better if we take it in the sense of 'churning vessel,' as the noise of churning vessels is peculiar to a particular place. Both in Sk. and Pk. *manthani*— is recorded in the sense of 'a churning vessel' and the word is not known in the sense of *gopī*, 'a cowherdess.' Hence we can take *manthani*— at 1 12 9 to mean a *dadhi-bhāṇḍa*— The relevant passages are— 1) "*manthāmamthiya-mamthani-ravāi*" (1 12 9) = 'with the noises of the churning vessels being churned with the churning stick.' 2) "*daṭṭiya-virolana-mamthani-ghosai*" (31 7 3)—'with the noises of curds being churned in the churning vessel' 3) "*ena mahāri mamthani bhaggi*" (85 6 5)—'he broke my churning vessel into pieces'. Compare PSM. *manthaniā*=*dadhi-kalaṣi*, 'a vessel for curds.' MW notes *manthani*— and *manthini*— in the sense of 'a butter-vat, a vessel for butter' as recorded in Lexicons only.]

416. **Māṇḍa**— 20 5 6, 76 7 1, 83 10 3 'abounding in, full of, replete with'. [= *pracura*-(gl.), the relevant passages are 1) "*māṇḍa-mayaramḍa-puṇya-puṇyariya*" (20 5 6) - 'made tawny with an abundance of a heap of pollen or a thick heap of pollen.' 2) "*devadāru-māṇḍa*" (76 7 1) - 'abounding in pine trees'. 3) "*māṇḍa-mayaramḍa*" - "abundance of pollen". D. 6 145 and Tr. 3 4 72, 778 note *mamthara*- in the sense of *bahu*-, 'abundant, much' PSM. notes *mamthara*- in the sense of *pracura*-, *prabhūta*- quoting from Bh. In Sk. *manthara*- and *maṇḍa*- share the sense of 'slow'. Because *mamthara*- occurring in Deśināmamālā and Trivikrama means *bahu*, *pracura*-, *māṇḍa*- also seems to have acquired a parallel sense. cf. Kan. *maṇḍa*- = 'thick']
417. ✓ **Mabbhis** 'to comfort, to pacify, to assure or promise protection'. *mabbhisati* (abs.) 78 24 14; *mabbhis(y)a*-(p.p.) 20 25 4 (v 1 *mabbhisia*-), 32 26 3.
[= *yūyam bhayam mā kuruta iti uktoḥ, mā bhayisīvam, āśvāsitaḥ* (gl.), cf. *mābhā* and *mābhīṣa*= *abhaya pradānam*, 'giving a promise of protection' (D 6 129). cf. *mabbhisati*= *mā bhāṣiṣṭh* (H 4 422 illustration 16) Trivikrama also notes *mābhā* in this sense (Tr 2 1 30, 124). cf. ✓ *mābhīṣ-* occurring in this very sense in PC I, II, III See ✓ *mābhīṣ-*.] ✓ *mabbhis-* is connected with Sk phrase, *mā bhāṣiṣṭh*, 'do not be afraid'.
418. **Māi**— 30 10 5 deity, goddess'.
[Compare *māi*= *devatā*-, *devī* (H 1 135) Derived from Sk. *mātṛ*-.]
419. **Māi** 70 20 1 'a familiar term of address to a lady, a term of endearing address to a familiar woman l'.
[= *he mātāḥ, he dūti* (gl.) cf. *māi* occurring in this sense in JC. and *māe* in PC. I, PC. II. It is vocative form of *māā*, Sk. *mātā*]
420. ✓ **Mabbhis** 'to promise protection'
mabbhisai (pres. 3. s.) 41 11 3
[See ✓ *mabbhis-*.]
421. **Māhinda**— 60 9 13 'a buffalo'.
mahiṣa-(gl.). PSM. does not record *māhinda*= in this sense, but cf. *māhila*= *mahiṣ-pāla*, 'a keeper of she-buffaloes' (D. 6 180). cf. MW. *mahendra* (I.)= 'a cow'.]
422. **Mukka**— 95 2 1 'full-blown,' 'bloomed'.
[=*nikasita*-(gl.), the relevant expression is "*pavimāla-mukka-kamala*" - 'pure full-blown lotuses' PSM does not note the word in this sense *mukka*- is derived from Sk. *mukta*- = 'released', ✓ *muc*- = 'to release'.]

Obviously the gloss explains *mukka-* on the basis of the context and thinking that *mukta-* has here a metaphorical sense of *vikasita-*. The variant reading "*parimukkamala-kamala*" appears preferable. In that case we are not required to stretch the sense of *parimukka-*. We get also the *Yamaka* in "*parimukka-mala-kamala*" and the same expression is found used in *Svayambhūcchandas*

423. *√Mun-* 'to know'.

munamī (pres. 1 s.) 81 2 1, *munamī* (pres. 3 pl.) 8 11 10, *munī* (imp. 2, s.) 30 20 7; *muniv* (abs.) 4 8 9

[Compare *√mun*=*jñā-*, 'to know' (H. 4 7; Pāi. 162, Tr. 2 4 130); cf. *√mun*-occurring in this sense in JC., NC., PC. I, PC. II, Bh. *√mun-* is derived from Sk. *√mnā-*, 'to learn diligently']

424. *Muharuha-* 66 4 2 'a tooth'.

[*=danta-*(gl), the relevant passage is - "*bhoyāṇa-paṭhāvai muharuhohu, jāhī darisṭṭjai saviṣṭasohu*" - 'where the rows of teeth bright like the moonstone were shown during the feast'. PSM. does not note it. *muharaha-* occurs at NC. 3 15 14 in this very sense. The relevant passage is - "*jīha mahu muharuhaho, tiha eyahu kiṁ dhavalattaṇu*" - 'Have their teeth the same whiteness as mine?']
muharuha- is derived from Sk. *mukha-ruha-*, 'that which grows in or shoots forth from the mouth'.

425. *Muhala-* 17 3 4 'a conch'.

[The relevant passage is - "*hala-muhala-bolā*" - 'the din of musical instruments like *hala-* and conches'; cf. PSM. *muhala*=*śankha* (H. 1 254); cf. MW. *mukhara*-(L)= 'a conch-shell'. The word is connected with Sk. *mukhara-*, 'resonant with, noisy']

426. *Moggara-* 71 14 15 'jasmine flower'.

[*=moggara-puṣpaṇ*(gl)]; cf. PSM. *moggara*= 'jasmine' (H. 1 116). cf. *moggara-* occurring in this very sense in PC. I; cf. MW. *mudgara*-(L)= 'a kind of jasmine'; cf. G., M. *mogrā*= 'a species of jasmine'. The word is derived from Sk. *mudgara*= 'a bud']

427. *√Raṅg-* 'to move on all fours or the belly,' 'to crawl' :

raṅgamā-(pres. p.) 4 1 2, 4 5 3, 47 6 8, 85 6 3, 91 11 1, *raṅgamāna* (pres. p.) 29 17 3

[*=jānubhyām calan* (gl) PSM. notes *√raṅg-* in the sense of 'move to and fro'; cf. *√raṅg-* occurring in the sense of 'crawling' in JC. (2 32 7), KC.; cf. M. *raṅga*= 'to crawl or creep, to move along on all fours or the belly'. In Sk. *√raṅg-* is used in the sense of 'to move to and fro, to rock']

428. **Rit̥tha(ya-)** 12 7 3, 12 17 8, 74 10 10, 98 2 10 (v1 *rit̥thiya-*) 'a crow'.
[=*kāka-* (gl.) cf. *rit̥tha*=*kāka-*, 'a crow' (D 7 6; Pāi. 67; Tr. 1 2 109, 10); cf. MW. *aruṣa*-(L)= 'a crow' See *rit̥thini-*.]
The word *rit̥tha-* is connected with Sk. *aruṣa*= 'misfortune', 'evil omen'. Because the crow is considered inauspicious, it might have been referred to as *rit̥tha-*; cf. MW. *aruṣa*= 'boding misfortune (as birds of ill-omen etc.)' (Adbhuta Brāhmana).
429. **Rit̥thini-** 71 6 13, 71 7 3 'a female crow'.
[See *rit̥tha-*.]
430. **Lai-** 1 4 6, 4 8 7, 5 16 14, 29 3 1, 29 3 3, 46 5 6, 82 9 8, 84 7 2
'a particle with shades of meaning of granting, offering, appealing and inviting some action; also used in the sense of "very much"'.
[Compare PSM *lai*= 'lo, well'; cf. *lai* occurring in JC, SR, KC., PC. I, II, III, Bh, cf. G, H₁. *le*= 'an expletive' and M. *lai*= 'an interjection, also means 'very much, exceedingly numerous' Formally it is imperative 2 singular of √*lay-* below.]
431. √**Lay-** 'to take, to accept':
lai (pres.3.s.) 2 1 6, 81 8 1; *leppina*(abs.) 15 23 10, *lai(y)a*-(p.p.) 47 3 9, 62 6 6, 69 35 3, *lāiya*-(p.p.) 15 24 4.
[=*gr̥hnāti*(gl.); cf. √*le-* *lā*, 'to take' (H.4 238) and *lāta*=*gr̥hitaṁ*, 'taken, caught hold of' (D 7 27; Tr. 3 4 72, 736), cf. PSM. √*lay-*= 'to take'. cf. √*lay-* occurring in this sense in JC, NC, KC, PC. I, II, III, Bh. See ND. *linu*= 'to take'. Turner connects it with Sk. *nā-* and *lā*.]
432. **Lāvaṇa-** 91 21 10 'a kind of dish similar to the East Indian preparation *dahivadi*'.
[=*lāvana* it̥ *pr̥thak pakvānam vartate pūrvadeśe dahivadi*vat(gl). PSM does not note it; cf. *lāvana-* occurring in this very sense in PC II. *lāvana*-is connected with Sk. *lavana*-; it is a salty dish as contrasted with a sweet one. For the word *dahivadi*- given in the gloss see Appendix.]
433. √**Lhas-** 'to fall, slip off, drop down, fade':
lhasa (pres.3.s.) 2 8 13, 11 4 8, 97 2 6, *lhas(y)a* (p.p.) 4 16 9, 12 15 12, 23 5 13, 28 28 12, 35 12 4, 39 4 10, 58 17 5, 67 11 7, 69 11 6, 70 12 3, 83 2 5.
[=*patati*, *calati*, *nyūnam bhavati*, *cyuta-*, *bahh pātita*-(gl.), cf. √*lhas*=*sraṁs-*, 'drop or slip down' (H.4 197, Tr. 3 1 116). cf. √*lhas-* occurring in this very sense in NC., PC I, II, III Connected with Sk. √*hras-*, 'be diminished, or lessened'. See √*ṇilhas-* and √*parilhas-*.]

434. **Vatṭa**—32 20 2, 32 20 5 'spherical stone'.

[At 32 20 5 the word occurs as the first member of the compound *vattuthoidi*-, cf. PSM *vatta*-(D)= *loṣṭaka*-, 'a lump or a clod of earth and *śilāputraka*- quoting from Bhagavati Sūtra. The word *śilāputra*- is noted from the Sk. lexicons by MW. in the sense of 'a little rock, a grindstone' and *śilāputraka*= 'a grindstone' (MW). Apte notes *śilāputraka*- in the sense of 'a small flat stone for grinding condiments upon'. Ratancandrajī's Pk. Dictionary notes *vattaya*- in the sense of 'a ball of lac.' etc. 'from Nāyādharmā' and *vattayā*= 'a marble' quoting from Anuttarovavādasā. In Sk. *vṛtta*- is used in the sense of 'round, rounded, circular'.]

435. **Vaṇaruha**—4 2 5, 20 23 5, 28 26 9, 54 15 6, 77 13 6 'blood'.

[=*rudhira*-(gl.)], PSM. does not note it; *vaṇaruha*- is connected with Sk. *vaṇa-ruha*-, 'that which is issuing from a wound'.]

436. **Vamdaṇa**—7 10 8, 60 9 9, 71 33 1, 76 7 9 'red sandalwood tree'.

[=*raktacandana*-(gl.)]; the gloss at 7 10 8 gives- "*vṛkṣa-vīṣaḥ, piṣṭala ityānyē*". PSM. does not note it; cf. *vamdaṇa*- occurring at JC. 2 20 4; *vamdana*- occurs in PC. II in the sense of *śvavatha*-; *vandana*- in Sk. is not used in this sense. MW notes *vandana*- in the sense of 'a parasitical plant'. (AV).]

437. **Varahi**—95 4 3 (v.l. *varahi*-) 'cuckoo'.

[=*kokilā*-(gl.)]. The relevant passage is -"*vaṁdaṇavana-varahi-ravarammaḥ*" - '(the city) beautiful with gardens having sweet notes of cuckoos' PSM. does not note it. Generally the word *varahi*- is derived from Sk. *barhiṇ*- in the sense of 'a peacock'. Here the context is not decisive; either of the meanings 'cuckoo' and 'peacock' would suit.]

438. **√Valagg**—'to ascend':

valagga-(p.p.) 60 15 11, 81 4 5.

[=*ārūḍha*-, *prāpta* (gl.)]. The relevant passages are -) "*ṇaravaḥ salaḥi valaggau*" (60 15 11) - 'the king mounted the funeral pyre' and 2) *navajovanaḥ valaggu*" (81 4 5) - 'he attained youth'. cf. *√valagg*= *ā+ruh*-, 'to ascend' (H.4. 206; Pāṇi, 830) and *√avalag*= *ā+ruh*-(Tr. 3 1 128); cf. *√valagg*- occurring in this very sense in PC. I, PC. III, Bh., Līlāvai, cf. M. *valagṇa*= 'to grasp and hug (a tree)'. Connected with Sk. *avalagna*-, 'to cling to', hence 'to climb'.]

439. **Vāia**—10 7 6 'an alchemist who knows the magical properties of mercury, a person in search of those miraculous elements which can transform iron into gold'.

[=*rasāyanakāraka*-(gl.); PSM. does not note it. The word *vāya*-occurs at 86 6 10 in PC. III where it is glossed - "*nidhānotpātana-dhātuvāda-vvara-praveśa-kārin*"; cf. *rasavāta*- occurring at NC. 4 11 5. The word *vāta*- is derived from Sk *vādin* + suffix *-ka*- This *vādin*- can be explained as an abbreviation of *dhātuvādin*- or *rasavādin*-; cf. Sk. *rasavāda*- 'alchemy', *dhātuvāda*-, 'minerology'.]

Vāsaramita—81 6 3 'the full-moon day'.

[=*pūrṇimā dina* (gl.), the relevant passage is - "*annahī vāsaramit vande. ppina jina-cetṛarā*" - 'on another full-moon day, having saluted the Jina temples' PSM. does not note it. *vāsaramita*- is the final i.e. the 30 of the *tithis* (*antima-vāsara*-). Like Svayambhū (See PC. I, Introduction, p. 12), Puspadanta also was from a region using *pūrṇimānta* months.]

441. √ Vicchoa—'to separate'.

vicchoya-(p.p.) 60 14 14, 78 21 3, 83 6 13.

[=*viyogam prāptah, rahitah* (gl.), cf. *vicchoha*= *viraha*-, 'separation' (D. 7 8 2; H. 4 396 illustration 1) cf. PSM √*vicchov*- (D)= 'to separate' and *vicchaya*-(D)= *viyoga*-, 'separation'; cf. *vicchoiya*- occurring in this very sense in Bh. PC III See *vicchaya*-]

Connected with Sk. *vikṣubh* -, 'agitate.'

442. Viccho(y)a— 7 24 6, 29 5 1, 37 11 6, 82 15 3 'separation'

[=*viyoga*- (gl.); cf. *vicchaya* occurring in this very sense in PC II, PC. III, KC.; Bh.; cf. old G. *vachoha*, H₁ *bichoh*= 'separation, bereavement.' See √*vicchoa*-.]

443. Vicchoha— 77 12 10 'anger, resentment.'

[=*krodha*- (gl.) the relevant passage is - "*sarala-rattacchi- vicchoha-ṇijjya-viso*" - 'who had surpassed the bull with his glances, direct and red with anger'. cf. *vicchoha*- occurring in this very sense at JC. 1 16 11. *vicchoha*- (=Sk *viksoba*-,) initially means 'agitation, perturbation'; and hence *krodha*-, 'anger.' cf. √*vicchoa*- and *vicchaya*- See *choha*-. PSM. does not note it in this sense.]

444. Vimadda— 50 1 4 'upheaval.'

[The text gives the reading *madda*- and *samūha*- as the gloss on it. The relevant passage in the text is - "*mayamatta-mahisa- jujjhavya-maddi*." As *madda*- is not known from elsewhere the reading '*maya-matta-mahisa-jujjhana-vimaddi*' - 'upheaval created by the fight of intoxicated buffaloes' appears preferable PSM. records *vimadda*- in the sense of *sangharṣa*-. In Sk. *vimarda*- is used in the sense of 'rubbing, friction.' See *madda*-.]

445. **Viśāri**— 62 4 9, 76 5 4 'a messenger (male or female).'

[=*dūtika*-, *dūta* (gl.). The relevant passages are - 1) "*ṇāmema viśāri cañ-
datilaya*" (62 4 9)- 'a female messenger by name Candratilakā' and 2)
"*ta rāmaha viśāri saṁsucca*" (76 5 4)- 'At that moment the messenger
reported to Rāma.' PSM. does not note it. The words *viśāri* is con-
nected with Sk. *vi+sr-*= 'to go forth in various directions.' cf. "*viśaro
sainyaṁ viśaranaśilatoṣṭ*" (Tr 1 4 121, 31).]

446. **Saitta**— 30 1 12, 60 7 6, 71 15 4 'Conscious, attentive, pleased or deli-
ghted, happy'

[The gloss at 30 1 12 renders *saitta*- with '*mūrcharahitayaṁ sacetanam*;
the relevant passage is - "*salile simṇu thiyaṁ saittau*" - became conscious,
being sprinkled with water.' The gloss at 60 7 6 renders *saitta*- with
sāvadhāna-, the relevant passage is - "*hau thi tam joyantu saittau, ta
kamtā siri salilā suttāu*" - 'as I stood attentive looking at my wife, she
poured water on me.' *saitta*- at 71 15 4 is glossed as *niśprapañcita*-.
Here *saittau* goes with *pūsaa*-, parrot.' The meaning *niśprapañcita*-,
'unexpounded', 'unexplained' does not fit in here. We can take
'*saitta*' in the sense of *mudita*-, the relevant passage is - "*jaṁpamānu
navakalyai mattau, khara-saṁtāu na munai saittau*"- the garrulous parrot
who was delighted, being intoxicated with the fresh buds, does not
know the pangs due to separation.' cf. *sayatta*= *mudita*-, 'happy, plea-
sed' (D. 8 5). *saitta*- (v.l. *sayatta*-) occurs in NC. at 8 7 10 where it
is glossed as '*sāvadhāna*-'; cf. *saitta*- occurring in the sense of *mudita*-
in SR., Bh., PC. III; *saitta* occurs at PC. III 68 3 7 where it is
glossed *vasatha*-. The word *saitta*- is to be connected with Sk. *sacitta*-,
'endowed with reason', 'conscious', 'attentive.']

447. **Sakkāriya**— 53 13 3 'burnt to ashes'

[*bhasmikṛiā*- (gl.); the relevant passage is - "*aṁgu anamghūyahu taḥu
sakkāriya*" - 'the body of him who became bodiless was burnt to
ashes'; cf. PSM. *sakkāra*= *samskāra*-, 'ceremony performed on a dead
body'; cf. *sakkāriya*- occurring in this sense in NC. The word is deri-
ved from Sk. *samskāra*-, probably standing for *agnisamskāra*-.]

448. **Saḍayana**— 16 1 13, 81 5 3 'a bee.'

[=*ṣaṭcaranaḥ bhramaraḥ*, *bhramaraḥ* (gl.); PSM. does not note it. The word
is derived from Sk *ṣaṭ+ayana*-, cf MW. *ṣaḍaṅghri*= 'having six feet,
a bee' (Kāvya literature). See *chadayana*-.]

449. **Sararubhasuhi** - 67 5 1 'the sun.'

[*śūrya*- (gl.); cf. *kamala-baṁdhu*= 'sun' occurring in NC. at 3 6 10.

PSM. does not note it. The word is derived from Sk. *sararuha-suhṛd-* 'a friend of the lotus'; cf. MW. *sararuha-*(L) and *saroruha-* 'a lotus'. (Kathāsaritsāgara).]

450. **Sahasāṇi**— 59 4 11 (v. l. *sahasāṇi* v. l. *sahasāṇi*) 'a peahen.'

[=*mayūri* (gl.) the relevant passage is - "*īam nisuntva rāṇī, nām sahasāṇī, ghaṇaravina naccat*" - 'having heard this the queen danced (with joy) just like a peahen on hearing the rumbling of clouds.'

PSM. does not note it. See *sahasāṇi*-.]

We can connect the variant *sahasāṇi* with Sk. *sukha-+svāna-*, **sukha-svānikā*, 'one having a sweet voice.'

451. **√Sās**— 'to tell, to say',

sāsai (pres. 3 s.) 42 11 12 (v. l. *bhāsai*).

[=*śāsti*, *kathayati* (gl.); cf. PSM. *√sās-* = *kath-*, 'to speak'; cf. *√sās-* = *kath-* (Tr. 3 1 69). See Pischel § 264. Compare *√sāh-* = *kath-*, 'tell' (H. 4 2). *√sās-* is connected with Sk. *śās-* = 'to teach, instruct' See *sīttha-* and *√sis-*.]

452. **Sāhāṇāha**— 42 4 10 'fire.'

[=*svāhānāhah*, *agnih ityarthah* (gl.); the relevant passage is - "*dīhast-halam sāhāṇāham*" - 'the fire having tall flames', PSM. does not note it, cf. MW. *svāhāpriya* (L.) = *agni*. The word *sāhāṇāha-* is derived from Sk. *svāhānāha-*, 'the Lord of *svāhā*, an oblation' that is, 'fire or Agni'.]

453. **Sīttha**— 52 1 6, 102 12 17 'said, told'

[=*kathitam* (gl.), cf. PSM. *sīttha-* = *kathita-*, *ukta-*, 'told' quoting from Surasundarīcarit. cf. *sīttha-* in this sense in PC. I. See *√sās-* and *√sis-*.]

454. **Sihina**— 2 16 2, 20 5 4, 47 2 4, 54 7 8, 70 10 2 'the female breast.'

[=*stana-* (gl.); cf. *sihina-* *stanah*, 'the female breasts' (D. 8 31, Pāi. 227, Tr. 1 4 30, 36). cf. *sihina-* occurring in this very sense in PC. I, PC. III, Bh., Līlāval, CMC. The word *sihina-* is connected with Sk. *śikhin*, 'endowed with trailing points or nipples'.]

455. **√Sis**— 'to tell, speak':

sīsai (pres. 3 s.) 5 7 5.

[*kathayate* (gl.), cf. *√sis-* = *kath-*, 'to speak' (H. 4 2); cf. *√sis-* occurring in this very sense in JC., Bh., PC. I. May be derived from Sk. **śisy-*. See *√sās-* and *sīttha-*.]

456. **Sisakka**— 19 2 2 'the husk of grain, chaff or outer covering of grain.'

[=*kūkasam*, *tusam* (gl.); the relevant passage is - "*tāṁ v sisakka-bhāra-*,

dharatī - they are carrying husk (on their heads). PSM. does not note the word in this sense; cf. MW. *śiṣṭaka* (L) = 'the top of any thing.' For the word *kūḥasa-* given in the gloss see Appendix. *śiṣṭaka-* is connected with Sk. *śiṣṭaka*; cf. Sk. *śiṣṭaka*, *śiṣṭaśra* 'helmet'; 'covering,' husk' is a special development.]

457. **Suragiri**—44 6 7 'mount Meru.'

[Compare PSM. *suragiri* = *meru parvata-*; cf. *suragiri* occurring in this very sense in Yt., and NC. (1 3 14) Literally the word means 'God's mountain'; cf. MW. *suragiri* = 'god's mount, mount Meru' (Bālarāmāyana).]

458. **Suragara**—47 13 11 'Name of a *nāstika ācārya*, one of the propounders of Atheism.'

[= *cārvāka-* (gl.); cf. PSM. *suraguru* = 'a propounder of atheistic sect'; cf. *suraguru* in the sense of Brhaspati occurring in NC. This may be the same as the well-known *cārvākaśāstri* Brhaspati.]

459. **Suhasāni**—59 4 11 'a peahen.'

[For the discussion see *sahasāni-*.]

460. **Sokkhaḡāhi**—76 6 1 'one who snatches away happiness, remover or destroyer of happiness'

[= *sukhoddālaka-* (gl.), PSM. does not note it. *sukha-grāhaka-* is not used in Sk. in this sense. MW. notes *grāh-* in the sense of 'take away (by robbery).']

461. **Somḡāla**—8 5 6 'an elephant'

[= *hastī-* (gl.); the relevant passage is - "*maya-matta-canda-somḡāla-tūla*" - the sport of intoxicated and fierce elephants'; PSM. does not note it; cf. *ḡḡḡāla-* = 'elephant' (Yt.). The word *somḡāla-* is connected with Sk. *ḡḡḡāla-*, 'possessing a trunk', cf. MW. *ḡḡḡāla*-(L) = 'possessing a trunk, an elephant'.)]

462. **Sohāla**—83 6 1 'very delicate'

[= *sukomala-* (gl.); PSM. does not note it; cf. *sohāla* = 'beautiful' (SR.) The word *sohāla-* is connected with Sk. *śobhāyukta-*, 'beautiful', and hence 'delicate.' It might have been contaminated with *somāla-* or **soḡāla-* < Sk. *sukumāra-*.]

3. ITEMS PARTLY DERIVABLE FROM SANSKRIT

(a) THROUGH PRAKRIT SUFFIXATION

463. A-rahilla—65 9 2 'manifest or omniscient.'

[=*prakaṭaḥ* (gl.), the relevant passage is "*aru arahillu jagi succai*". Though the gloss renders *a-rahilla-* with *prakaṭa-*, *sarvajña-* also suits the context, as nothing is considered secret from the Lord, he is omniscient; and the passage can be rendered as follows—'It is heard in the world that Ara Tirthāṅkara is omniscient', cf PSM. *araha= pra. kaṭa-*, *sarvajña-*, Pk *a-raha* is derived from Sk. *a-rahā+* suffix *-illa-*, *arahilla-*, 'one who knows everything, omniscient,']

464. Alāhi—26 7 2 'an indeclinable indicating prohibition or prevention.'

[=*pratiśedhe avayam* (gl.), cf, *alāhi nivārane* (H 2 189) The word is made up of the base of Sk. *alan* and Pk. ablative ending *-āhi*.]

465. √Āvad—'to know,' 'to appear to be,' 'to be familiar with (a thing)'; *āvaḍaḥ* (pres. 3. s.) 73 6 12, 74 3 8, 76 6 16; *āvaḍa-*(p.p.) 61 16 10.

[=*ābhāsate, bhāsate, jñātam* (gl.); the relevant passage at 76 6 16 is "*vanu maḥu āvaḍaḥ nam lacchi kerau jovanu*"—'the garden appears to me as though it is the youth of the goddess of wealth.' PSM does not note it. cf, √*āvad-* occurring in the above sense in PC. III, cf. G *āvad-va=* 'to know how to do a thing.']

In the present-day languages of Northern India and also in Dravidian languages, words signifying 'to know, to have a skill of doing a thing' are expressed by the roots meaning 'to come.' Compare Hi. *ānā*, M. *yeñē*, Kon. *yeñce*, Kan. *bar-* These are identical with the roots signifying 'to come.' In Hindi "*ānā*" is used with a change of connotation as, "*mujhe ānā nahī*"—'I don't know.' Similarly with the root *yeñē* in Marāṭhi, *yeñce* in Konkani, and *bar-* in Kannada. Compare the semantic development of the Kan. root *bar-* as noted by Kittel; Kan. *bar=* 'to accrue (to any one etc), to be gotten (anything) to come into and be in the possession (of any one so as to understand and use it), to become an acquisition',

The root signifying, 'to have a skill of doing a thing' in Gujarati is *āvad-*; cf, G. *āvaḍ-va=* 'to be familiar with a thing, to know (how to do a thing)' And it is the same as attested in Apabhramśa.

Now, √*āvad-* can be related to Sk. *āpat-* But in view of the parallels attested from other languages, it is worth considering whether this *āvad-* in its origin is nothing but an extension with *-ad-* of the Ap. √*āva-*, 'to come.'

466. *Oilla*— 11 5 4 (v.l. *uvarilla*-) 'an upper garment'.

[=*uparitana* (gl.); this meaning fits in more with the variant *uvarilla*-, while *oilla*- means, 'which is already referred to earlier'. It occurs in old G. and is current in modern Gujarātī- *olyū*= 'that one' (used in Saurāstra). This is derived from *apara*+*-ill*= *avarilla*-; cf. *varilla*- occurring in Kams. in the sense of 'a garment.' Here the editor traces it to *upara*- on the analogy of *uttariya*-. Alternatively he connects it to the root *vr-*, 'to cover' with the suffix *-illa*-¹ Tessitori in his 'notes on Grammar of the Old Western Rājasthānī' observes as follows: "r is occasionally elided, when falling between two vowels of which the second is i. Example:- *olū* (Mu) < **olau* < **orilau* Ap. < **orillau*, **avarillau* *apārīlakah*".

467. *Ollaniya*— 88 19 7 (v.l. *ullaniya*-) 'a dhoti, a bath-towel.'

[=*potikā*= (*snāna-sāṭī*) (gl.); the context is of bathing; *ollaniya*- is that which is drenched with water; hence it may be 'a piece of cloth worn while bathing'; cf. PSM. *ollana*= 'moistening, making wet' and *ullaniya*= *ārdayanikā*, 'a bath-towel', cf. M. *olāne*= 'the cloth which the people of a house-hold wear during abintion'. For the word *potikā* given in the gloss, see Appedix. *ollaniya*- is *ollana*+*-ika*- suffix. See *ulla*- and *olla*-.]

468. *Kamsāla*— 4 11 10 'a cymbal.'

[Compare PSM. *kamsāla*= *vāḍya-vieṣa* (H. 2 92); cf. *kamsāla*= 'a bell-metal musical instrument' (Br. K.) and *kāmsyatāla*= 'a cymbal or a huge bell' (Supplement to J.O.I. Baroda, vol. X, no 2, p. 120). cf. also *kamsatāla*= 'cymbal' (Candralekha). MW. records *kāmsyā* in the sense of 'a kind of musical instrument (a sort of gong or plate of bell-metal struck with a stick or rod)'. *kamsāla*- is connected with Sk. *kāmsya*- (from *√kāms-*, 'to shine, glitter')= 'bell-metal' +*-āla*- suffix.]

469. *Kaḍilla*— 4 4 5, 70 15 9, 86 10 6, 88 19 5, 88 19 14 'a lower garment, a dhoti'.

[=*paridhāna-vastra*, *kaṭivastra* (gl.), cf. *kaḍilla*= *kaṭivastra*, 'a lower garment' (D. 2 52, Pāl. 117, Tr. 2 1 30, 48); cf. *kaḍilla*- occurring in this very sense in JC. (1 17 9), PC. II, Bh., Līlāvatī and CMC. (p. 208, line 13). The word can be derived from Sk. *kaṭi*, Pk. *kaṭi*+*-illa*- suffix or *-illa*- suffix.]

470. *Kaṇailla*— 3 4 5 (v.l. *kanayalla*-), 13 7 7, 16 12 16, 72 8 5 'a parrot'.

[=*śuka*- (gl.), at 3 4 5 the commentator renders it with *krīḍā-śuka*;- cf. *kaṇailla*= *śuka*, 'a parrot' (D. 2 21, Pāl. 291, Tr. 2 1 30, 2); Trivi-

1. See Kāvavaho, Upadhye A. N., Bombay, 1940, notes, p. 180,
2. See Indian Antiquary, vol. XLII, 1914, p. 85, 30,

krama connects it with *kaṇai*=*latā*, 'creeper'. Ramanujaswami also supports this view. But it can be better associated with *kaṇa*= 'grain of rice' rather than with creepers; see Pischel § 590 for *kaṇailla*- which he splits as *kana*-+*-illa*-; cf. MW. *kanapṛya* (I.)= 'fond of grains, a sparrow'.]

471. **Kāṛima**—4 7 15, 20 23 11, 59 2 6, 84 3 4 'artificial'.
[=*kṛima*- (gl.), cf. *kāṛima*=*kṛima*-, 'artificial' (D. 2 27, Tr. 2 1 30, 108); cf. *kāṛima*- occurring in this very sense in JC. (4 18 1), PC. I, Sam. K. The word is an *-ima*- derivation from the causal base of Sk. *√kr*-.]

472. **√Kokk**—'to call, to summon'.
kokkai (press. 3 s.) 78 5 2; *kokk(y)a*- (p.p.) 5 17 15, 14 14 9, 26 16 11, 28 23 9, 29 3 6, 29 19 1, 39 5 1, 83 11 6, 89 15 14, 90 16 6, 91 17 1, 101 14 11, *kokkaa*-(p.p.) 58 19 1; *kokkiyai* (pass. pres. 3 s.) 39 8 9; *kokkāyia*- (caus. p.p.) 20 22 7, 29 27 9, 50 4 7.

[=*nāma dattam* (gl.), cf. *√kokk*= *vi+a+hr*-, 'to call' (H. 4 76, Tr. 3 1 30, 34), cf. *√kokk*- occurring in this very sense in JC, NC., KC., PC. I, Bh.; cf. M. *kok-ne*= 'to yell or howl' *√kokk*- is a new formation from the Sanskrit base *kū*-; cf. MW *kū*= 'to sound, cry out'.]

473. **Gahilla**—32 17 9, 38 3 5 'insane, possessed by unreasonably strong predilection.'

[Compare PSM. *gahilla*-(D)=*āveśayukta*- and *gahila*= *grahila* (Tr. 1 3 25); cf. *gahilla*- occurring in this sense in NC. and Bh., cf. also *grahila*= 'simple, crazy and *grahilātā*= 'craze' (Supplement to J.O.I., Baroda, vol. X, no. 3 pp. 129 & 130), cf. MW *grahila*= 'possessed by a demon' (Hemacandra's *Pañjīṣṭa*), cf. Old G. *gahilū*= Modern G. *gheḷū*= 'indugent, mad, unreasonably given to' *gahilla*- is connected with Sk. *graha*-+*-illa*-suffix]

474. **Guhila**—36 6 2, 59 6 7, 69 26 1, 82 8 9 'denseness, depth.'

[=*gahvara*-, *nibida*-, *saghana*-(gl.), the relevant expressions are -"*giri-guhila*" and "*vana-guhila*", cf. PSM. *guvula*=*gahana*, and *guhira*-(D)=*gambhīra*-, 'deep', cf. *guhila*- occurring at PC I 6 5 3 and PC. II 27 14 9. *guhila*- may be connected with Sk. *guha*-+*-ila*-suffix (*guhāyukta*-)]

475. **Cakkala**—61 9 9, 72 12 10 'rounded.'

[The word occurs twice; at one place, the commentator renders it with "*nibida*-" and at the other with "*visṛṇa*"; the sense 'rounded'

1. See 'Cognates of Pūjā', Bailey, H. W., *Adyar Library Bulletin*, vol XXV, parts 1-4, 1961, p.4.

fits well in both the occurrences; cf. *cakkala* = *varṭula*— 'round', '*viśāla*—, 'extensive' (D. 3 20; Tr. 2 1 30, 112); cf. *cakkala*— occurring in this very sense in PC. II, Bh., CMC. (P. 186, line 4) and *paricakkaliya*— in PC. I, *cakkala*— is Sk. *cakra*— extended with *-la*- suffix.]

476. √ *Caccikk*— 'to anoint, besmear' :

caccikkīya—(p.p.) 12 12 4 (v.l. *ciccikkīya*—).

[The relevant expression is—"*pamka*—*caccikkīya*"— 'besmeared with mud': cf. *caccikka* = *mandita*—, 'adorned' (D. 3 4), *caccikka* = *vilepana*— (H. 2 174) and *caccā* = *sthāsaka*—, 'perfuming the body with fragrant unguents' (D.3 19); cf. also *caccikka* = *sthāsaka*— (Tr. 1 4 121, 88); *caccikkīya*— occurs in this very sense at JC. 1 9 5 and the relevant expression is, "*kaddama*—*caccikkīya*"— 'besmeared with mud'; cf. *caccikkīya*— and *caccikka*— occurring in PC. II, PV, *caccikka*— in *Lilāvati*, *caccamkiya*— in PC. I and SR. and *cacc-*, 'to anoint' in Tri. II. √ *caccikk*— is derived from Sk. √ *cacc-* + *-ikk*— suffix. Compare MW. *caccita* = 'smeared with, covered with' (MBh.), *caccana*(I.) = 'laying on (unguent)' and *caccika*(I.) = 'smearing the body with unguents.' The last one is but a Sanskritisation.]

477. *Cukk*— 'to flee from, to escape unharmed, to miss, to stray or wander' :

cukkahi(pres. 2. s.) 69 13 23, 88 9 11; *cukkai* (pres. 3. s.) 4 8 5, 5 2 9, 10 13 13, 11 3 14, 14 8 6, 16 18 10, 18 2 1, 38 19 14, 46 11 2, 47 11 2, 49 10 12, 51 1 12, 54 11 9, 54 17 12, 60 8 3, 60 8 10, 70 7 2, 71 9 7, 71 14 4, 72 12 8, 74 16 13, 75 7 11, 76 3 12, 81 14 13, 92 18 3, 92 21 12, 102 5 7; *cukkahu*(imp. 2. pl.) 7 9 12; ; *cukkamta* (pres.p.) 74 14 10; *cukkāa*—(p.p.enl.) 98 20 3.

[Compare √ *cukk* = *bhramś-*, 'be lost, fall' (H.4 177); cf. √ *cukk*— occurring in this sense in JC. (2 14 7), NC., KC., PC. I, PC. III. For the N.I.A. derivatives see ND. *cuknu* = 'to overlook doing something, be in fault, miss'. √ *cukk*— is connected with Sk. *cya-*, 'to fall, drop down, slip' + *-kka*— suffix.]

478. *Celi(y)a*— 3 4 7 (v.l. *celaa*—), 35 18 5 'a particular kind of cloth, a garment'.

[=*vastrāṣṭi*, *phālī* (?) (gl.). The relevant passage at 35 18 5 is—"*pūjivi celiya*—*rayaṇāharaṇa*—*viśesa*"— 'honouring with garments and jewelled ornaments': cf. PSM. *celiya* = *vastra*—; cf. *celia*— occurring in this sense in JC., PC. I; cf. MW. *celika* = 'a corset, bodice' (Padma Purāṇa). For the word *phālī*— given in the gloss see Appendix. *celiya*— is connected with Sk. *cela*—, 'a garment' + *-ka*— suffix. Chatterji observes

as follows on the word *cela-* "the form *cela-* seems to be a Prakritic modification of Sk. *cra*, 'a strip, long narrow piece of bark or cloth, rag, tatter clothes' found for the first time in the Taittiriya Āraṇyaka"¹.

479. **Chaila**—32 20 5, 57 9 11 'shrewd, skilled, clever, wise'.

[=*dhūrta-*, *catura-*(gl.), cf. *chaila*=*vidagdha*, 'clever' (D 3 24, Tr. 3 4 72, 383, Pāi. 193); cf. *chea*=*vidagdha*(Tr. 3 4 72, 385), cf. *chaila* occurring in this sense in Uṣā. (1 58) and Vajjā. (14); cf. *chekatā*= 'skill, cleverness' (Tri. III) Pischel connects *chaila*- with Sk. *chad*- (see Pischel § 595); cf. MW *cheka*= 'clever, shrewd'. (Jain, Hemacandra's Parīśistaparvan) and *chekala*(L), *chekila*(L)= 'clever', *chaila*- is connected with Sk. *chavi-*, 'beauty'+*-illa* suffix=*chaila*= 'beautiful, charming' and then either under the influence of *cheka*+*-illa*=*chella*, meaning, 'skilful, clever' or independently it might have developed the meaning "*vidagdha-*, *catura-*".]

480. **Challi**—37 20 10, 71 17 6 'skin, scum (of water).'

[Compare *chall*= *tvak-*, 'the skin' (D 3 24; Pāi. 340); cf. *challi*-occurring in this very sense in NC., cf. MW. *challi*(L)= 'bark'; cf. G., Hl. *chāl*-, M. *sāl*= 'skin'. *challi*- is derived from Sk. *chad*-, to cover'+ suffix *-ri-*, *-li-*.]

481. **Chella**—20 3 12 (v.l. *cheyalla*-). 40 15 7, 49 11 10, 58 13 10, 102 6 10 'last, final'.

[=*antima-*(gl.), *chella*- at 49 11 10 is rendered with *amāvāsyā*, 'the new-moon day' as this is the last day of the dark half of the lunar month. Compare G. *chellu*= 'last'. *chella*- is connected with Sk *cheda-*, 'limit'+*-illa*-suffix. See *chea*-]

482. **Janera**—10 5 9, 69 35 13 'father'.

[=*janaka*, *pitā*(gl.); cf. PSM *janera*= 'father', cf. *janera*- occurring in this sense in PC. I, PC. II & Bh.; cf. *janerī*= 'mother' (NC. 5 8 15). *janera*- is connected with Sk *jana*-(from *√jan-*, 'to be born')+ agentive suffix *-yara-* (from Sk. *-kara-*).]

483. **Jhalakka**—17 13 6, 74 1 22, 74 8 6, 83 13 1 (v.l. *jhulukka*) 'a splash'. [*=dhārā*(gl.), at 83 13 1 the word is used metaphorically like *dhārā*-, and refers to 'the edge of the sword'. It means, 'the splash of the "water" of the sword'. Alsdorf gives the word, with a query. At 17 13 6 the relevant expression is - "*jala-jhalakka*"- 'splash of water'. This is loosely rendered by Vaidya with *pūrṇāṅjali* on the strength

1. See "Some Etymological Notes", Chatterji, S. K., New Indian Antiquary vol. 2, p. 422.

of *M. cuḷuk-* 'the palm hollowed (so as to receive or contain especially a liquid)'. *Jhaḷakka-* occurs at JC. 3 5 11, where it is rendered with *koath-*; here *jhaḷakka-* appears to be a misprint for *jhalakka-*. As to the meaning, it is the same as in the MP. passages cited above. The meaning 'splash' suits the context and the relevant passage is— "*tiyaḍuya-toya-jhalakki sitta-*"— '(he) was sprinkled with the water of the three spices'. *jhalakka-* occurs at PC I 4 10 4 and 4 10 7 in this very sense; cf. G. *jhaḷkā-vū-* 'splash out from a container'. Turner connects *jhalak* (s.v. ND. *jhalak*) with **jhalakka-*, extension of **jhala-*, 'sudden motion'. See *jhalakka-* below and *jhalukka-* and *jhalakka-*.]

484. **Jhalakka**—34 2 11, 98 15 12 'heat, flame'.

[=*auṇya*, *jvālā*(gl.)]; cf. *jhalakkia= dagdha*, 'burnt' (H. 4 395; Tr. 3 4 64) and *jhalumkia= dagdha*, 'burnt' (D. 3 56); there seems to be some confusion between the spellings of the word; cf. also PSM. *jhulukka* (D)= *akasmāt prakāśa*, 'sudden flare-up' So, *jhalakka-* primarily means 'burning'. Hence the verbal noun would give the meaning 'sudden sensation of burning'; it can loosely be rendered with *jvālā*, 'flame'; cf. √ *jhalak=* *jval-*(SR); cf. G. *jhaḷka-vū-* 'to shine brightly'; Hi. *jhalak=* 'a glimpse, flash, glitter'; M., Koṇ. *jhaḷak-*, G. *jhaḷak=* 'lustre, sparkling'; cf. also M. *jhaḷ lāgne-* 'to be scorched'; cf. MW. *jhalakkā*(L)= 'a large flame'. See ND. *jhalak=* 'brightness' and *jhalakanu=* 'to flash, glisten'. *jhalakka-* is an extension of **jhala*, 'sudden motion'. See *jhalakka-* above and *jhalukkia-* and *jhalakka-*.]

485. **Jhalakkia**—29 23 11 (v.l. *jhulukkiya-*) 'flared up'.

[=*saṇṭāpita*-(gl.)]; cf. *jhulukkiya= jvalita* (PC. II). See *jhalakka-* and *jhalakka-*.]

486. **Jhulakka**—61 7 10 'a flame'.

[=*jvālā*-(gl.), the relevant expression is—"virahaggi-jhulakka"— 'the flame of the fire in the form of separation', cf. √ *jhuluk=* 'burn' (PC. III). See *jhalakka-* and *jhalukkia-*.]

All the three words *jhalakka-*, *jhalukkia-* and *jhulakka-* appear to go back to Sk. base *jval-*. The initial cluster has received a two-fold treatment. In one case assimilation gives us *j-* and subsequently *jh-* and in another case Samprasāraṇa has given us *ju-* and the *jhu-*.

487. **Nakka**—39 9 7 (v.l. *nakka-*) 'nose'.

[=*nāṇkā*-(gl.)]; cf. *nakka= ghrāṇa*, 'the nose' (D. 4 46); cf. *nakka-* occurring in this very sense in JC. (3 10 3) and NC.; cf. Hi, M., G. *nāk*, Koṇ. *nāk=* 'nose'. Connected with Sk. *nās-+ka-* suffix.]

488. **Nāmāṇa-** 11 31 6 (v.l. *nummāṇa-*) 'having the name,' 'named,' 'called'.
[The gloss has before it the reading *nummāṇa-* and hence the rendering *nirmānam*, 'creation'; *nāmāṇa-* is most probably made of *nāma-* + possessive suffix *-āṇa-* and is equivalent to Sk. *nāmaṇat*, 'named'. The relevant passage is - "*tanuamgoamgu m nāmāṇau*" - 'Also (the karmāṇ) having the name *tanuamgoamga*'.]
489. **Tāru-** 25 9 3 'a helmsman, a pilot'.
[=*karnadhāra* (gl.); PSM. does not note it, Connected with Sk. *√tṛ-*, 'to carry across or beyond' + *-uka-* suffix.]
490. **Tiyamai-** 39 9 5 'a lady'.
[=*stri* (gl.); cf. *tiyamat* occurring in this very sense in JC., PC.I, PC.III. *tiyamai-* is an extension of Sk. *stri-*.]
491. **Tūha-** 17 12 8, 29 8 9 'the bank or shore of a river'.
[=*taṭa-*, *rodha-* (gl.), cf. *tūha-* = *śaridavatāra-*, 'a landing place in a river' (D. 5 16; H 1 104), cf. *tūha-* occurring in this very sense in PC I & PC III. Pischel postulates a word **tūtha-* to explain the etymology of *tūha* (See Pischel § 58). *tūha-* is derived from Sk. *√tṛ-*, 'to swim', extended with *-tha-* suffix.]
492. **√Pakokk-** 'to call, summon'.
pakokkta- (p p) 43 3 6, 44 6 8, 66 9 9.
[Compare *√pakokk-* occurring in JC. (3 34 8), *pra-*+*kokk-*; see *√kokk-*.]
493. **Pakkala-** 14 7 5, 54 13 13, 78 4 8, 93 7 12 'competent, able, capable'.
[=*samartha*, *pragalbha* (gl). In all the occurrences of MP. and of JC. and NC, *pakkala-* qualifies *pākka-*, 'foot-soldiers', cf. PSM. *pakkala-* (D)= *samartha-*, *śakta-* (H 2 174) and *pakka-* = *samartha-*, 'competent' (D. 6 64) and also *paccala-* = *samartha*, 'competent' (D. 6 69); cf. *pakkala-* occurring in this very sense at JC. 1 15 20 and NC. 4 14 5, PC. II, *Gāthasaptasatī* & *Vajjā*. (160). Derived from Sk *pakya-*+*-la-* suffix.
494. **Pattala-** 17 10 1, 46 8 13, 49 11 11, 70 10 8, 71 6 9, 73 25 3, 74 14 11, 90 14 7, 94 16 16 'thin, slender, lean, sharp'.
[Vaidya renders *pattala-* at 17 10 1 with *sundara-*, 'beautiful'. For the connection between the meaning *kṛśa-* and *sundara-*, compare the two meanings of the Sk. word "*tanu-*" and the English word "fine"]

1. See "The Late Middle Indo-Aryan Suffix *-āna-*", Bhayani, H.C., *Adyar Library Bulletin* Vol xxv, Parts 1-4, 1961, pp. 311-320.

(semantically the same development occurs). Compare *pattala* = *ṛkṣṇa* 'sharp; *kṛṣa*-, 'lean, emaciated' (D. 6 14); cf. *pattala*- occurring in this very sense in JC. (1 17 14 & 4 8 7), NC. & PC. III; cf. M., Koṇ. *pāṭal*, Hs. *paṭṭā* = 'slim, lean, slender,' See ND. *pāṭalo* = 'thin, slender, fine, small'. Turner connects it with Sk. *patralah* = 'leafy, leaf-like'. *pattala* is derived from Sk. *patra*-+*la*-suffix. See *pattaliyā*- below and *su-pattala*-.]

- 495 **Pattaliyā**— 40 4 6 'a slim lady'.

[Compare *pattaliyā*- occurring in this sense in JC. 2 1 12. See *pattala*-.]

- 496 **Parihaṇa**— 19 2 1, 23 3 13, 24 9 14 (v.l. *parihaṇa*-), 71 16 8, **Parihāṇa** 46 10 5, 79 11 1 (v.l. *parihaṇa*-) 'a garment, dress'.

[*vastra*-(gl.); cf. *parihaṇa* = *paridhāna*-, 'a garment, a dress' (D. 6 21; Pāi. 117); cf. *parihana*- occurring in this sense in Bb.; cf. MW. *paridhāna* = 'a garment (especially) an under garment' (Atharva Veda); cf. M. *pehran* = 'a sort of shirt or frock especially for children'. *parihana* is derived from Pk. √ *parih*- with a suffix *-ana*-]

497. **Pāsuliya**— 7 12 4 (v.l. *pāmsuliya*- v.l. *pāmsuliya*-), 39 17 8, 54 14 6, 82 11 11 'a collection of ribs'.

[=*pāśivāsthī*-*saṅghāta*-, *pāśivāsthī*- (gl.), cf. PSM. *pāmsulī*(D) = 'ribs'. D. 6 41 records *pāsallam* in the sense of "ṭṛyak-", 'slanting, oblique'; cf. *pāmsuliya* = 'ribs'. (JC, 4 16 4), cf. G. *pāṣṭi* = 'ribs'. *pāsuliya*- is derived from Sk. *pāśu*-+*la*-+*aka*-.]

498. **Pisalla**— 20 3 5, 31 23 8, 38 3 5, 38 5 8, 78 2 12, 81 2 8 'a demon, a fiend'.

[=*piśāca*-(gl.); cf. PSM. *pisalla* = *piśāca*-(H. 1 198); cf. *pisalla* = *piśāca*-(NC.). Connected with Sk. *piśāca*-, Pk. *piśā*-+*lla*-suffix. See *pisallh*- and *pisalliya*-.]

- 499 **Pisalliya**— 34 1 2, 34 1 7 'possessed by demon'.

[=*piśāca*-*grahita*-(gl.). See *pisalla*- and *pisallh*-.]

500. **Pisalli**— 71 6 12 'a female goblin'.

[See *pisalla* and *pisalliya*-.]

501. **Peḍhāla**— 71 6 8 'extensive', 'broad'.

[=*visṭṛṇa*-(gl.); cf. *peḍhāla* = *vipula*, 'wide, extensive' (D. 6 7; Pāi. 148); Hemacandra says, that according to Drona, *peḍhāla*- means *varṭula*-, 'round'; cf. *peḍhāla* occurring in this very sense in CMC. (p. 186, line 4, p. 208 line 14 etc.). Pischel connects it with Sk. *piṇḍa*-, (See

Pischel § 122). More properly we may connect it with Sk. *piṭha-*, Pk. *peḍha-*+ possessive suffix *-āla-*, being equivalent to Sk. *piṭharai-*, 'having a broad base'.]

502. **Bohittha**—I7 4 4, 59 8 1, 68 1 2, 73 12 4, 98 16 12, 98 17 1, 101 8 4 'a boat,' 'a ship'.

[=*nauh*, *pravahana-*, *naukā*(gl.), cf. *bohittha*=*pravahana-*, 'a ship' (D. 6 96), Ramanujaswami, the editor of *Deśināmamālā* takes the word *pravahana-*, and consequently the word *bohittha-*, to mean 'a litter or carriage'.¹ But it is equivalent to *naukā*, as *bohittha* is known only in that sense. It is used by Puspadanta also in the sense of *naukā*. Moreover, *pavahana-* is known to mean 'a boat' in Pk.; cf. *bohittha* occurring in this sense in KC., Br. K., Prabandha Kośa, *bohittha* in Up. K., *bohittha* in PC. III Bh. (3 25 2); cf. *bodhistha* also occurring in this very sense in Br. K.; this is a Sanskritisation of Pk. *bohittha*. *bohittha* is connected with Sk. *√vah-*, 'to carry, convey'+suffix-*tra-*, Ap. *-ttha-*.]

503. **Bhauhā**—2 16 10, 6 2 5 (v.l. *bhauhā*-), 22 8 2, 54 9 3, 65 22 7 'eye-brow'.

[=*bhrū-*, *bhrukuṭ-*(gl.); cf. PSM. *bhauhā*, *bhamuhā*=*bhrū-*; cf. *bhauhā* occurring in this very sense in JC., Bh. and *bhauhā* in NC. In giving the etymology of *bhumā*, Pischel postulates a stage like **bhruvakā* (See Pischel §124, 206 & 261.)]

504. **Maḍaulla**—23 7 7, 65 21 6, 83 6 1 'a corpse', 'a dead body'.

[=*mṛtaka*-(gl.); derived from Sk. *mṛta*+Pleonastic suffix *-ulla-*. See *madaya-*.]

505. **Mahalla**—17 15 2, 28 2 5, 45 11 7, 60 19 6, 86 5 9 'old, aged'.

[=*mahattara-*, *vrddha*-(gl.); cf. *mahalla*=*vrddha-*, 'old, aged' (D. 6 143); cf. *mahalla-* occurring in this very sense in JC., PC. I, PC. II, Bh.; cf. MW *mahalla*(L)= 'a eunuch in a king's palace or in a harem'. Apte considers *mahalla-* of Arabic origin. *mahalla-* is derived from Sk. *mahat*, Pk. *maha*+*-lla-* suffix. See *mahulla-*.]

506. **Mahilla**—32 20 5 (v.l. *mahalla-*) 'old, aged'.

[See *mahalla-*.]

507. **Muhiya**—16 4 9 'in vain' 'for nothing'.

[=*mūḍha*, *vrthā* (gl.), cf. *muḥam*=*evamevakaranah*, 'doing just so' (D. 6 134) and *muḥa*=*mṛṣākaranam*(Tr. 3 4 72, 445), cf. *muhiya* occurring

1 See *Deśināmamālā*, Ramanujaswami, P.V., Poona, 1938, Glossary, p. 65.

in PC. I and PC. II glossed as “*evameva*”; cf. *muhya*s in this very sense occurring in Bh. and JC. (3 29 7). Derived from Sk. *mudhā+ika-* suffix.]

508. **Mokkala**—7 24 11, 23 18 8, 87 1 7, 91 3 5 ‘free’ ‘loose’, ‘not bound’, ‘released’.

[At 7 24 11 and 87 1 7 *mokkala-* qualifies *kesa-*, *koṭṭala-*, ‘hair’ and means ‘unbound or loosened (hair)’; cf. PSM. *mukkala*-(D)= *bandhana-mukta* and *mukkalam=svairam*, ‘as one likes’ (D. 6 147); cf. *mokkala-* occurring in this very sense in PC. I & CMC. (p. 60, line 9); in PC. I also *mokkala-* qualifies *kesa-*; cf. *mutkala*= ‘free’ (Prabandha Kośa 89, 3 & 91, 26), cf. M. *mokla*= ‘loose, not clotted or crowded together, free, relieved’. Derived from Sk. *mukta+la-* suffix. See √ *mokkal-* and *mokkalu*.]

509. **Mokkalu**—59 18 6 ‘spontaneously’, ‘accidentally’.

[*-yadyechaya* (gl.) the relevant passage is – “*Jeyehau bhāsiu mokkalau*” – ‘when he said this accidentally’. See *mokkala-* and √ *mokkal-*.]

510. √ **Mokkal**—‘to send, set free, release’ :

mokkallaḥ (pres. 2. s.) 84 14 12; *mokkallia*-(p.p.) 1 9 18, 13 5 10 (v.l. *mokalliya-*), 31 29 8, 74 16 12, 78 14 1.

[Compare PSM. √ *mokkal* – and √ *mokall*= ‘to send’; cf. √ *mokkal*- occurring in this very sense in NC., PC. III & Bh.; cf. *mutkalāyati*= ‘lets free, takes one’s leave’ (Prabandha Kośa- 83, 18; 38, 9; 128, 6 etc) and *mutkalāpana*= ‘leave-taking’ Prabandha Kośa- 89, 14), cf. G. *mokal-vu*= ‘to send, despatch’ and M. *mokal-ge*= ‘to set free’. Derived from Sk. *mukta+ll-* suffix. See *mokkala-* and *mokkalu*.]

- 511 **Rahalli**—4 15 12, 25 11 11, 45 6 8, 71 17 12 ‘a wave,’ ‘a billow.’

[=*lahari-*, *kallola-*, *kallolamālā* (gl.); PSM. does not note it; cf. *rahalli*- occurring in this very sense in PC. I; cf. G. *laher*, H. *lahar*= ‘a wave.’ Connected with Sk. *rabhas-*, Pk. *rahas-*, ‘speed’ +*lli-* suffix.]

512. **Vivarera**—11 30 1, 32 11 12, 44 9 9, 51 7 7, 54 9 8, 57 4 10, 57 15 2, 60 14 12, 87 6 3, 92 20 2, 94 3 9, 98 9 21 ‘adverse,’ ‘unfavourable,’ ‘inverted,’ ‘disagreeable’.

[=*viparita-*, *pratikkūla-* (gl.); at 32 11 12, *vivarera* is loosely rendered with *vihvala-*; here *vāma*, ‘cross’ fits the context; cf. PSM. *vivarera*= *viparūa-*, *partikkūla-*, ‘inverted, reverse’ (H 4. 424, illustration 1); cf. *vivarera*- occurring in this very sense in JC. (3 29 11), Bh., PC. I PC. III etc. Tagare connects *vivarera-* with Sk. *viparūa+ira-* suffix.

Because *-ira-* is taken by verbal base we can assume **vivari-* as the verbal base *†-ira-*, for the change of *-i-* to *-e-* see H. 1 85]

513. **Visamṭhula**—7 24 11, 60 14 8, 71 5 11, 76 1 11, 78 28 3, 85 12 3, 100 6 10 'agitated', 'unsteady', 'distressed', 'unnerved', 'enfeebled', 'perplexed'.

[=*iṭhula-*, *iṭhula-gātra-*(gl.); cf PSM *visamṭhula*=*viṭhala-*, *vyākula-* (H 2 32, 'Pā: 931), cf. *visamṭhula-* occurring in this very sense in SR., PC. II, PC III, Vajjā (194), cf also *visamsthula*= 'disordered, dishevelled' (Tr. III); cf. MW. *visamsthula-*, *visamsthula*= 'unsteady, infirm, tottering, confused, frightened' (Hemacandra's *Yogasāstra*); Mouier Williams connects it with Pk. *visamihula-* *visamṭhula-* is connected with Sk *vi-samsthā-+ula-* suffix. See *visamṭhulya-* below]

514. **Visamṭhulya**—65 22 12, 72 7 7 'unsteady, infirm, agitated'.

[Compare *visamṭhulya-* occurring in this sense in NC (2 13 1). See *visamṭhula-* above]

515. **Samkādilla**—14 7 7 'fully packed', 'dense'.

[The relevant passage is—"*komā-karavāḍa-cāva-saṃghāya-samkādillam*"— 'thickly packed with the multitude of lances, swords and bows'. *samkādilla-* occurs in JC at 1 3 2 and 3 13 14 and is glossed as *vyāpta-*, the relevant expressions are —1) "*māya-samkādilla*" — 'permeated with *māda-*' and 2) *śiṃgāvali-samkādilla*" — 'dense with rows of horns' *vyāpta-* is rather the purport than the literal meaning of *samkādilla-* and this is equivalent to Sk *ākṛta*, cf *smkādilla-* occurring in this very sense in CMC (p. 232, line 32) and *samkādillaya-* in PC. II D. 8 5 equates *samkādilla-* with *nischidra-*, which in the light of these occurrences should be taken to mean, 'packed so as not to leave any gap or loop-hole' Hence, Ramanujaswami's translation of *nischidra-* and consequently of *samkādilla-* is incorrect.¹ *samkādilla-* is derived from Sk. *sankāṭa-+illa-* suffix, cf MW *sankāṭa*= 'crowded together, dense, impassable']

516. **Sisakka**—54 14 5, 77 3 9, 77 13 13, 78 17 1, 88 5 7 'a helmet'.

[=*śirastrāṇa-* (gl), cf *sisakka*=*śiraśkam*, *śirastrāṇam*, 'a helmet' (D. 8 34) and *śisakka*=*śiraś patram* (Tr 1 3 105, 78); cf. *sisakka-* occurring in this sense in NC, PC. III etc, cf. MW. *śiṛṣaka*(L)= 'a cap or helmet'. Tagare connects it with *śiṛṣaka-* Derived from Sk. *śiṛṣa-+ka-*.]

517. **Supattala**—85 21 7 'very slim, very slender'.

[*su-+pattala-*. See *pattala*]

1. See Deśināmamālā, Ramanujaswami, P.V, Poona, 1938, Glossary, p. 84.

518. **Suhilla**—86 10 6 'happiness'.

[See *suhilli*- and *suhelli*-.]

519. **Suhilli**—25 16 13 'happiness'.

[=*sukha-paramparā*-(gl.) Pischel derives *suhilli*- from Sk. *sukha*-+suffix *-illa*-. (See Pischel §107). See *suhilla*- and *suhelli*-.]

520. **Suhelli**—44 9 6, 54 18 6, 70 15 7, 76 6 2, 80 8 6, 99 12 13, 100 7 2 'happiness, joy'.

[=*sukha-paramparā*, *sukha*(gl.); cf. *suhelli*- *sukham*, 'happiness' (D. 8 36; Pā. 427), *suhelli*- occurring in this sense in NC. Jain and Tagare connect *suhelli* with Sk. *sukha*-+*keli*-¹ Pischel derives *suhelli* from *sukha*-+ suffix *-alla*-. (See Pischel §107). *suhelli*- is derived from Sk. *sukha*-+*illa*- suffix. See *suhilla*- and *suhilli*-.]

(b) THROUGH ANALOGY

521. **Atthakkai**—78 21 13 'just now, all of a sudden, immediately'.

[=*idāṇīm, evameva vā*(gl.) cf. PSM. *atthakka*(D)= *akasmāt*, 'suddenly'; cf. *atthakka* occurring in this sense in PC. I, II, III and *atthakka* in Gāthā Saptaśati and in CMC. (p. 56, line 22); cf. *thakka*= *avasara*-, 'opportunity, the right time' (D. 5 24); hence, *a-thakka* would be *a-kāle*, *a-samaye*, *a-prastāve*, that is, *akānde*, *akasmāt*, see *ṣṭhakk-*.]

522. **Ṣṣamell**—'to give up, abandon':

ṣamellia-(p. p) 37 8 12; *amelliv*(abs.) 2 9 61; *amellappiṇu*(abs.) 69 21 5. [ṣ+ *mell*-. See *ṣmell*-.]

523. **Ṣṣuppi**—'to raise, to impel':

uppiṇia-(p. p.) 89 4 12.

[Compare *ṣuppell*= *ut*-+*nam*-, 'to raise' (H. 4 36). It is connected with *ut*-+*pra*-+*tr*- Pk. *ut*-+*per*- and not with *ut*-+*pid*-, but under the influence of bases in *-ll*-, we have *uppell*- and *uppiṇ*- instead of *upper*-. See article on "Notes on some Middle Indo-Aryan words in *-ll*-", by Schwarzschild in Journal of the American Oriental Society, volume 77, no. 3, July-Sept, 1957, pp. 208-207. See *ṣuppell*-.]

524. **Ṣṣuppi**—'to urge, impel, send forward, raise':

uppiṇi(ya)-(p. p) 2 1 3, 61 13 7, 83 9 7, 87 2 1.

[=*prerita*-(gl.) cf. PSM. *ṣpell*= *pra*-+*tray*-; cf. *ṣuppell*- occurring in this sense in JC. (3 3 18); cf. Hi. *peṇā*= 'to push'. See *ṣuppiṇ*- and *pell*-.]

1. See NC., Jain, H., Karanja, 1933, Glossary and Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

525. **√Kattar**—'to cut, lop off':

kattarami (pres.1.s) 69 28 2.

[Compare PSM. *kattaria*—'cut'; cf. *kattari* occurring at NC. 9 18 12 where it is glossed as *kaṭikana*-. See Appendix for the word *kaṭikana*-. For N.I.A. derivatives see ND. *kattar*= 'slit, cut'. *kattar*- is analogically formed from Sk. *kṛt*-, 'to cut' [See **√kappar**-.]

kattari- occurring at NC. 9 18 12 is rendered by the commentator with *kaṭikana*- as stated above. But it may be equated with *kaṭāra*-. The whole may be referring to the dagger or the weapon which was the usual part of the dress of a warrior.¹ But *kaṭāra*- is already used in that form in Hemacandra, cf. D. 2 4. Formally *kattari*- goes back to Sk. *karatari*-, which has the usual sense of 'scissors'. So there is an element of doubt about the interpretation.

526. **√Kappar**—'to tear, rend asunder, cut',

kapparami (pres 3.pl) 54 5 24; *kapparami* (pres p.) 52 18 8; *kappari* (abs.) 88 12 11, *kappari*-(p. p.) 11 19 10.

[Compare *kappariya*= *darita* 'torn, rent' (D 2 20, Pāl. 578); cf. **√kappar**- occurring in this very sense in PC. I, PC. II, Bh. etc. Tagare connects **√kappar**- with **√kṛp**+*ara*- suffix.² Alternately, it might be taken as developed on the same lines as Pk. *vaisar*- and *paisar*- from a causal base in -*ār*, i.e., **kappar*- See *kapparana*- below]

527. **Kapparaṇa**—2 17 7 'cutting asunder'.

[=*chedana*=(gl.); *kapparaṇa*- is a noun formed from **√kappar**-, See **√kappar**- above.]

528. **Khaddha**—11 16 7, 21 6 8, 28 29 12, 29 5 3, 30 4 10, 30 12 4, 30 13 5, 33 18 7, 31 2 13, 50 9 8, 51 1 13, 57 3 2, 57 11 8, 58 7 9; 58 23 1, 59 15 2, 60 10 2, 60 10 8, 66 3 10, 66 7 26, 69 32 1; 69 32 26, 70 12 10, 78 11 13, 78 27 3, 79 14 9, 82 9 11, 34 8 10, 84 10 12, 87 7 14, 88 5 12, 88 24 6, 89 10 9, 90 2 9, 90 4 19, 91 2 8, 91 17 3, 93 7 6, 94 10 4, 95 10 11, 98 15 19, 99 16 7, 101 10 6, 102 2 16 'eaten'.

[Compare *khaddha*= *bhukta*-, 'eaten' (D. 2 87); cf. *khaddha*- occurring in this very sense in JC. (3 3 8 & 3 14 2), NC., Bh. and *khaddhaya*- in PC. I; cf. also *khaddha*= 'killed, eaten away' (Supplement to J. O.I., Baroda, vol. X, no. 3, p. 125); cf. G. *khādhū*= 'eaten'. *khaddha*- is p.p. to *kha*, 'to eat' formed on the analogy of Pk. *laddha*-.]

1. See Nāyakumāracarī, Jain, Hiralal, Karanja, 1933, Notes, p. 206.

2. See Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

- 529.—**Gīḍha**— 4 3 5, 12 17 5, 74 7 1 'seized, accepted, assumed'.

[=*grhītam*, *svākrītam*, *nyasta*-(gl.); PSM. does not note it; cf. *gīḍha*-occurring in this sense in PC.I. *gīḍha*- is formed from Sk. *√grah*-, Pk. *√gih*-, 'to seize'; on the analogy of *guh*- becoming *gūḍha*-, *muh*-, *mūḍha*-, *chuh*-, *chūḍha*-, we have *gih*-, *gīḍha*-.]

530. *√Ghum*- 'to roll about, whirl'.

ghummira (verbal derivative) 3 19 4, 68 1 9.

[=*ghūrnita*-(gl.), cf. *√ghumm*=*ghūrn*-, 'reel' (H.4 117; Tr. 2 4 142); cf. *√ghumm*- occurring in this sense in JC., NC., PC.I, II etc. For N.I A. derivatives see ND. *ghumnu*= 'to turn round, wind, wander, go about'. *√ghumm*- is analogically formed from Sk. *ghūrṇ*-.]

531. **Chāya**— 7 22 8, 16 18 10, 76 9 1 'covered'.

[=*ācchādita*, *traskṛta*-(gl.); cf. *chāya*=*ācchādita*(H.2 17); cf. *chāya*-occurring in this sense in NC., JC.(2 3 2), PC. III etc. PSM. traces it back to *sthagita*-. Phonologically this is not possible. It is likely that under the influence of some analogy *chāya*- is formed from Pk. *chāi*ya-, Sk. *chādita*-, 'covered'.]

532. *√Dakk*— 'to bite'.

dakkia-(p p) 57 11 14 (v.l. *damkia*-).

[=*daṣṭa*-(gl.); cf. *dakka*=*daṣṭa*-, 'bitten' (H. 2 2); D. 4 6 notes *ḍakka*- in the sense of *danta-grahita*-, 'caught by the teeth'. *dakka*- is analogically formed from Sk. *damś*-, Pk. *das*- 'to bite'; on the analogy of *sūsa* becoming *sukka*-, *ḍasa* becomes *dakka*-. See *√ḍamk*- below.]

533. *√Ḍamk*— 'to bite';

damki(y)a- (p p.) 30 12 8, 92 18 9 (v.l. *ḍakka*-)

[Compare *√ḍamk*- occurring in this very sense in PC. I, II, III, Bh. etc.; cf. G. *damk-vū*, *damkh-vū*, M. *damkh-ṇe*= 'to bite, to sting'. *damk*- is a phonological variant of *ḍakk*-. In MIA. there are numerous cases in which a geminated consonant alternates with nasalized single consonant. This is referred to as spontaneous nasalization.]

534. **Nāvai**— 1 5 4 'as if'.

[Compare *ṇāvai*=*iva*, 'a particle of comparison' (H. 4 444, illustration 3); cf. *ṇā* occurring in this sense in JC. (3 25 4), NC., PC.-I, Bh.; *ṇāvai* is formed from Sk. *jñāyate*, on the analogy of *suṇvai* from *brūyate*.]

535. *√ṇilukk*— 'to pluck':

ṇilukka-(p.p.) 13 11 7.

[=troṭita-(gl); *ni-*+*lukk-* See *√lukk-* at s. no 561.]

536. *√Nisikkiya-* 83 11 12 'gone out or away'.

[The gloss gives *nirgatah*; PSM. connects *nisikkiya-* with *ni-*+*-sic*, and quotes from Ācārāṅga Sūtra Analogical formation]

537. *√Nihamm-* 'to strike one with another, multiply':

nihammat(pres. 3. s.) 2 6 3.

[=gunyate(gl.); PSM. does not note it. Formed from Sk. *ni-*+*than-*, on the analogy of *summat*.]

538. *√Thakk-* 'to stand, stay, halt, be exhausted'

thakkamī (Pres. 1. s.) 76 6 5, *thakkaī* (Pres. 3. s.) 2 19 2, 81 14 12, 102 3 5; *thakka-* (p.p.) 38 11 3, *thakkaa-* (p.p. enl.) 16 2 3, 16 3 3, 78 3 12.

[=sthita-(gl); cf. *√thakk-*=*sthā-*, 'to stand' (H 4 16), cf. PSM. *thakk-*=*śrānta-*, 'tired', cf. *√thakk-* occurring in this very sense in JC.(3 18 4), NC., PC.I, II, III etc. For N I A. derivatives see ND *thaknu*= 'to become tired, be exhausted'. *thakk-* is analogically formed from Sk. *sthā-*, 'to stand'. See *atthakka*.

539. *√Dubboll-* 'to abuse, censure'

dubbollā- (p.p.) 1 9 18, 7 5 11, 22 20 3, 31 10 6, 78 11 10, 88 16 1.

[*duṛvacanam*, *duṛvacanaṁ uktah*(gl.) cf. *dubbollā-*=*upālamḥa-*, 'censure' (D. 6 42) *du-*+*boll-*. See *√boll-*]

540. *√Dumm-* 'to be distressed,' 'be afflicted,' 'suffer pain'.

dummi(y)a (p.p.) 58 18 8 (v.l. *dūmiya-*), 84 2 8 (v.l. *dumiya-*).

[=sakheda-, *upatāpita*-(gl); cf. *√dumm-* v.l. *√dūm-*=*pari-tiāp-*, 'suffer pain' (H. 4 23); cf. *√dumm-* occurring in this sense in PC. I. Formed analogically like Pk. *su* 'here' passive *summat*, *√dū dummāi*. See *dūm-* below.]

541. *√Dūm-* 'to be distressed,' 'be afflicted,' 'suffer pain'.

dūmā- (p.p.) 31 16 13, 60 28 2

[=*utpādita-atiā-khedah*(gl.); cf. *dūmā-* occurring in this very sense in JC (3 18 6) cf. *dūmā-*= afflicted, 'distressed' (Supplement to J.O.I., Baroda, vol.X, no 3) See *√dumm-* above.]

542. *√Paboll-* 'to speak, tell':

pabollāi(pres. 3. s.) 24 7 3, *pabollā-*(p.p.) 23 2 12, 68 6 12, 84 14 8.

[Compare *√paboll-* occurring in JC. & NC. *pra-*+*boll-*. See *√boll-*.]

543. √*Pamell*— 'to give up, abandon, leave':

pamellahi(pres. 2. s.) 22 1 9, 94 3 6; *pamellai*(pres. 3. s.) 43 2 14; *pamellivi*(abs.) 43 9 4, 56 1 15, 60 11 1; *pamellia*-(p.p.) 43 1 11.

[Compare √*pamell*— occurring in this sense in JC. & PC.III. *pra*+*mell*— See √*mell*—.]

544. √*Parihacch*— 'to know, understand, guess, infer':

parihacchivi(abs.) 5 1 14 (v.l. *pariyacchivi*); *parihacchia*-(p.p.) 24 8 6.

(= *utarkya*, *jñāta* (gl.)); the passage at 24 8 6 is as follows— "*citrakam tāvayāru parihacchū*"— 'he came to know the new birth of his beloved of his past life'; cf. *padicchiya*— occurring in PC. I, glossed as *pari-jñāta*—; PSM. notes √*pariyacch*— in the sense of 'to know' quoting from Bh., *parihacch*— is analogically formed from Sk. *pari*+*akṣ*, Pk. *pari*+*acch*—; most probably confused with *parihacca*—.]

545. √*Pahucc*— 'to suffice',

pahuccai(pres. 3. s.) 2 7 11.

[Compare PSM. √*pahucc*— = *pra*+*bhū*—, 'to reach' (H. 4 390); cf. √*pahucc*— occurring in this very sense in PC.I, III & Bh. For N.I.A. derivatives see ND. *pāucnu*— 'to arrive'. Analogically formed from Sk. *pra*+*bhū*—.]

546. √*Picc*— 'to ripen, to become ripe'.

piccai(pres. 3. s.) 7 15 3, (v.l. *paccat*); *paccanti*(pres. 3 pl.) 62 9 7.

(= *pakvaṃ bhavati*, *pakvaṇi bhavanti* (gl.)). The relevant passages are— (1) "*jīha dharaṇṭruha-halu kalē ahava uvā piccat*" (7 15 3) — 'as the fruits of the trees ripen either by time or by effort'; 2) "*piccanti kalama-kayali-halai*" (62 9 7) — 'the fruits of rice and plantain ripen'. PSM. does not note it. Formed from Sk. *pac*—, 'to ripen' on the analogy of *sic*—, 'the sprinkle'.]

547. √*Pell*— 'to push, to urge, to impel'.

pellahi(pres. 2. s.) 9 19 8; *PELLIYA*-(p.p.) 1 12 5, 14 11 4.

(= *prerita*-(gl.)); cf. PSM. √*pell*— = *pra*+*tray*—; cf. √*pell*— occurring in this very sense in JC., NC., PC.I, Bh. See ND. *pelnu*— 'to push, press, oppress, trample on'. Analogical development of *pra*+*tr*—, See √*uppell*—, *PELLAPELLI*— and *PELLAVELLI*—.]

548. √*Pell*— 'to torment, to afflict pain':

PELLAHU(pres. 2. s.) 52 13 13, 52 13 14, 71 16 12; *PELLAI*(pres. 3. s.) 71 7 1, 94 2 11; *PELLI(YA)*-(p.p.) 21 9 2, 21 14 9, 23 7 21 *PELLIṬI* (abs.) 86 7 29 (v.l. *PELLAVI*).

[=*piḍeyasi*-(gl.). cf. *pellam*=*piḍitam*, 'troubled' (D. 6 57): cf. PSM. $\sqrt{\text{pell}}$ = 'to press, to crush'; cf. $\sqrt{\text{pell}}$ - occurring in this sense in JC. (2 24 5). Analogically formed from Sk. *pid-* 'torment'. See *pellana-* below.]

549. **Pellana**— 14 2 4 'inflicting pain, tormenting'.

[See $\sqrt{\text{pell}}$ -above.]

550. **Pellāpelli**— 77 4 17 (v.l. *pellāvell-*) 'a fight involving mutual pushing'.

[=*saṅghaṭṭa*-(gl.); cf. *pellāpelli*- occurring in this sense in PC. II; *pellāpelli*- occurs as an epithet or title of the king bestowed on him on account of his valour, in Jodhpur Inscription of Pratihāra Bāuka¹. *pellāpelli*- is formed from Pk. *PELLA*+*āPELLA*-. See $\sqrt{\text{pell}}$ - at s. no. 547 and *pellāvell-* below.]

551. **Pellāveli**— 9 18 16 'constantly pushing, pushing and counter-pushing from all sides'.

[=*thelātheli* *ni dehi*-(gl.); Vaidya renders it with *sambhrama-* For the word *thelātheli*- given in the gloss see Appendix. See $\sqrt{\text{pell}}$ - and *pellāpelli*- above.]

552. $\sqrt{\text{Boll}}$ — 'to tell, to speak':

Bollami(pres. 1. s.) 52 20 3; *bollahu*(pres. 2 s.) 8 5 17, 74 14 7, 78 21 12; *bollan*(pres. 3 s.) 5 16 15, 12 14 12, 38 6 1, 70 18 11, 70 19 13, 71 19 3, 73 16 9, 74 4 4, 75 4 8, 75 11 4, 83 3 7, 89 2 14, *bollaha* (Imp. 2. s.) 44 9 10, *bollanta*(pres. p.) 52 8 10, 71 21 11, 74 14 13; *bollun* (abs.) 56 1 15, 60 16 11, *boll(y)a*-(p.p.) 9 28 13 (v.l. *pabullia*-). 12 20 1, 13 5 10, 14 8 14, 15 17 1, 21 9 12, 28 11 10, 31 19 2, 34 4 1, 51 16 9, 59 10 21, 62 5 11, 65 15 8, 69 31 5, 72 12 8, 73 10 12, 74 9 3, 75 3 9, 78 10 14, 78 14 1, 81 9 4, 83 15 7, 84 1 15, 85 1 13, 85 12 4, 85 13 6, 89 11 15, 89 15 16, 89 16 11, 91 1 12, 92 2 6; *bollaa-* (pp) 15 7 9, *bollejjasu* (pass Imp 2 s) 74 5 5; *bollujja* (pass 3.s.) 14 7 11, 70 16 7.

[=*bruvāṇa*, *jāpita*, *ukta*-(gl.), cf. $\sqrt{\text{boll}}$ =*kath-*, 'to speak' (H. 4 2; Tr. 3 1 69); cf. $\sqrt{\text{boll}}$ - occurring in this sense in JC. (2 15 7), NC., KC., Bh. and $\sqrt{\text{voll}}$ - in PC. I. See ND. *bolnu*= 'to speak, talk'. Bloch suggests Dravidian connection for $\sqrt{\text{boll}}$ - and compares Tam. *vaguḷi*, 'noise', Kan. *bagaḷu*, *boguḷu*, 'to cry', *bobbe* 'cry', (BSOS. IV 742). $\sqrt{\text{boll}}$ - is analogically formed from Sk $\sqrt{\text{brū-}}$, 'to speak, say, tell'. See $\sqrt{\text{bollā}}$ - below.]

1. See Glory that was Gurjaradeśa, Part III, Munshi, K M., Bhāratīya Vidyā Bhavan Bombay, 1944, Appendix A(1) p. 257, etc., no. 11.

553. $\sqrt{\text{Bollāṇ}}$ — 'to call, to summon':

bollāvai(pres. 3. s.) 85 7 3; *bollāvi(y)a*-(p.p.) 4 4 9, 9 4 15, 16 14 3, 21 1 8, 23 3 10, 23 10 13, 28 38 4, 33 2 9, 34 3 8, 38 3 5, 39 6 8, 47 11 8, 73 30 5, 84 1 7, 84 10 11, 91 11 3, 91 18 13, 92 11 11, 95 13 11.

[Compare PSM. *bollāviya*= 'summoned, called'; cf. $\sqrt{\text{bollāṇ}}$ - occurring in this sense in NC., & Bh. See ND. *bolāṇu*= 'to call, to summon'. See $\sqrt{\text{boll-}}$ above.]

554. $\sqrt{\text{Mell}}$ — 'to give up', 'abandon', 'release', 'let loose'.

mellam(pres. 1. s.) 24 10 3, 35 7 7, 78 10 7, *mellahi*(pres. 2. s.) 23 8 1, 31 29 7, 37 7 7, 62 12 5, 78 21 12, 84 15 12; *mellahi* (pres. 2. s.) 37 8 2 (v.1. *mellahi*); *mellai*(pres. 3. s.) 5 16 15, 12 14 12, 15 18 7, 16 15 17, 19 2 10, 24 7 3, 48 4 2, 58 1 3, 70 3 11, 70 19 1, 71 7 1, 71 16 4, 73 26 2, 78 1 12, 78 19 25, 83 2 2, 87 17 7; *mellahu* (Imp.2.pl.) 85 6 6; *mellaha* (Imp.2.pl.) 87 5 18; *mellesai* (fut.3.s.) 5 15 5; *mellahia* (pres. p.) 18 11 3, 21 5 1, 32 5 1, 60 20 13, *mellai* (abs.) 7 26 15, 10 4 7, 15 1 1, 15 6 11, 15 7 15, 16 12 15, 17 9 11, 20 12 1, 22 1 15, 22 10 6, 23 20 1, 26 18 6, 28 35 14, 29 1 1, 29 6 1(a), 29 6 1(b), 32 12 7, 37 9 10, 37 20 7, 50 6 1, 54 10 17, 60 16 11, 61 5 2, 61 18 1, 61 20 8, 62 5 14, 69 17 1, 70 2 7, 72 8 14, 73 24 8, 73 23 12, 74 10 12, 74 10 13, 75 6 11, 75 10 1, 78 29 3, 79 8 11, 81 9 7, 86 11 2, 89 3 14, 89 13 6, 90 1 16, 95 5 6, *melleu* (abs.) 42 3 3, *mellavi* (abs.) 31 29 8, *melleppinu* (abs.) 2 13 21, 5 16 10, 11 32 6, 15 23 11, 23 12 14, 25 10 4, 27 2 4, 30 4 1, 35 18 2, 57 5 1, 57 6 7, 73 27 11, 75 6 13, 75 9 3, 78 11 15, 88 12 6, 92 6 8; *mellahu* (Inf.) 2 19 2, *mellaya* (p.p.) 35 10 9; *mellāṇa*- (caus. p. p.) 31 5 8, 36 7 7,

[=*mucati*, *muktā*, *udghāṭya*(gl); cf. $\sqrt{\text{mell}}$ = $\sqrt{\text{muc-}}$, 'release' (H. 4 91; Tr. 3 1 41); cf. $\sqrt{\text{mell}}$ - occurring in this sense in JC., NC., PC. I, and $\sqrt{\text{mull-}}$ in JC. (2 12 1) & NC. cf. G. *mel-vu*= 'to leave, let go'. $\sqrt{\text{mell-}}$ is analogically formed from Sk. $\sqrt{\text{muc-}}$ like $\sqrt{\text{pell-}}$. See *mellāṇa*-, *mellāṇa*-, $\sqrt{\text{pamell-}}$, $\sqrt{\text{amell-}}$.]

555. *Mellāṇa*— 6 2 6 'abandoning, giving up'.

[See $\sqrt{\text{mell-}}$ and *mellāṇa*-.]

556. *Mellāṇa*— 77 7 13, 85 1 16 'releaser'.

[=*mocaka*-(gl). See $\sqrt{\text{mell-}}$ and *mellāṇa*-.]

557. *Rāmāṇi*— 72 8 12 'the consort of Rama'.

[=*rāmabhāryā* (gl); PSM. does not note it. Derived from Sk. *rāma*- and formed on the analogy of *indrāṇi*-]

558. √**Rumbh**— 'to control, seize, conquer'.

rumbh-(abs) 7 2 12, 7 5 3, 12 2 1.

[= *prati-grāhayitvā* (gl.); cf. √*rumbh* = *rudh*-, 'to obstruct' (H 4 218), cf. √*rumbh* = *rudh*-(NC.). Analogical formation from Sk. *rudh*-, 'to obstruct, stop'. As *āradha*- *ārambh*ai, so *ruddha*-; *rumbh*ai,]

559. √**Rel**— 'to overflow, flood, inundate'

relai-(pres 3. s) 14 5 11, 16 26 12, 87 17 9 *relīya*-(p.p.) 14 11 3; 25 1 6, 28 26 4, 52 15 5, 77 8 12, 87 3 9, *rela*-(p.p) 14 10 1.

[The gloss loosely renders *rela*- at 14 10 1 with *calita*-, here also the meaning 'flood or overflow' suits cf. PSM *relī*-(D) = *śrota*-, 'a stream, a torrent' √*rel*- occurs in JC at 3 3 13. and at 4 17 7. The editor has given the meaning of √*rel*- occurring at 3 3 13, as *bhāṣ*- and at 4 17 7 as *śubh*-.¹ But in both the places √*rel*- appears to have been used in the sense of 'flood, overflow'. The relevant expressions in JC. are as follows - 1) "*rūhatthalam relīyam*" (3 3 13)- 'the bank was flooded' and 2) *kvālarellam*-'overflowing with flood'. *rellana*- occurring at NC 5 4 11 is rendered by the editor with *pravāha*- with a query.² The relevant expression is "*lohyā- rellanu*"-'overflowing of blood', cf. √*rel*- occurring in this very sense in PC II, PC III, cf. G *rel-vu*= 'to pour down upon', and *rel* = 'a flood, an inundation' cf. H *relā*= 'a flood, a torrent'. Analogically formed like *pella*- from Sk. √*ri*-, 'to flow'-*illa*- suffix.]

560. √**Lukk**— 'to hide, conceal'.

lukka-(p.p.) 7 26 6, 9 14 13, 54 11 9, 73 8 8 (v1. *mukka*-).

[= *lupta*-(gl.), cf. √*lukk* = *māti* 'hide' (H. 4 55) cf. √*lukk*- occurring in this very sense in PC III, Vajjā (269) For N I. A. derivatives see NI) *luknu*= 'to hide, conceal oneself'. Analogical formation from Sk. √*luṣ*- 'disappear'.]

561. √**Lukk**— 'to break':

lukka-(p.p.) 85 11 2.

[= *chedita*-(gl.); cf. √*lukk* = *tud*-, 'break' (H. 4 116); cf. PSM. *lukka* = *bhagna*-; cf. *lukka* = *bhagna* (PC. II.). Analogically formed from Sk. √*luh*-, Pk *luhc*-. As *muccai*, *mukka*-, so *luccai*, *lukka*-. See √*vilukka*- & √*nillukk*-,]

562. √**Vacc**— 'to go'.

vaccai (pres 3. s.) 8 3 15, 76 5 4.

1. See Jasaharacariu, Vaidya, P L. Karanja, 1931, Glossary.

2. See Nāyakumāracarīu, Jain. H. . Karanja, 1933, Glossary.

[Compare $\sqrt{\text{vacc-}}$ 'to go' (H. 4 225); cf. $\sqrt{\text{vacc-}}$ occurring in this sense in NC., PC. I, II, Bh.; cf. G. *vac-vũ*, 'to go' and Kon. *vac*='go'. Turner connects Pk. *vaccas* with *vacate* and alternatively suggests analogical origin from *vrajati*. See ND. *bācnu*='to be saved, escape, be set free, be set alive'. Tagare¹ and Katre² connect $\sqrt{\text{vacc-}}$ to Sk. **vriyate* 'turns, happens'.]

563 **Virikka**—8 13 23 'divided.'

[=*vibhakta*- (gl.); the relevant passage is '*ekkekki purohi virikkī*—'each was divided into cities'; cf. PSM. *virikka*—=*vibhakta*—; D. 7 64. records *virikka*— in the sense of *pātita*—, 'torn, broken'; cf. *a-virikka*—=*a-vibhakta*— (Lilāvati). *virikka*— is connected with Sk. *vi+tri-*, 'be emptied', p.p.p. *virikta*— analogically develops as *virikka*— in Pk.]

564. $\sqrt{\text{Vilukk-}}$ 'to break'.

vilukka-(p.p) 101 3 10.

[=*vilūptah chunnah*(gl), the relevant passage is — "*phani-vicchiya-kidaya-saya-vilukku*" —'broken by hundreds of snakes, scorpions and worms'. See $\sqrt{\text{lukk}}$ at S No. 561.]

(C) THROUGH ANY OTHER MODE,

565. **IRĪ**—40 5 6 hurried, hastened'.

[=*ivariāh* (gl.), cf. PSM. *iryā=gamana-*, *goti-* and *iryā*='wandering about as a religious mendicant'. *irī* is derived from Sk. *ir*='to go, move'; it has the long vowel shortened in Pk.)

566 $\sqrt{\text{Omā}}$ —'to appear beautiful, be adorned' :

omāta-(p.p) 9 4 3.

[Compare PSM. $\sqrt{\text{omā}}$ —='be adorned'; cf. $\sqrt{\text{omā}}$ —occurring in this sense in PC. II & Bh.; $\sqrt{\text{omā}}$ —is derived from Sk. *upa+māta*—.]

567. **Kaccola**—48 18 1, 73 29 4 'a bowl, a cup'.

[=*pānapātra*-(gl.); cf. PSM. *kaccola-*, *kaccolaya*—=*pātra-viśeṣa*—, 'a kind of vessel', cf. *kaccola*—occurring in this very sense in JC. (2 23 10). Bb., Sam. K, Vajjā-(99); cf. also *kaccola kaccolaka*='a cup (used specially for keeping ghee, oil, saffron etc.)' (supplement to J. O. I., Baroda, vol. X. no. 2, p. 116); cf. M. *kacoṣe*, *kaco*='a little metal vessel to hold rice, sandal-wood paste etc' and G. *kacolu*='a cup glass-bowl'.]

1. See Historical Grammar of Apabhraṃśa, Tagare, G. V., Poona, 1948, Index Verborum.
2. See The Formation of Konkani—Katre, S. M., Bombay, 1942, Index.

The first element in the word *kaccola* is probably Pk. *kacca*- Sk. *kāca*-, 'glass'. It is not clear whether the second element in *kaccola* is the same as Sk. *puṣa*-, Pk. *puda*-meaning 'a shallow bowl-like receptacle'.

568. **Chāyāvanta**— 85 6 9 'a hungry person'.

[=*kṣudhāvān*(gl.), cf. *chāa*= *bubhukṣita* 'hungry' (D. 3 33). D. 3 53 also notes *chāa* in the sense of *kṛśa* 'emaciated'. It is quite likely that *chāa* is derived from hypothetical **kṣāta*- formed from Sk. *kṣay*-, as *kṣāma*- is also formed from *kṣay*- and as Sk. *kṣāma* means both *kṣudhā* 'hunger' and *kṛśa* 'slender, emaciated'.]

569. **Tambāra**— 91 3 7 'hell'

[=*prathama naraka*- (gl.). See *tambāra*-.]

570. **Tamvāra**— 18 1 9, 70 1 5 'hell, perdition'.

[=*naraka*- (gl.); cf. PSM. *tama-prabhā* and *tamatama*= 'seventh hell' and *tamā*= 'sixth hell'; cf. *tamvāra*- occurring in JC. (2 11 18), NC., PC. I, II, III etc. Connected with Sk. *tamas*+*āra*-, 'dark cavity'. See *tambāra*-]

571. **Thatti**— 2 15 12, 11 21 2, 15 7 1, 30 19 8, 33 10 3, 52 17 9, 73 11 3, 83 19 1, 94 25 5 'halt', 'repose', 'cessation'

[=*sthiti*- (gl.); the gloss renders *thatti*-at 52 17 9 with *grha*-; the relevant passage here is: "*darśayāmi tuha jamarāya-thatti*" - 'I shall show you the abode of the God of Death'. As *thatti* stands for *viśrāma*-, the gloss *grha*- given at 52 17 9 appears to be a general rendering, cf. *thattia*=*viśrāma*-, 'rest' (D 5 26); cf. *thatti*- occurring in this very sense in JC. (3 18 4), NC., PC. II & PC. III, cf. H. *thāti* 'deposit'. Connected with Sk. *sthāp*+*ti*= **sthāpti*- Pk. *thatti*-. See *thutti*- below.]

572. **Thitti**— 83 18 10 (v.l. *thatti*-) 'halt', 'repose', 'cessation'.

[*thatti*- appears to be a misreading, most probably the variant *thutti*- is the correct reading. Alsdorf also compares *thatti* and *thutti*-. It may have resulted from a confusion with Sk. *sthiti*-. See *thatti*.]

573. **Davakkadi**— 7 14 2 (v.l. *duvakkadi*-) 'an unexpected calamity, thunderbolt'.

[=*asaṅgya āśanpātaḥ* (gl.); the relevant passage is - "*tāṇaṃ dukkha-davak-kadi, padhiṃ sīse nam tadī*" - 'an unexpected calamity will fall on them, as though a bolt from the blue on the head'; cf. *dravakka*= *bhaya*- (H. 4 422, illustration 4); here *dravakka*- is used in the sense of 'an unexpected calamity or danger from unknown source'. *davakkadi*-]

occurs in Pāṇḍa Dohā, stanza 102, where it is rendered with *dāvḍg-mṭḍa+ka-*.¹ Following the editor of Pāṇḍa Dohā, Tagare gives 'a small fire' as the meaning of *davakkadi-*.² But in view of the context in Pāṇḍa Dohā, the meaning appears to be the same as in MP., namely, 'an unexpected calamity, thunderbolt'. See *dravakkiya-*.] The word *davakkadi-* seems to be a feminine diminutive of *dravakka-*. Probably it is connected with Sk. *dru-*='to attack'; cf. *upadrava-*='that which attacks or occurs suddenly, a calamity, misfortune'.

574. **Davatti-** 29 6 3 'quickly'.

[*ṣiḡhram* (gl.); the relevant passage is - "*padihāre paisariu davatti-*" - '(he) was ushered quickly by the door-keeper'; cf. G. *doṭ* 'rush, run'. *davatti* is connected with Sk. *√dru-*='to run, hasten'.]

575. **Dravakkiya-** 62 16 2 (v.l. *duvakkīya-*) 'frightened'.

[*bhūta-* (gl.). See *davakkadi*]

576. **√Rāv-** 'to dye, to colour':

rāviya- (p.p.) 88 18 10.

[Compare *√rāv=raṅj-*, 'to dye' (H. 4 49); cf. *√rāv-* occurring in this sense in NC. and PC. II. Irregular formation from Sk *raṅj-*, 'to be dyed or coloured'; cf. similar Pk. passive bases like *suḍv-*, *dhuvv-*, *ṇavv-*, (and *nāv*) etc.]

577. **Valaiya-** 60 9 10 'with two sacks hanging from either sides'.

[*ḡonyā veṣṭitaḡ, ubhaya-pārśva-lambita-ḡoṇih* (gl.); the relevant passage is - "*jayahū valaiu bhāru vahanṭau*" - 'since when (I was) carrying the burden with two sacks on two ends'; cf. PSM. *valayabāhu* (D) v.l. *valayabāhā* (D) = 'a long pole to which a flag etc. are tied'. *valaiya-* perhaps is connected with Sk. *valaka-*; cf. M W. *valaka-* = 'a beam, pole' (Kātyāyana Sūtra). See ND. *bal-* = 'a large beam',]

4. ITEMS THAT HAVE CORRESPONDENTS ONLY IN LATE
SANSKRIT LEXICONS AND SIMILAR SOURCES

578. **Akkhāda-** 86 6 14 'arena', 'place of combat', 'scene of conflict', 'wrestling ground'.

[*vyuddha-bhūmi* (gl.); the relevant passage is - "*akkhāḍaḡ avainnu haya-bāhu-sadda-bahiriya-diṣu*" - '(he) descended to the arena deafening the directions with the sound of arms struck'. cf. PSM. *akkhādaya-*

1. See Pāṇḍa Dohā, Jain, H., Karanja, 1938, Glossary.

2. See Historical Grammar of Apabhramśa, Tagare, G. V., Poona, 1948, Index Verborum

'gymnasium'; cf. *akṣhāḍaya-* in the same sense in PC. I. cf. MW. *akṣopāṭa-*(L), *akṣavāṭa-*(L)= 'an arena, a wrestling ground, place of contest; For N.I.A. derivatives see ND *akṣāṇ-* 'a place for wrestling athletic sports, meeting place, play-ground' Turner says that *akṣa-pāṭah* is Sanskritisation of MI. **akṣhavāda-*. Katre discusses the word and concludes that it is a MIA. contribution to NIA, and OIA. vocabulary.¹]

579. *Ṛṇa-* 42 9 5, 46 3 12, 48 7 6, 83 1 6 'the sun'

[=*āditya-*, *sūrya-*(gl.); PSM. does not note it, cf. MW. *ina*(L)= 'the sun'.]

580. *Kaṁḍala-* 10 5 1, 39 18 7, 85 19 10a) 'skull, head'.

[=*kapāla*, *mastaka-*(gl.), cf. *kamḍala-*=*kapāla-*, 'the skull' (D 2 4); Kittel notes the word in the sense of 'the skull, the cheek'. He suggests that the word may be connected with Kan. *kodapu*, *kadampu*, *kanna*, *kanne* all synonyms for 'cheek'². Compare MW. *kandala*(W)= 'the cheek (or the cheek and temple)'.]

581. *Kaṁḍala-* 30 17 3, 48 8 7, 71 9 6, 71 12 3, 81 2 11, 83 6 3, 85 19 10b) 'a shoot, sprout, sprig'.

[=*ahkura-* (gl.); at 71 9 6 the gloss renders *kaṁḍala-* with *ārdrānkura-*; here also it can be taken as a tender sprout', at 85 19 10b) it is rendered with *valṭi*, 'creeper'. It is not exactly a creeper, but it can be taken as 'a sort of shoot or sprout, an off-shoot of the tender branches'. At 81 2 11 *kamḍala-* occurs in a compound "*gala-kamḍala*" which means 'the neck as delicate as a new shoot' Compare PSM. *kaṁḍala-*= *ankura-*; cf. *kamḍala-* occurring in the above sense in JC. (2 24 13, 4 2 3 etc), PC. I, Yt., cf. MW. *kandala*(L)= 'a new shoot or sprig'.]

582. *Kaṁḍala-* 31 6 2 'a quarrel, a fight'.

[=*kalaha-* (gl.), PSM. does not note this meaning of the word. Kittel connects *kandala-*, 'war' with Kan. *kada-*, 'to hurt, kill' and *kal-*, 'to join attach'.³ Compare MW. *kandala-*= 'war, battle' (Subhā-siṁhavalī)]

583. *Koṭṭa-* 24 9 11, 44 2 2, 77 10 1, 84 9 9 'a fort, fortress'.

[=*durga-*(gl.); the commentator has rendered *koṭṭa-* as *bhitti-* at 24 9 11 and *sāla-*, *prākara-* at 84 9 9 which can be taken as *durga-* *bhitti-*,

1. See Prakrit Languages and their contribution to Indian Culture, Katre, S. M., Bombay, 1945, page 76

2. See Kannaḍa-English Dictionary, Kittel, F. Mangalore, 1894, Preface, page. XVII,

3. Kannaḍa-English Dictionary, Kittel, F., 1894, Preface, page, XXXIX.

'rampart, walls of the fort'; cf. *koffa*= *nagara*-, 'a town' (D. 2 46); PSM, records *koffa*- in the sense of 'a fort' and quotes in support from Nāyādharmakāṇḍa; cf. *koffa*- occurring in this very sense in NC. (4 7 16) and Br.K.; cf. *koṭa*= 'fort' (Supplement to J.O.L., Baroda, vol.x, no.3, p. 123); cf. G., Hi. M. *koṭ*= 'fort', cf. also Kan. *koṭa*-, *koṭa*, Ta. *koffa*= 'a fort, wall round a town'; cf. MW. *koffa*-(L)= 'a fort; stronghold'.]

584. **Khappara**— 73 15 12, 73 21 9 'the skull'.

[Compare *khappar*= *kapāla*-(H. 1 181); cf. *khappara*- occurring in this very sense in JC. Bh. and *kharpara*- in Yt.; cf. MW. *karpara*-(L), *kharpara*-(L)= 'the skull, cranium'. See *karamka*.]

585. **Caveda**— 51 10 7 'a slap'.

[=*capetā*āprahāra-(gl.); cf. PSM. *capetā*(D)= *karāghāta*- and *cavidā*= 'slap' (H. 1 146); cf. *cavedi*= *kara-samputāghāta*-(Tr. 1 4 121, 82); cf. *cavedia* occurring in this very sense in Kams (3 32); cf. *capetā*= 'a slap' (supplement to J.O.L., Baroda, vol.x, no 3, p. 133), Burrow notes *capetā* in the list of Dravidian loan words and compares Kan. *cappari*= 'to slap', Kan. *cappāḷi*, Te. *cappāṭa*= 'clapping the hands'; cf. MW. *capetā*= 'a slap with the open hand' (Kathāsaritsāgara) and *capetāghāta*-(L)= 'a slap'.]

586. **Cimcini**— 2 13 5, 52 5 1, 57 1 4, 66 8 8, 76 7 11 'the tamarind'.

[Compare *cimcini*= *amlikā*, 'the tamarind' (D. 3 10, Pāi. 371); cf. M., Kan. *cic*= 'tamarind'; cf. MW. *cimcint*= 'the tamarind tree' (Sārngadhara Paddhati) and *cimcā*= 'the tamarind tree' (Bhāvaṇḍaśā).]

587. **Chelaa**— 22 18 12, 69 24 1 'a goat'.

[=*chāga*-(gl.); cf. *chela*= v.l. *chela*= *chāga*-, 'a goat' (D. 3 32); cf. *chelaka*= 'he goat' and *chelikā*= 'she-goat' (Br. K.); cf. M. *śeṭ*= 'she-goat', cf. MW. *chelaka*= 'a he-goat' (from *chagala*) (Bhāvaṇḍaśā) and *chaga*-, *chāga*-(L)= 'a he-goat'.]

588. **Jaṃgala**— 60 10 5, 66 4 5, 83 16 12, 88 24 7, 98 3 9 'meat', 'flesh'.

[=*māṃsa*-(gl.); cf. PSM *jaṃgala*= *māṃsa*-, cf. *jaṃgala*- occurring in this very sense in JC (2 16 10) and NC.; cf. MW. *jaṃgala*-(L), *jāṃgala*-(L)= 'meat' (Bālarāmāyana).]

589. **Ḍimbhaya**— 58 21 12, 'an infant', 'a small child'.

[=*śiṣu*-(gl.); cf. *ḍimbha*= *śiṣu* (H. 1 202); cf. *ḍimbha*- and *ḍimbhaya*- occurring in this very sense in JC (4 8 8), PC. I, PC. II; cf. MW. *ḍim-*

bha= 'a child' (Naisadha) and *dimbhaka*= 'a new born child' (in Prakrit).]

590. **Tomda**— 20 23 3 'stomach'.

[=*udara*- (gl.), *tumdam*= *udaram*, 'the belly' (D. 5 14, Pāi. 238); cf. MW. *tunda*(L)= 'the belly'.]

591. **Thaha**— 91 14 8, 102 10 2 'a ram, a goat'.

[=*stabha*-, *meṣa*-, *chāga*-(gl.), PSM. does not note it, cf. *stabha*= 'a goat or ram' (Bf. K.), cf. MW. *stabha*(L)= 'a he-goat or ram'.]

592. **Thipp**— 'to drip, trickle, ooze'.

thippai (pres. 3. s.) 83 2 1, 87 11 7, *thippamla*- (pres. p.) 7 24 10, 77 10 6, 86 7 33, *thippira*- (Verbal Derivative) 7 12 10, 7 25 9, 28 15 1, 67 2 7, 77 9 9

[=*kṣarati*, *kṣarat*, *īcyotat*, *kṣaraṇa*(gl.); cf. *thipp*= *vi*-+*gal*-, 'to drip' (H. 4 175, Tr. 2 4 135), cf. *thipp*-occurring in this very sense in JC. (3 36 16) and NC., cf. M. *thubak-ne*, *thupak-ne*= 'to drip, trickle'. Pischel connects it with *stip*, *step*- (Dhātupāṭha 10 3 4) (Pischel§ 207), cf. MW. *stip*= 'to ooze, drip, drop' (Dhātupāṭha). **stepta*- derived from *stip*- would give us Pk. *theva*-, 'drop, a little, just a drop'.]

593. **Pisakka**— 28 26 4, 32 10 7, 47 13 14, 52 19 7, 78 7 2, 91 6 5 'an arrow'.

[=*bāna*-(gl.), PSM. does not note it, cf. *pisakka*= 'arrow' (JC. 3 35 2). Derived from Sk. *pr̥ṣaṭka*-, cf. MW. *pr̥ṣaṭka*(L)= 'an arrow (as being variegated or as being as swift as an antelope)'. See *pisakkāsuna*- and *visakka*-.)

594. **Pisakkāsana**— 77 10 3 'a bow'.

[=*dhanu*-(gl.); *pisakka*+*āsana*-, see *pisakka*- and *visakka*-.]

595. **Phara**— 60 16 1, 73 4 4 'a shield'.

[=*khetaka*-(gl.); D 6 82 notes *pharaa*- in the sense of *phalaka*-, 'a shield'; Ramanujaswami renders *phalaka*- and consequently *pharaa*- with 'a board, slab'.¹ Compare *phara*- occurring in the sense of 'a shield' in NC., PC.I, II and *phala*- in Yt; cf. MW. *phara*(L)= 'a shield' (= *phalaka*), *phala*(L) and *sphara*, *spharaka*(L)= 'a shield'. MW. says according to some *sphara*- is from Persian *sipar*- meaning 'a shield'.]

596. **Bhamma**— 4 10 1, 14 3 12, 40 6 7, 43 4 9, 72 1 16, 96 9 14 'gold'.

[=*kāñcana*-, *uvarna*-(gl.); PSM. does not note it. Compare *bhamma*= 'gold' (Candralekha 4 2) and *bharma*= gold (Yt.); cf. MW. *bharma*(L)= 'gold'.]

1. See *Deśināmamālā*, Ramanujaswami, P. V., Poona 1938, Glossary, P. 6

597. **Bhūricāṇḍa-** 44 5 3, 46 1 12 'gold'.

[=*suvarṇa-* (gl.); the relevant passages are - 1) *bhūricāṇḍu nīvadīu ayaśahu*" (44 5 3)- 'gold dropped from the sky'; 2) "*ta bhūricāṇḍamau cāṇḍauru cāṇḍamukhina taṁ viraiyau*" (46 1 12) - 'Candrapura was constructed by Candramukhi with gold'. Compare PSM. *cāṇḍa*= 'gold'. *bhūri*= 'gold'; cf. MW. *bhūri*(L)= 'gold' and *candra*= 'shining (as gold)'.]

598. **Mayagala-** 5 14 12, 9 29 11, 12 14 3, 12 15 8, 14 4 4, 16 5 11, 28 32 5, 29 8 1, 32 23 14, 34 10 12, 39 3 2, 39 11 7, 41 4 16, 47 2 3, 51 3 1, 52 21 12, 54 4 2, 57 17 12, 57 21 7, 59 19 2, 68 6 10, 77 5 2, 78 4 11, 78 13 5, 78 16 13, 83 9 8, 83 11 5, 84 10 4, 86 3 11, 92 4 1, 93 14 8, 94 4 13, 95 2 3 'an elephant'.

[Compare *mayagala*= *haṣṭi*, 'an elephant' (D. 6 125, Pāi. 9). cf. *mayagala*- occurring in this sense in NC., KC., PC.II and *madakala*- in Tri.I. cf. Old G. *mega*= 'elephant'. cf. MW. *madakala*(L)= 'elephant'.]

599. **Rasoi-** 85 14 6, 91 21 11 'victuals'.

[Compare *rasoi*- occurring in this very sense in JC. at 2 23 11; cf. H₁, G. *rasoi*= 'victuals'. Connected with Sk. **rasavati*, cf. MW. *rasavati*= 'a meal' (Hemacandra's *Parīśistaparvan*).]

600. **Vaṇḍārāya-** 3 3 4, 41 1 2, 48 4 12, 54 6 14 'a god, a deity'.

[=*deva-* (gl.); cf. PSM. *vaṇḍārāya*= *deva*-; connected with Sk. *vṇḍāraka-*, cf. MW. *vṇḍārāya-* and *vṇḍāraka*(L)= 'a god, deity']

601. **Varaitta-** 4 14 12, 51 17 8, 52 22 7, 60 14 5, 69 5 13, 69 19 13, 69 22 4, 79 6 11, 83 8 16, 87 10 9, 89 10 3, 89 12 15, 90 4 11 'bridegroom, suitor, husband'.

[=*vara-*, *bhartā*-(gl.). cf. *varaitta*= *abhinava-vara-*, 'bridegroom' (D. 7 44). cf. *varaitta*- occurring in this very sense in JC. (2 9 14), NC. PC.I, PC.II, Bh.; connected with Sk. *varayati*-. cf. MW. *varayati* (L)= 'a suitor, lover, husband'.]

602. **Visakka-** 88 = 1 (v.l. *pisakka-*) 'an arrow'.

[=*bhāṇa-* (gl.); the relevant passage is - "*dhaṇugūṇa-mukka-visakkasaru*" - 'one who had emitted a roar along with the discharge of arrow from the bow-string'. *visakka-* here occurs as the latter member of the compound; hence its form, instead of the usual form *pisakka-*. Pk. *pisakka-* appearing as the latter member of the compound is changed according to rules to *visakka-*. In other words, *pa-* of *pisakka-* has received non-final treatment. Compare Sk. *prīṭika-* and Pk. *pisakka-*, 'an arrow'. See *pisakka-* and *pisakkasapa-*.]

603. **Veilla**— 84 1 4 'a kind of jasmine'.

[The relevant passage is — *popphulliya-phulla-veilla-vella*— 'with the jasmine creepers with full-blown flowers', cf. PSM. *veilla* = *puspa-viśeṣa*— (H 1 166); connected with Sk. *vicakīla*—, cf. MW. *vicakīla*— = 'a kind of Jasmine' (Bālarāmāyaṇa)]

604. **Hamsatūla**— 24 13 7 'goose cotton, soft feathers, plumage or down of a goose'.

[The expression in the text is — "*hamsatūlakka-sejjāyalaṃ*" from which the editor has given "*arkapicurarkatūla*—" as the gloss on the word *tūlakka*— Really speaking the compound should be divided as *hamsatūla+akka+sejjāyala*, and the passage — *ujjalaṃ hamsatūlakka-sejjāyalaṃ*" should be rendered as follows 'the white bed made out of soft feathers and cotton'. cf. PSM. *hamsatūli* = 'a mattress'. cf. Kan. *tūla* = 'the down of birds' Connected with Sk *hamsatūla*—, cf. MW. *hamsatūla* (L) and *hamsatūlikā* (Kathāsarit) = 'goose cotton, the soft feathers or down of a goose'. See *akka*—.]

605. **√Hind** 'to wander, to roam about'

himda (pres 3 s.) 4 7 16; *himdeppinu* (abs.) 68 8 11; *himdira* (verbal derivative) 70 14 10; *himdiya*-(p p) 48 12 10.

[Compare PSM **√himd** = 'to wander, roam about', cf. **√himd**— occurring in this very sense in JC (2 32 6), NC., PC.I, II, III. For N.I.A. derivatives see ND *hīnu* = 'to go, walk, move'. Connected with Sk **√hind**—, cf MW. **√hind** = 'to wander' (Dhātupāṭha), and *hundana* (L) = 'roaming, wandering,]

B 5. Onomatopoeic words

6. Foreign Loans

(a) Words of Dravidian origin

(b) Words of Persian origin

5. ONOMATOPOETIC WORDS

606. **Imdimdira**—16 12 14, 39 10 4, 45 6 7, 48 9 3, 57 26 3, 60 29 1, 62 3 11, 78 22 11, 85 5 8 'a large black bee'.

[The word appears to have been made up of two elements, namely, *imdmd*—+ira-, an Agentive suffix, *imdmd*— may be the onomatopoeic expression for imitation of the sound of a bee, and hence *imdmdira*—= 'one who makes *imdmd*-sound, 'a bee'; Hemacandra considers this to be a *tatsama*-word meaning *bhramara*—, 'a bee' at D- 1 79; cf. *imdmdira*—occurring in this very sense in NC., PC. I, Chand. (6 19 35) and Vajjā. (229); cf MW. *imdmdira*—= 'a large bee' (Prasannarāghava).]

607. **Kaḍatti**—85 12 14 'cracking with a *kaṭ*-sound (w. r. to the bull's neck)'.

[*kaṭ*-iti *śabadāna*; cf. *kaḍatti* occurring at JC. 2 37 8 in the context of 'cracking (of bones)', cf. G. *kadkad*—= 'a loud crashing, crackling or rattling sound']

608. **√Kaḍayaḍ**—'to crack', 'crash', 'crackle'

kadayadaḥ (pres. 3. s.) 3 20 13 (w. r. to globe of earth), 14 9 7 (w. r. to trees), 52 11 12 (w. r. to falling), *kadayadamta*—(pres. p.) 50 5 8 (w. r. to roots of trees); *kadayadiya*—(p. p.) 39 17 11 (w. r. to knee-joints and elbow-joints), 75 8 10 (w. r. to chariots).

[Compare *kadayadiya*—=*kadakadita* (*vidyut śabdānukāra*—) (JC.); cf. *kadayadamta*—= 'cracking of bones' (NC.); cf. *kadayadamta*—= 'cracking' (PC. II); cf. G. *kaḍkaḍ-vu*—= 'to crash, crack, rattle'; see *kadayadatti* and *kadayada*—.]

609. **Kaḍayada**—76 7 7 'crackling noise of bower'.

[=*kaṭakaṭa-śabda* (gl.); see *√kaḍayaḍ*— and *kadayadatti*—]

610. **Kaḍayadatti**—60 11 2 'with a crackling noise of bones'.

[*kadayad iti śabdāna*—; see *√kaḍayaḍ*— and *kadayada*—.]

611. **√Kaḍhakaḍh**— 'to burn intensely, to give forth sound while boiling' :

kadhakadhāt (pres. 3. s) 3 20 17; *kadhakadhantā* (pres. p.) 88 8 4.

[=*kvātham kurvaṇ* (gl.), cf. *kadhakadhantā*=*kvathan* (*krodhena jvalan*) (Bh.); cf. G. *kadkaditū*= 'boiling (of water etc)', *kadh-vū*= 'to boil violently', cf. M. *kadhñē*= 'to undergo heating or boiling—milk, oil, butter, wax and similar unctuous or semi-solid substances', derived from Sk. *kvath-*, Pk. *kadh* 'boil', see √*kadhakadhakadh-*.]

612. √*Kadhakadhakadh-* 'to burn intensely. to be scorched (w. r. to limbs)'

kadhakadhakadhantī (pres. 3. pl.) 72 7 3.

[=*atīṣayena dahantī* (gl.), cf. √*kadhakadhakadh-*= 'boil intensely' (PC. II); see √*kadhakadh-*.]

613. √*Kaṇaraṇ-* 'to give out sweet notes (w. r. to lute)' :

kaṇaraṇantī (pres. p.) 2 2 11.

[Combination of Sk. *kvaṇ-* and *raṇ-*.]

614. √*Kaṇiraṇ-* 'to jingle', 'tinkle (w. r. to tiny bells of the anklets)' : *kaṇiraṇīya-* (p. p.) 1 16 4.

[Compare *kaṇaraṇantī*= 'jingling of anklets' (NC).]

615. √*Kalayal-* 'to coo', 'cry' :

kalayalamī (pres. 3. pl.) 39 1 6 (w. r. to cuckoos), 39 12 7 (w. r. to flamingos).

[Compare *kalakal-*.]

616. √*Kasamas-* 'to produce a creaking sound, to emit a rattling sound' :

kasamasantī (pres. 3. pl.) 35 9 3 (w. r. to bones while breaking), 57 21 10 (w. r. to food while chewing), 77 3 9 (w. r. to breaking or splitting of umbrellas); 78 16 11 (w. r. to saddles breaking).

[See *kasamasantī*.]

617. *Kasamasantī*—30 4 10 'with a creaking sound produced while munching', 60 9 12 'emitting a rattling sound while being crushed or pulverized with the teeth'.

[=*bhākṣana-prakāra anukarane* (gl.); cf. the word *kasarakka*=*kasaratka*=*carvāṇa-śabda-* recorded by Hemacandra in his grammar at 8 4 423 to mean 'chewing' and noted by PSM. as *Deśi*; cf. *kasamasantī*= 'breaking of spears' (NC).]

The word *kasamasantī* occurs in JC. at 3 14 2. In the Index to JC. *kasamasantī* is connected with *kṛṣa+ṣakti* and the word is taken to be equivalent to *durbala*= 'weak'. But the context in which the

expression occurs in JC., namely, "*khaddhā kasamasatti mudiyaṭṭhavaṇṇa jamānaṇaṇi*" is almost identical with one we find in MP. at 30 4 10, and in both the passages *kasamasa-* is quite obviously used as an onomatopoeic expression for the creaking sound produced while munching hard substances.

618. **√Kahakah**—'to laugh noisily' .

kahakahamta—(pres. p) 87 11 8.

[The gloss gives *kathām kathan*, as the commentator has split the word as *kaha+kahamtu*; cf. *kahakahakahamta*— occurring in JC. at 1 16 6 where it appears to be connected with laughter (*aṭṭhāsa*); cf *kahakahamtu*= 'whizzing, laughing noisily, roaring with *kahakaha* sound' (PC. I, II and III), see *kahakaha*—]

619. **Kahakaha**— 78 17 3, 71 7 6 'loud sound of laughter'.

[The gloss renders *kahakaha ravam hasvi* at 78 17 3 with *yathā bhavatyevam hasito*; see **√kahakah**—]

- 620 **√Kikikil**— 'to squabble', 'to scream,' 'to burst into laughter,' 'to be fretful (w.r. to goblins)'

kikikilamtu (pres 3.p) 46 5 2, 84 5 9, 88 5 14.

[Compare **√k'ikil**— occurring in JC., NC. & CMC.(p.254, line 6) in the same sense w.r. to goblins; cf. **√kilokul**— 'chirp, scream with joy, ebuckle' (PC. I & II) and *kikikilikā*= 'screaming of goblins' (Up.K.); cf. M., G. *kikilā*= 'shout of joy, clamorous chirping or chattering, squabbling, chirping of birds at dawn'; cf. Kan. *kikili*= 'giggling'. See *kikiki*— and **√kikikilikul**—.]

621. **Kilikil**— 36 17 11, 78 4 7, 87 4 12, 97 2 10 'boisterous laughter of goblins'

[See **√kikil**—, **√kikikilikul**— and **√kiligil**—.]

622. **√Kilikilikil**— 'to squabble, to burst into laughter (w.r.to goblins)'

kikikilikilamtu (pres.p.) 94 23 12.

[See **√kikil**—, *kikikil*— and **√kiligil**—.]

623. **√Kiligil**— 'to make a chattering noise,' 'to squabble':

kiligilya—(v.l. *kilikilya*—) (p.p.) 15 1 6 (w.r. to monkeys), 28 36 7 (v.l. *kilikilya*—) (w.r.to goblins).

[The variant **√kilikul**—seems preferable. See **√kilikul**—, **√kilikilikul**—, *kilikili*—.]

624. **√ Kukkar-**—‘to grunt (w.r. to elephants)’
kukkarmati (v.1, *bukkarmī* v.1 *kukkuvarī*) (pres 3 pl) 77 5 11,
 [At JC. 2 27 7 *kukkaramī* occurs in the sense of ‘squabble of monks’, cf. H. *kūk* = ‘cooing’]
625. **Ke ke** 20 6 10 ‘cry of peacocks’.
 [Compare MW. *kekā* = ‘the cry of a peacock’ (MBh.), *kekāvala* (L.) = ‘a peacock-’.]
626. **Kekkāra-** 91 1 9 ‘cry of peacock’.
 [Compare MW. *kekay* = ‘to cry (as a peacock)’.]
627. **√ Khanakhan-**—‘to jingle,’ ‘rattle’ ‘tinkle’
khanakhanarīti (v.), *khalakhalmiti* (pres. 3 pl) 77 3 10 (w.r. to swords),
khanakhanamīta- (pres p) 46 2 3 (w.r. to bangles), 75 8 13 (w.r. to swords)
khanakhanīya- (p p) 73 10 6 (w.r. to beads of rosary).
 [Compare **√ khanakhan-**, **√ khunakhun-** = ‘clashing of swords’ (NC.); cf. **√ khaṇakhan-**, = ‘tinkling’ (PC.I), ‘rattling of swords’ (PC II), ‘clanging’ (PC.III); cf. M. *khanakhan-* = ‘to clang, clank, ring’; cf. Kon. *khanakhan-* = ‘clinking or jingling of glass bracelets’, see *khanakhana-*]
628. **Khanakhana-** 14 4 6, ‘jingling of bangles’, 52 15 6, 52 16 22, 88 5 2
 ‘rattling of swords’.
 [See **√ khaṇakhan-**.]
629. **√ Khalakhal-**—‘to rustle,’ ‘patter,’ ‘gurgle,’ ‘ripple,’ ‘clatter,’ ‘clink’
khalakhalamīti (pres. 3 pl.) 39 12 8 (w.r. to water), 85 2 12 (w.r. to water);
khalakhalamīta- (pres p.) 46 2 6 (w.r. to chains), 88 11 10 (w.r. to chains);
khalakhalīya- (p.p.) 9 17 9 (w.r. to chains).
 [Compare *khalahala* = *khalakhala* *iti jala-pravāha-śabdānukaraṇe* (JC.);
 cf. **√ khalakhalakhal-** = ‘gurgling’ (KC., PC II), cf. G. *khaḥkhaḥ* = ‘a gurgling sound’; M. *khaḥkhalāḥ* = ‘noise arising from the collision of hard and sonorous bodies and Kon. *khaḥkhal-* = ‘to make (the coins) to rattle’;
 see **√ khalakhalakhal-**]
630. **√ Khalakhalakhal-**—‘to gurgle, ripple’
khalakhalakhalamīta (pres p) 21 2 3 (w.r. to spring water).
 [See **√ khalakhal-**.]
631. **√ Gadagaḍ-**—‘to rumble (w.r. to clouds)’
gadagaḍīya- (p.p.) 77 2 3.
 [Compare M. *gadagaḍne* = ‘to rumble, clatter, rattle of thunder, carts etc.’
 and Kon. *gadgaḍ-* = ‘imitating of the rumbling, rattling, clattering (of thunder, carts, coaches etc.)’ and *gudgudu* = ‘thunder’.]

632. $\sqrt{\text{Gumagum}}$ —‘to hum, buzz (w.r.to bees)’

gumagumanti (pres. 3. pl.) 1 3 10.

[See $\sqrt{\text{gumugum}}$ - and $\sqrt{\text{gumugumugum}}$ -]

633. $\sqrt{\text{Gumugum}}$ — ‘to hum, buzz (w. r. to bees)’.

gumugumai (pres.3.s.) 73 16 2; *gumugumanti* (pres.3 pl.) 39 12 3, 86 4 1;

gumugumanti- (pres.p) 28 15 3, 46 2 2, 58 5 5, 63 1 5, 70 14 10, 99 9

14; *gumugumiya*—(p p.) 4 9 8, 20 5 1, 24 5 3, 52 24 6, 73 13 5, 76 7 8

[Compare $\sqrt{\text{gumugum}}$ - occurring in this sense in Bh: cf. M *ghumgum-ñē* ‘to resound or ring’; see $\sqrt{\text{gumagum}}$ - and $\sqrt{\text{gumugumugum}}$ -]

634. $\sqrt{\text{Gumugumugum}}$ — ‘to hum’, ‘buzz (w. r. to bees)’:

gumugumugumanti (pres. p.) 23 1 11, 33 11 4, 81 3 5, 89 2 11, 93 15 8.

[Compare *gumugumugumanti*= ‘humming of bees’ (NC., PC. II); see $\sqrt{\text{gumagum}}$ - and $\sqrt{\text{gumugum}}$ -.]

635. $\sqrt{\text{Gulugul}}$ — ‘to grunt (w r. to elephants)’:

gulugulanti (pres 3. pl.) 84 5 7, 88 3 11; *gulugulamti*—(pres. p.) 14 7 3

52 10 12, 78 17 4.

[Compare $\sqrt{\text{gulugul}}$ - occurring in this very sense in JC., PC. I & II and *gulugul*- in CMC. (p.254, line 7), PC. II & Bh.]

636. *Ghadahada*— (v.l. *ghadayada*-) 60 11 2 ‘sound imitating drinking in haste’.

[Compare *ghadati* in this sense occurring at JC. 2 37 4. cf. G. *ghat-akghatak*= ‘drinking eagerly or in haste (with the production of sound)’; cf. M. *ghatghat*= ‘imitation of the sound of eager drinking’.]

637. $\sqrt{\text{Ghavaghavaghav}}$ — ‘to clatter, tinkle (w r. to anklets)’:

ghavaghavaghavanti—(pres.p) 56 10 5, 81 5 4.

[Compare $\sqrt{\text{ghavaghavaghav}}$ - occurring in JC. at 1 16 5, the relevant line is - “*payagghagharolthi ghavaghavaghavam-tāi*” - ‘the anklets jingling’; the editor of *Jasaharacarai* has rendered $\sqrt{\text{ghavaghav}}$ - with “*gandhaprasarane deit (dhātu)*”;¹ but the context is of tiny bells of anklets; hence it should be ‘tinkling or clattering of bells’ and not ‘wafting of fragrance’ which is usually $\sqrt{\text{mahamah}}$ -. Similarly, *ghavaghavanti*- occurring at 9 4 3 in Bh. is rendered by the editor with ‘*parimalah prasaran*’, comparing it with M. *ghamghamāt*-.² But here also the context is of the bells tinkling. The relevant passage is - “*ghaggharaya-mahā-rau ghavaghavanti*” - ‘the great noise of the bells

1. See *Jasaharacarai*, Vaidya P L., Karanja, 1931, Glossary

2. See *Bhavisnyattakahi*, Dalal, C. D., & Gunc, P. D., Baroda, 1923, Glossary.

clattering'; cf. *ghavaghav-* occurring in this sense in PC. I & II; $\sqrt{\text{ghavaghav-}}$ made up of two constituents of *ghava-* is used in PC. I & II in the context of masses of water.]

638. **Ghurugharana-** 91 15 1 'grunting of wild swine'.

[Compare $\sqrt{\text{ghuruhur-}}$ occurring in JC. (2 27 9) w.r.to hogs; cf. $\sqrt{\text{ghurugghur-}}$ = 'grunt (w.r.to pigs)' (PC. II); cf. MW. *ghurghura-* = 'growling (of a dog or cat)', cf. M *ghurghurne-* = 'roar, growl, snarl'.]

639. $\sqrt{\text{Carayar-}}$ 'to emit a *cara-cara-* sound while splitting or rending (w.r.to skin)';

carayaramita (pres. p.) 60 11 3.

[Compare M. *carcar-* = 'imitative of the sound of rending, splitting, tearing', *carcar-* = 'imitative of the sound proceeding from a body under a violent rending or tearing' and G. *car-car-* = 'imitative of the sound made in tearing or cutting cloth, skin etc.']

640. $\sqrt{\text{Calacal-}}$ 'to dangle (w.r.to festoons)';

calacalamita- (pres. p.) 46 2 7.

[Compare *calacalamita-* = 'sound of the entrails' (NC), see $\sqrt{\text{calaval-}}$.

641. $\sqrt{\text{Calaval-}}$ 'to agitate,' 'writhe,' 'flutter,' 'move tremulously'.

calavalai (pres.3.s.) 85 16 21 (w.r.to serpents); *calavalamita* (pres.3.pl.) 39 12 8 (w.r.to waves); *calavalamita-* (pres.p.) 14 8 13 (v.l.*calacalamita-*) (w.r.to serpents), 50 5 9 (w.r.to birds), *calavali(y)a-* (p.p.) 28 36 6 (w.r.to banners), 29 5 3 (w.r.to banners), 29 5 4 (w.r.to water), 70 12 3 (w.r.to fishes).

[Compare PSM. *calavalana-*D= *cañcalatā*; $\sqrt{\text{calaval-}}$ v.l. $\sqrt{\text{calacal-}}$ occurs in JC. at 4 7 5 w.r.to *cāmaras*, cf. *calavalamita-* = 'fluttering of banners' (NC.), cf. $\sqrt{\text{calaval-}}$ = 'writhe (of serpents)' (PC I); cf. M. *caṣṣa-* = 'political agitation', cf. G. *caṣṣa-* = 'agitation' and *calval-vu-* = 'to fidget', cf. ND. *calbal-* = 'movements, restlessness' and *calcal-* = 'fidgeting', see $\sqrt{\text{calacal-}}$]

642. **Cikkarāṇa-** 77 8 4 'giving out crenking or rattling sound (w.r.to chariot-wheels)'.

[PSM. does not note it. cf. MW. *cūkrin-* = 'rattling' (Bāṣarāmāyana).]

643. $\sqrt{\text{Chimka-}}$ 'to sneeze':

chamkia- (p.p.) 73 26 9 (v.l.*chakkia-* v.l.*chikkia*)

[Compare *chikka-*=*kṣuta-*, 'sneezing' (D.3 36); cf. MW. *chikkā*(I.) = 'sneezing'. See ND. *chik-* = 'sneeze' Made up of the onomatopoeic element *chim* and Pk *kia* derived from Sk *kria-* See *chumka*-below.]

644. **Chimka-** 26 4 2 'a sneeze'.

[See $\sqrt{\text{chink-}}$ above.]

645. $\sqrt{\text{Jalajal-}}$ 'to glow, glitter, burn intensely':

jalajalamta- (pres.p.) 46 2 4 (w.r.to gems), *jalajali(y)a-* (p.p.) 20 22 5 (w.r.to fire), 30 23 7 (w.r.to fire), 52 14 10 (w.r.to fire), 56 9 9 (w.r.to discus).

[Compare $\sqrt{\text{jalajalajal-}}$ = 'burn furiously' (PC.II); cf. G. *jaljaḷu* = 'to burn' and M *jhaljhalne* = 'to shine, to glitter'. The basic constituent derived from Sk. *jval-*]

646. $\sqrt{\text{Jigijig}}$ 'to sparkle, glitter, splash':

jigijigamti (pres.3.pl.) 84 5 10 (w.r.to armours); *jigijigamta-* (pres.p.) 35 8 3 (w.r.to armours), 46 2 7 (w.r.to ornaments), 52 11 4 (w.r.to gems), 78 8 9 (w.r.to arrows), *jigijigya-* (p.p.) 28 36 7 (w.r.to swords), 75 8 13 (w.r.to swords).

[Compare *jigijigijigamta* = 'splashing of swords' (NC); cf. G. *jhagjhag-vū*. Kon. *jhagjhagā* and *jigijigā* = 'to glitter, to sparkle, to glow'.]

647. **Jham jham-** 37 14 10 'producing *jham-jham* sound (w.r.to cymbals)'.

648. **Jhamkāra-** 9 10 8, 15 20 4, 20 6 9, 38 7 6 'humming of bees'.

[Compare *jhamkāra* = 'tinkling, humming' (PC.I.).]

649. **Jhamjhamsa-** 3 20 3 'emitting *jham-jham* sound (w.r.to cymbals)'.

650. **Jhamdhattidotti-** 4 10 10 'rhythmic sound produced due to drum-beats'.

651. $\sqrt{\text{Jhanajhan}}$ 'to jingle,' 'tinkle,' 'rumble':

jhanajhanat (pres.3.s) 3 16 4 (w.r.to anklets), 13 3 5 (w.r.to bells); *jhanajhanamta-* (pres.p.) 28 26 3 (w.r.to bow strings); *jhanajhani(y)a-* (p.p.) 16 13 2 (w.r.to ear of core), 46 10 3 (v.l.*jhanijhūṇia-*) (w.r.to bells); 74 11 3 (w.r.to bow-string), 78 17 6 (v.l.*runuruniya-*) (w.r.to bells).

[Compare *jhanajhana* = 'rumbling of paddy-ears' (NC), 1 13 5 and rumble (w.r.to bow-strings) at NC. 29 8 cf. M *jhanjhanne* = 'to ring, clang, clank'; cf. Hi. *jhanjhanāṇa* = 'to tinkle, jingle'.]

652. $\sqrt{\text{Jharajhar-}}$ 'to make a sound as of splashing or dropping (w.r.to springs):

jharajharīya- (p.p.) 15 1 8

[Compare MW *jharjhara* = 'a sound as of splashing or dropping'; cf. Hi. *jharjharnā* = 'to make a sound as the flow of water'. Connected with Sk. *kṣar-*.]

653. √ *Jhalajhal*—'to agitate'; 'ruffle', 'sprinkle' ;

jhalajhalat (pres. 3. s.) 3 20 18 (w. r. to sea), 85 16 3 (w. r. to water); *jhalajhalamti* (pres. 3. pl.) 84 5 6 (w. r. to blood); *jhalajhalahita* (pres. p.) 46 2 5 (w. r. to water), *jhalajhaliya-* (p. p.) 12 2 13 (v. 1. *jhalijhaliya-*) (w. r. to river-water), 39 13 3 (w. r. to sea), 52 14 9 (w. r. to ocean).

[Compare PSM. *jhalahaliya-*(1)=*khubdha-*, *vicalita-*= 'agitated'; cf. *jhalajhalat*= 'ruffling of the sea' (KC., NC). cf. MW. *jhalajjhala*= 'the sound of falling drops', cf. G. *jalajalyā*= 'slight drops of tears in eyes, slightly wet with tears', see *jhalajhala-* and *jhalajjhala-*.]

654. *Jhalajhala*—59 12 5 'sprinkling (of blood)'.

[See √ *jhalajhal-* and *jhalajjhala-*.]

655. *Jhalajjhala*—59 19 10 'the sound of falling drops (of water)'.

[Compare MW. *jhalajjhala*= 'sound of falling drops'; cf. G. *jaljal-vu*= 'shedding tears'; see √ *jhalajhal-* and *jhalajjhala-*.]

656. *Jhalajjhala*—43 5 1 'flapping of elephant's ears'.

[Compare *jhalajhal*= 'sound of fanning ears' (KC); cf. MW. *jhalajjhala* 'the flapping of an elephant's ears'.]

657. √ *Jhunjhun*—'to tinkle (w. r. to tiny bells)'. *jhunujhunamti*= (pres. 3. pl.) 77 3 10.

[Compare M. *jhunjhun*= 'the tinkling made by toe-ornaments'.]

658. *Ṭamkāra*—14 5 7, 28 1 9, 30 8 2, 72 1 6, 88 1 6 'tinkling of bells'.

[Compare *ṭamkāra*= 'sound of bell' (NC), cf. *ṭamkāra*= 'tinkling sound' (PC II), of MW. *ṭamkāra*= 'clang, twang', made up of *ṭan-* and *kāra-*. See *ṭamkāra-* below.]

659. *Ṭamkāra*—16 14 11, 28 26 3, 49 9 7, 59 12 13, 71 3 11, 88 5 6 'twang of bow-string'.

[See *ṭamkāra-* above.]

660. √ *Ṭaṭaṭaṭ*—'to tinkle (w. r. to bells)'.

ṭaṭaṭanamti (pres. p.) 46 2 3.

[Compare √ *ṭaṭaṭan*= 'sound of bell' (NC), 'chiming' (PC. II). cf. G. *ṭaṭan-*.]

661. *Ṭasatti*—85 4 8 'with a cracking noise'.

[*ṭas-ti śabdāna-*, the relevant passage is—'*bhagjaj nam ṭasatti thanabh. āre*'— 'breaks with a cracking noise as it were, with the weight of the breasts'.]

662. **Dhakkā**—3 20 4, 12 3 17, 12 9 6, 93 8 5 'a kettle-drum, a large drum'.

[Perhaps came to mean 'a drum' because of the "dhak-dhak" sound the instrument produces when beaten; cf. PSM. *dhakkā*=*vādyā-viśeṣa*—; cf. *dhakkā*, *dhakka*=*vādyā-viśeṣa*—(JC. 1 3 5, NC., Sam. K.); cf. MW. *dhakkā*= 'a large drum (Rājastarsāgiri), cf. Old. G. *dhak*= 'drum'.]

663. **√Dhakkār**—'to bellow (w. r. to bullocks)':

dhakkāra— (p. p.) 12 11 16 (v. l. *dhekkāra*—).

[Compare PSM *dhakkīya*— and *dhakkia*—(D)= 'bellowing of a bull', made up of *dhak*+*kāra*—. See **√dhekk**—, **√dhekkar**—, *dhekkāra*—, and *dhekkāriya*—.]

664. **√Dhaladhāl**—'to shake, quiver'.

dhaladhālanti (pres. 3. pl.) 77 5 12 (w. r. to bright stars);

dhaladhāliya—(p. p.) 39 13 3 (v. l. *ṭalātaliya*—) (w. r. to the globe of earth).

[Compare **√ṭalātāl**— 'shaking of the mountains' (NC. & KC.); cf. G. *dhal(dhal-vu*= 'to shake, to tremble', M. *dhal(dha(n*= 'to burn flaringly— as a light' and Hi. *dhalnā*= 'to become slant' See **√dhal**. *dhāl*—.]

665. **√Dhalahāl**—'to shake', 'to agitate', 'to be in commotion':

dhalahāliya— (p. p.) 17 7 5 (v. l. *dhaladhāliya*—) (w. r. to the globe of earth), 52 14 9 (v. l. *halahāliya*—) (w. r. to serpents).

[See **√dhaladhāl**—.]

666. **√Dhekk**—'to bellow (ref. bulls)'.

dhekkamta— (pres. p.) 55 5 1

[Compare **√dhikk**=*garj*= 'to bellow' (H. 4 99), cf. *dhekkīya*= 'bellowing' (PC. II), cf. M. *dhekk*= 'the bellowing of a bull'; see **√dhak**. *kār*, **√dhekk**— **√dhekkar**—, *dhekkāra*— and *dhekkāriya*—.]

667. **√Dhekkar**—'to bellow (w. r. to bull)':

dhekkaramta—(pres. p.) 3 5 10, 84 17 6, 93 2 3.

[*dhekk*+*kar*— See **√dhakkār**—, **√dhekk**—, *dhekkāra*— and *dhekkāriya*—.]

668. **Dhekkāra**—38 7 6, 85 24 8 'bellowing of bulls'.

[Compare *dhekkāra*—occurring in the same sense in JC. (1 21 3) and Bh. and *dhekkara*— in PC, II; cf. M. *dhekkar*—=, 'a belch'; made up of *dhek*+*kāra*—. See **√dhakkār**—, **√dhekk**—, **√dhekkar**—, *dhekkāriya*—.]

669. **Dhekkāriya**—10 8 5 'bellowing (of bulls)'.

[=*ṭabḍa*—(g) ; see **√dhekkar** and *dhekkāra*—.]

670. **Taḍatti**—18 3 1, 86 3 2 'with a crack (w. r. to the hitting of the serpent's hood)'.

[*traḍad it śabdena*-, cf. *tada tti*-'with a noise (burst or cracked)' (H. 4. 352,357). cf. *tadatti* in this sense in JC. 2 37 3]

671. **√Tadayad**-'to crackle';

tadayada (pres. 3. s) 2 14 1 (w. r. to lightning) 14 9 7 (w. r. to lightning), 85 16 5 (v. l. *tadayadai*) (w. r. to lightning), *tadayadam* (pres. 3. pl.) 60 5 2 (w. r. to lightning); *tadayadamta*- (pres p) 50 8 8 (v. l. *tadayalamta*-) (w. r. to the globe of earth); *tadayadya*- (p p) 17 3 5 (w. r. to lightning), 59 19 9 (w. r. to lightning), 77 5 14 (w. r. to lightning).

[=*śabdam karoti* (gi), cf. **√tadatadatad**-'intensively emitting crackling sound (ref lightning)', (PC. II, & PC. III), cf. **√tadayad**-'crackle (w. r. to lightning)', (PC I, PC II, PC. III), cf. **√tada yad**-'to totter (w. r. to the globe of earth)' (KC), see *tadayadati* and *tadayada*-.]

672. **Tadayada**—15 3 1 'crackling (w. r. to lightning)'.

[See **√tadayad**-and *tadayadati*.]

673. **Tadayadatti**—77 3 9 'cracking with a 'tadayad-' sound (w. r. to helmets);

[*tadayad it śabdena*; see **√tadayad**- and *tadayada*-]

674. **√Tididi**-'to make a sparkling noise (w. r. to sparks)'
tiditidiya-(p, p.) 25 5 8.

[The relevant expression is -"*tiditidiyatidskkāraṇaṇa*"-'under the pretext of the sparkling noise of sparks',]

675. **√Turutur**-'to blow, to tune, to sound (w. r. to a musical instrument known as *kāhala*-)',

turuturiya-(p, p) 12 3 4, 17 3 4, 78 26 4,

676. **Thagithagigidugidugigi**—17 3 2 (v. l. *thagidugigithagidugigi*) 'rhythmic sound of beating drums'.

677. **Thagidugiga**—3 20 2 (v. l. *thagadugiga*- v. l. *thagadugiga*-) 'rhythmic sound of the strokes of the drum'.

678. **√Tharahar**- 'to tremble, quiver, shake, flutter'.

tharahara (pres.3.s.) 3 20 14, 54 9 6, 58 20 5, 72 10 5, 83 17 9, 85 16 10; *tharaharam* (pres 3. pl.) 10 3 13, 12 2 11, 33 11 3, 77 5 10, 79 4 7, 84 8 7; *tharaharamta*- (pres.p.) 39 13 2, 99 17 8; *tharahari(y)a*-

(p.p.) 12 5 7, 15 14 4, 17 7 11, 20 14 12, 22 12 12, 25 2 1, 29 8 6, 35 10 10, 36 10 10, 37 21 11, 57 5 11, 62 11 9, 69 28 12, 69 34 8, 78 6 9, 82 10 4, 88 20 3, 94 23 7.

[Compare *tharaharia*= *kampita*= 'trembling' (D.5 27); cf. $\sqrt{\text{tharahar-}}$ occurring in this sense in JC., NC., KC., SR., PC. I, PC. III, Bh., Vajjā. (235); cf. M. *tharthar-nē*, G. *tharthar-vū*, H. *tharrānā*= 'to tremble, quiver'; see *tharaharana*-]

679. **Tharaharaṇa-** 8 9 12, 41 6 12 'trembling, quivering'.

[=*kampāna*- (gl.); see $\sqrt{\text{tharahar-}}$.]

680. **Thurahuri-** 52 3 17 'shaking violently' (?)

[The relevant passage is- "*theri thuruhuri*"- 'the Old and the Shaky' (names of the Vidyās); cf. $\sqrt{\text{tharahar-}}$.]

681. **Dam Dam Dam Dam** 4 11 3 'sort of rhythmic sound (of beating drums)'.

[Compare *dāudau*= 'sound of *damaru*' (PC.II).]

682. **Dakakumḍakumḍa-** 4 10 9 'rhythmic sound produced from beating of the drum'.

683. **Dadatti** 9 13 2, 73 23 2 'with a thud, in a trice, immediately'.

[*dad-iti śabdāna*-; cf. PSM. *dadavaḍa*= *śighram*= 'immediately'; cf. *tadatti*= 'with a *tadat-* sound, instantaneously' (JC., Pā.D); cf. *dadatti*= *tadati iti kṛti* (Bh.), cf. *dadayadamṭa*= 'tumble (w.r.to trunks of dead soldiers)' at NC. 4 15 7.]

684. **Dunikiṭi-** 20 3 (v.l. *dunikiṭi*; v.l. *dunikiṭṭa*-) 'particular sound of tabor'.

[Compare *dunikiṭi*= 'particular sound of tabor' (PC.II).]

685. $\sqrt{\text{Dumudum-}}$ to make a *dumu- dumu-* sound (w.r.to drum):

dumudumamṭa- (pres p) 77 8 10

[Compare $\sqrt{\text{dumudumudum-}}$ in PC.II.]

686. **Dhaga tti-** 78 27 2 'blazing, kindling of fire'.

[=*prajvālyamāna*- (gl.); cf. *dhagatti* occurring in this very sense in JC.]

687. $\sqrt{\text{Dhagadhag-}}$ 'to blaze,' 'to burn fiercely,' 'to dazzle,' 'to glow':

dhagadhagat (pres.3.s.) 3 20 6 (w.r.to fire), 20 22 4 (w.r.to sun); *dhagadhagamti* (pres.3.pl.) 33 13 2 (w.r.to fire), 52 24 3 (w.r.to flash of lightning), 84 5 10 (w.r.to weapons, missiles); *dhagadhagamṭa-* (pres.p.) 18 2 6 (w.r.to fire), 46 2 8 (w.r.to fire), 66 10 6 (w.r.to discus), 78 16 1 (w.r.to fire), 97 3 1 (w.r.to fire), 101 11 2 (w.r.to swords).

[Compare √*dhagadhag*—‘sound of swords waved forcefully in the air’ (NC.), cf. √*dhagadhagadhag*—*agniyalana-śabdānukarane dhātu* (JC.)— 3 13 4, cf. √*dhagadhagadhag*— and √*dhagadhagadhagadhag*—‘burning, hot, burning fiercely’ (PC.II), cf. √*dhagadhag*—‘burn fiercely with cracks’ (PC.I, Bh), cf. Kan. *dhagadhagisu*, M *dhagadhagne* and G. *dhagdhag-vu*—‘to glow fiercely’, see √*dhagadhagadhag*—.]

688. √*Dhagadhagadhag*— ‘to blaze,’ ‘to burn fiercely,’ ‘to glitter’
dhagadhagadhagamta—(pres p) 17 1 6 (w.r. to fire), 51 16 2 (w.r. to fire),
52 19 7 (w.r. to arrow), 56 7 7 (w.r. to fire), 78 9 16 (w.r. to weapon),
86 1 16 (w.r. to fire).

[See √*dhagadhag*—.]

689. *Dhokka*— 3 20 3 ‘emitting *dhok*— sound (w.r. to musical instruments)’
[The relevant expression is— “*ghamghamsa-dhokkehi*”—‘with (the musical instruments) giving out the sound *ghamgham* and *dhok*—.]

690. *Piyapiyapiya*— 2 13 13 ‘melodious cooing of the *ātaka* bird’

[Compare Hi. *piyapiyu*— ‘cooing of a cuckoo’.

691. √*Pukkar*— ‘to call out’.

pukkarahu (pres 2 s) 23 8 3.

[Compare PSM. √*pukkar*— (*pūt+kr*—) ‘to call’ cf. √*pukkar*— occurring in the sense in NC., KC., cf. *phut*— √*kr*— ‘to yell, shriek’ (Kathās-aritsāgara) cf. Hi. *pukārnā*— ‘to call out’. Connected with *pū+kr*—.]

692. √*Pharahar*— ‘to flutter (w.r. to flags or banners)’: *pharahariya*—(p.p)
13 3 3.

[Compare √*pharahar*—= ‘flutter’ (PC.I, KC., Bh.), cf. G. *pharphar-vū*, M. *pharpharne*— ‘to flutter, to flap’.]

693. *Phukkāra*— 14 2 4, 57 5 7, 76 7 10 ‘hissing of serpents’.

[*phū+kāra*—, cf. *phukkāra*—= *phukkāra*— (PC I), cf. MW. *phutkāra*—= ‘the hiss of a serpent’. Connected with *phuk+kr*—]

694. √*Fhupphuv*— ‘to hiss (w.r. to snakes)’:

phupphuvai (pres 3.s.) 3 20 15 (v.l. *puṣṣuvai*), 85 16 20 (v.l. *puṣṣuvai*),
phupphuyamti (pres.3 pl.) 46 5 4 (v.l. *puṣṣhuyamti*); *phupphuyamta*—(pres.p)
86 2 6 (v.l. *puṣṣhavamta*—) v.l. *puṣṣhuyamta*—.

[Compare *phupphuv*—= ‘hissing of snakes’ (JC.), cf. G. *phuphav-vū*— in the same sense and Hi. *phuphikār*— ‘the hissing of a snake’.]

695. √*Phuruhur*— ‘to snort, to make a purring or whirring sound with the mouth (w.r. to horses)’:

phuruhuranta-(pres. p.) 17 8 7 (v. 1. *phuraphuranta*-), *phuruhuriya*- (p. p.) 88 7 15 (v. 1. *huruhuriya*- v. 1. *phuruhuriya*-).

[PSM. notes $\sqrt{\text{phuraphur-}}$ in the sense of 'excessive trembling'; cf. M. *phurphurāṇ*= 'to snort (w. r. to a horse or ass), whir, to make purring sound with the mouth'. cf. Hi. *phurphurāṇā*, 'to tremble, to wave'.]

696. **Bukkapa**— 98 3 7 'a crow'.

[=*kāka*-(gl); the relevant passage is - "*bukkapa-pala-pariharaṇu*" - 'giving up of a crow's flesh', cf. *bukkana*= *kāka*= 'a crow' (D. 6 94, Tr. 3 4 72, 190); cf. *bukkana*= *kāka* (Lilāvaṃ); cf. *vukkapa*= *kāka*- (PC II), cf. MW. *bukkana*-(L)= 'the bark of a dog or any noise made by animals'; as $\sqrt{\text{buk-}}$ = 'to bark, to crow', *bukkapa*- is an Agentive noun etymologically meaning 'that which barks or caws'.]

697. $\sqrt{\text{Bukkar}}$ — 'to scream; cry (w. r. to monkeys)'.

bukkaramta-(pres. p.) 7 25 5, 73 25 5, 76 6 11.

[Compare $\sqrt{\text{vukkar}}$ = *garj-* (ref. monkeys) (JC., PC. III); *buk-+kṛ-*, See *bukkara-*.]

698. **Bukkāra**— 20 5 7 'cry of monkeys',

[Compare PSM. *bukkāra* (D) = *gāryana*-; cf. *vukkāra*= 'scream' (PC. I); cf. MW. *būtkāra*= 'the screaming of monkeys', connected with *buk-+kāra-*. See $\sqrt{\text{bukkar-}}$.]

699. **Bukkira**— 94 2 7 (v 1 *bhukkira*-) 'a dog'.

[=*bhaṣaka*-(gl), the relevant passage is - "*kharu khara-bukkuru damtaḥ bhinnau*" - 'the donkey and the cruel dog bit (him) with teeth'; *bhukkana*= *śvā*= 'a dog' (D. 6 110) and PSM. *bhukkira*= 'one who barks', Trivikrama also records $\sqrt{\text{buk-}}$ = *garj-* (Tr. 3 1 50), cf. *bhasana*= 'a dog' (JC. 3 1 6); cf. MW. *bhaṣaka*-(L)= 'a dog'; *bukkira*- can be taken as an Agentive noun from $\sqrt{\text{buk-}}$ = 'to bark' meaning 'one who barks'.]

700. $\sqrt{\text{Bekar}}$ — 'to bellow (w. r. to cows)'

bekaramta (pres. p.) 41 2 6 (v 1. *bukkaramta*).

[See $\sqrt{\text{vemkar-}}$.]

701. $\sqrt{\text{Bhambh}}$ — 'to emit the sound "bhambh" when the kettledrum is beaten':

bhambhamta-(pres. p.) 42 7 2.

[See $\sqrt{\text{bhembh-}}$ and *bhambhā-*.]

702. **Bhambhā**— 3 20 4, 9 26 7, 4 10 11, 37 21 3, 38 14 6, 49 14 5, 64 11 2, 87 3 10 'a kind of drum, a kettledrum'.

[Compare *bhambhā* = *tūrya-vijaya* = 'a kind of drum' (D. 6 100); cf. *bhambhā* occurring in this sense in JC. (1 20 4), PC. II, Yt.; MW. records *bhambhā* in the same sense as occurring in Hemacandra's *Parīśiṣṭaparyāṇ*; perhaps the drum is known as *bhambhā* because of the 'bhambhā' sound it produces when beaten, see *bhembhā* and *√bhambh-*.]

703. **√Bhukk-** 'to bark';

bhukkau— (imp. 3.s.) 1 8 7

[The relevant passage is — "*bhukkau chanayamdhau sārāmeu*" — 'let the dog bark at the full-moon', cf. *√bhukk-* = 'to bark' (H. 4 186), cf. *√bhukk-* = *bhaṣ-* 'braying of ass' (NC.), cf. *√bhuk-* = 'to bark' (Dhāt-upāṭha) cf. M. *bhuknā*, II. *bhuknā* = 'to bark' and G. *bhuk-vu* = 'to bray']

704. **√Bhembh-** 'to emit the 'bhembh' sound when the drum is beaten'. *bhembhanta*— (pres. p.) 3 20 4 (v. l. *bhambhanta*), 17 3 8 (v. l. *bhambhanta*)

[See *√bhembh-* and *bhambhā*—.]

705. **Bhembhā**— (v. l. *bhambhā*) 17 3 8 'a kind of drum, a kettle-drum'

[See *bhambhā* and *√bhembh-*.]

706. **Mataṭṭa**— 3 20 3 'rhythmic sound "*maṭak-maṭak*" produced from labors'.

[The relevant expression is — "*dunikitimaṭakkehi*".]

707. **Me me me**— 16 9 10 'Imitative of the sound of bleating sheep, making the sound 'me me'.

[Compare *mekaranta* and *mamāyanta*— occurring in JC. (3 1 12 and 3 1 5) to express the bleating sound of a sheep.]

708. **√Ranj-** 'to buzz (w. r. to bees)'

ranjya— (p.p.) 99 14 8 (v. l. *rumjya*—).

[Compare *√ranj-* occurring in this very sense in JC. at 2 3 11. In view of the frequent form *√rumj-* and its derivatives, it is advisable to select *ranjya*— as the proper reading here. See *rumj-*.]

709. **√Raṇajha-** 'to tinkle, vibrate, hum'

raṇajhana: (pres. 3.s.) 3 18 8 (w. r. to *ālāvaṇi*), *raṇajhaṇanta*— (pres. p.) 3 9 10 (w. r. to anklets), 12 13 7 (w. r. to bells), 77 4 10 (v. l. *ruṇajhaṇanta*—) (w. r. to bells), 99 1 10 (w. r. to bells).

[Compare $\sqrt{\text{raṇajhaṇ}}$ = 'tinkling or jingling anklets' (JC., PC. II, PC. III, Bh), cf. $\sqrt{\text{raṇajhaṇ}}$ = 'sound of bells' (NC.), cf. G. *raṇak-vu* = 'to sound' and *raṇko* = 'the sound of a metallic vessel', connected with Sk. *raṇa* + *dhvana-*. See $\sqrt{\text{ranaraṇ-}}$.]

710. $\sqrt{\text{Ranaraṇ}}$ — 'to tune', 'to sound', 'to vibrate (w r. to lute)', *raṇaraṇa* (p. p.) 15 1 12.

[Compare $\sqrt{\text{ranaraṇ}}$ = $\sqrt{\text{kvaṇ}}$ = 'to sound, to tinkle' (Bh.), See *raṇajhaṇ-*.]

711. $\sqrt{\text{Rambha}}$ — 'bellow, to low (w. r. to cows)',

rambhamata- (pres. p.) 70 2 4.

[*śabdam kurvan* (gl.), cf. MW. *bhambhāraṇa* = 'the lowing of cows'; cf. G. *bhābhar-vu* = 'to bellow', see *rambhā-*.]

712. *Rambhā*— 56 1 13 'bellowing of a cow'.

[Though the gloss interprets the word *rambhā-* as "go—" 'a cow', really speaking it means 'bellowing', see $\sqrt{\text{rambhā-}}$.]

713. $\sqrt{\text{Rasamas}}$ — 'to emit a hissing and creaking sound, to send out loud reports, to emit sweet notes'.

rasamasanti (pres. 3. pl.) 58 19 8 (w r. to drums), 70 13 12 (v. l. *sama-samanti-*) (w. r. to musical instruments); *rasamasantiā-* (pres. p.) 46 2 8 (v l *samasamantiā-*) (w. r. to musical instruments),

[Compare $\sqrt{\text{rasamasakasamas}}$ = 'emit hissing and creaking sound' (PC. II).]

714. $\sqrt{\text{Rumj}}$ — 'to roar, to bark'.

rumjai (pres. 3. s.) 38 19 5 (w. r. to men), *rumjanti* (pres. 3. pl.) 13 11 10 (w. r. to lion), *rumjantiā-* (pres. p.) 33 3 12 (w. r. to dogs), 51 1 12 (w. r. to lions), 52 12 15 (w. r. to lions), *rumjīe* (abs.) 54 3 13 (w. r. lions); *rumjiya-* (p. p.) 2 13 5 (w. r. to lions), 30 2 6 (w. r. to lions), 34 10 6 (w. r. to lions).

[*śuṣṭam śabdam karoti* (gl.), cf. $\sqrt{\text{rumj}}$ = *ru* = 'to make noise, to roar, to hum' (H. 4 57), cf. $\sqrt{\text{rumj}}$ = *ru* (Tr. 3 1 33); cf. $\sqrt{\text{rumj}}$ — occurring in the sense of 'roaring' in CMC. (p. 254, line 7); see *rumjana-*.]

715. $\sqrt{\text{Rumj}}$ — 'to hum', 'to buzz', 'to reverberate':

rumjantiā- (pres. p.) 17 3 8 (w r to musical instrument called *rumjā-*), 84 17 5 (w. r. to bees); *rumjiya-* (p. p.) 8 4 12 (w. r. to bees), 42 4 5 (w. r. to bees), 62 8 1 (v. l. *rumjiya-*) (w. r. to bees), 88 16 1 (w. r. to bees); *rumjāa-* (p. p.) 41 15 10 (w. r. to bees).

[*śabdita-* (gl.); cf. $\sqrt{\text{rumj}}$ = *gumj* = 'to hum' (NC., JC. 3 1 12), See *rumj-*.]

716. **Raṁjāṇa-** 49 6 5 'roaring of lions'.

[See √*rumj-* at S No. 714]

717. **Raṁjā-** 17 3 8 'a kind of musical instrument'.

[=*vāditra-viśeṣa-* (gl), not recorded in PSM.; cf. *rumjā* = *vādya-viśeṣa-* (PC. III), perhaps known as *rumjā* because of the 'rumj-, rumj-' sound it produces when played on'; see √*rumj-* at S. No. 715]

718. √**Ruṇajhan-** 'to hum, to buzz (w.r.to bees)'.

ruṇajhuniya- (p.p) 3 13 7

[Compare M. *ruṇjhan-* = 'tinkling of toe-ornaments'; *ruṇ-dhvan-*; *ruṇ-* may be extension of *ru-*, 'to cry'. See √*runurun-*, √*runurunurun-* and *runurum[-]*]

719. √**Ruṇurūṇ-** 'to hum, to buzz (w.r.to bees)'

runurunoi (pres.3.s) 5 17 1, 72 8 4, *runurunamti* (pres.3 pl.) 12 1 14, 16 12 14, 58 4 5, 87 11 7, *runurunamta-* (pres.p) 49 10 8, 73 15 1, 81 18 3, *runurunia-* (p.p) 15 1 13, 28 37 2, 40 2 8, 69 2 1.

[=*sakānam avyakta śabdam karoti* (gl.); cf. PSM. √*runurun-*, √*runarun-* = *krand-* and *runaruna-* (D) *karuna-krandana-*, cf. √*runurun-* in this very sense occurring in NC. & Bb cf. M. *rununnē* 'to hum', see √*runujhun-*, √*runurunurun-* and √*runurum[-]*]

720. √**Ruṇurūṇurūṇ-** 'to hum, to buzz (w.r.to bees)'.

runurunurunamta- (pres.p) 34 12 2.

[See √*runujhun-*, √*runurun-* and √*runurum[-]*]

721. √**Ruṇurūṇ-** 'to hum, to buzz (w.r.to bees)'.

runurumṭas (pres.3.s.) 6 1 14, 8 5 16, 38 6 2, *runurumṭeppinu* (abs) 71 14 14; *runurumṭi(y)a-* (p.p) 51 9 5, 94 8 7

[=*śabdam karoti, anurāgam karoti* (gl), cf. √*runurumṭ-* = 'to hum' (IC II), see √*runujhun-*, √*runurun-*, √*runurunurun-* and √*rum[-]*]

722. √**Ruṇṭ-** 'to hum (w.r.to bees)'

ruṇṭahla- (pres.p.) 5 1 10 (v.l. *ruṭṭahla-*)

[=*śabdam kurvan* (gl.), cf. √*ruṇṭ-* = √*ru-* = 'to make noise, to hum' (H 4 57, Tr.3 1 33); cf. √*ruṇṭ-* occurring in this very sense in JC (4 17 14), PC.II, Up.K.; see √*runurumṭ[-]*]

723. **Ruṇṭiya-** 15 11 5 'humming of bees'.

[=*śabda-* (gl); see √*ruṇṭ* .]

724. √**Rulughel-** 'to roll about, to ruffle':

rulughuli(y)a- (p.p.) 21 8 4 (w.r.to carcass), 75 8 9 (w.r.to the surface of the earth).

[PSM. records *ruḷughula-* (D) in the sense of 'sighing'; cf. M. *ruḷṇe-* 'to roll about, to be ruffled'.]

725. **√Ruhucsh-** 'to twitter, to chirp, to warble (w.r. to birds)';
ruhucshanti (pres.3 pl.) 83 9 6 (v.l. *ruhacshanti*).
 [= *śabdāṃ kurvaṃti* (gl.).]

726. **√Lalalal-** 'to dangle constantly, to flutter, to move to and fro':
lalalalamti (pres.3.pl.) 84 5 6 (w.r. to entrails); *lalalalamti-* (pres.p.)
 46 2 4 (w.r. to banners), 52 1 11 (w.r.to tongue), 60 11 11 (w.r.to tongue).
 [Compare *√lalalal-* = 'dangling of tongue' (JC.1 9 5) 'dangling of skin' (NC), cf. *√lal-* = 'dangle' (PC II); cf. G. *lalak-vu-* 'to swing to and fro, to dangle'; cf. M. *laḷḷal-* = 'in a lolling and wagging manner w.r to tongue']

727. **Lihilihi-** 35 2 5 (v.l. *hilihili-*) 'neighing of horses'.
 [The expression used to indicate the neighing of horses is *hilihili-* even in later literature. Therefore, here also the variant *hilihili-* seems preferable. See *√hilihili-*.]

728. **√Venkar-** 'to bellow, to give out' 've-' sound (w.r. to cattle)';
venkaramti (pres p) 99 5 2.
 [The relevant passage is—*“is goulu layau venkaramti”*— 'he took away the cattle which were bellowing'; *vetkṛ-*. See *√bekar-*.]

729. **√Salasal-** 'to make a clinking sound, to rustle, to quiver'.
salasalamti (pres.3.pl.) 4 11 10 (w.r.to cymbals), *salasali(y)a-* (p.p.)
 17 3 3 (v.l. *salalatiya-*) (w.r.to cymbals), 72 11 5 (w.r.to the leaves of pipal tree)

[=*śabdāṃ kurvāna-*, *kampamāna-* (gl.); cf. *√salasal-* = 'flowing of blood' (NC); cf. *√salasal-* = 'gliding of serpents' (KC); cf. M. *saḥsaḥsa-* = 'to glide along rustlingly or hissingly as a serpent, to bubble up briskly and noisily', cf. Koṇ. *saḥsaḥsa-* = 'boils and bubbles up (w.r. to any liquid').]

730. **√Simisim-** 'to produce a sizzling sound, to emit a 'simisimi-' sound while burning':
simisimat (pres.3.s.) 73 24 3 (w.r.to limbs of the body); *simisimamti* (pres. 3 pl.) 39 12 3 (w.r.to river waters); *simisimiya-* (p.p.) 30 19 9 (w.r.to limbs of the body).

[Compare *√simisim-* = 'to produce a sizzling sound while boiling (JC. 3 5 14). *√simisimisim-* occurs in Chandonuśāsana of Hemacandra at 6 22 4. The context is the description of a *vrahiḥ*. The relevant

passage is—"tam tettu bāhohajalu gaṇḍatthalāhī simisimsimivi samattu"—'that great amount of tears which dropped on her burning cheeks evaporated emitting a 'simisimi'- 'sound'. √simisimi— occurs in Kathāsaritsāgara at 89 22 90 in the sense of 'burning'. The relevant passage here is—"īrutā kathāmetadangaṃ simisimīyale (p.505 Nīmayasāgara edition) - 'hearing this story there was a burning sensation in my body'. cf. MW. *simsamay*— 'to bubble, simmer, crackle' (Vāsavadattā). cf. G. *samsavū* in this very sense; cf. Kan. *simi*= 'the sound of burning gently and hissingly and *simsimsimsisu*= 'to burn gently with repeated hisses'. See √*simsimsim*— below]

731. √*Simisimsim*— 'to wriggle or writhe (w.r. to worms)'.

simsimsimamāta— (pres.p.) 1 8 2.

[Compare √*simsimsim*— occurring in this very sense in JC. (3 13 12) and √*samasam*— in Bh, cf. √*simsimsimsim*—="wriggle with 'simisimi'- sound" (PC II). See √*simsim*—]

732. √*Hakk*— 'to call, to challenge'.

hakkai (pres. 3. s.) 34 11 4.

[√*hakk*— recorded by Hemacandra at H. 4 134 and Trivikrama at Tr. 3 1 71 in the sense of *n-+pāh*= 'to prevent' does not suit here; cf. PSM. √*hakk*-(D)= 'to call, to challenge' and *hakka*-(D)= *dhvāna*, 'a call, a challenge; cf. the occurrences of √*hakk*— at 8 3 10 and *hakka*— at 7 7 1 in NC. These need not be taken in the sense of *nijedha*— as is done by the editor of NC. following H 4 134¹. The meaning 'challenge' quite suits the contexts in NC, cf. MW. *hakkay*= 'to call'; cf. ND. *hāku*= 'to drive away'; Maurice Bloomfield² notes *hakkay*— in the sense of 'address rudely'. See *hakk*—.]

733. *Hakka*—14 7 5, 28 26 2, 54 13 13 'a call, a challenge'.

[Compare *hakka*— in this very sense occurring in PC. II & III; cf. *hakka*= 'calling to an elephant' (Tri. III), cf. MW. *hakka*-(L)= 'calling to an elephant'; cf. M. *hāk*= 'a call or loud cry'; see √*hakk*—.]

734. √*Hakkār*— 'to call out, to summon'.

hakkāraḥ (pres. 2. s.) 52 7 10; *hakkāra* (pres. 3. s.) 83 11 11, 88 8 9; *hakkāreppinu* (abs.) 83 3 15, *hakkāri(y)a*— (p p) 26 5 9, 29 21 7, 30 9 8, 37 9 3, 52 17 4, 62 10 6, 86 4 8; *hakkārānya*—(caus. p.p.) 19 4 1.

1. See Nīyakumārācariu, Jain, H., Karanja, 1933, Glossary.

2. See "Some Aspects of Jain Sanskrit", Bloomfield, M., Festschrift, Jacob Wakernagel, Göttingen, 1923, p. 222.

[=*ākārita*-(gl.); cf. PSM. *√hakkār*=*ā+kāray-*, *śabdāpay-*, 'to call'; cf. *hakkār*- in this sense occurring in NC., PC. I & Bh.; cf. MW. *hakkāra*-(L)='calling to'; cf. ND.*hakkāru*= 'to reproach, scold, rebuke'. *hak-+kr-*.]

735. *√Hilhil*—'to neigh (w. r. to horses)' :

hilihilamti (pres. 3. pl.) 84 5 7; *hilihilamta*-(pres. p.) 14 7 4, 46 2 5, 85 11 21, 88 3 12; *hilihuya*-(p. p.) 75 8 9

[Compare *√hilihil*='to neigh' (JC., NC., KC.); cf. *√khilihil*= 'to neigh' (PC. II); see *√hilihilihil*-, *hilihili*- and *√lilihil*-.]

736. *Hilhil*—52 5 2, 99 13 5 'neighing sound of horses'.

[See *√hilihil*-, *√hilihilihil*-and *√lilihil*-.]

737. *√Hilhilibil*—'to neigh (w. r. to horses)' :

hilihilihilamti-(pres. p.) 52 10 12.

[Compare *√hilihilihil*-in this sense occurring in PC. III. See *√hilihil*-, *hilihili*- & *√lilihil*-.]

738. *√Huruhur*—'to emit *huru-huru*- sound while burning (w. r. to fire)' :

huruhurai (pres. 3. s.) 3 20 16; *huruhuramta*-(pres. p.) 76 10 4.

[Compare *√hasahasahas*= 'become ablaze' (PC. II).]

739. *√Hūhūbu*—'to emit *hū-hū* sound (w. r. to couch)' :

hūhūhuyamti (pres. 3. pl.) 37 14 9; *hūhūhuyamta*-(pres. p.) 17 3 6.

[Compare *huhuhuhuhuhuhumta*= "emitting 'huhuhuhu' sound" (PC. II).]

6. FOREIGN LOANS¹

(a) Words of Dravidian Origin

740. Akka—16 25 12 'mother'.

[=*mātā* (gl.); the relevant passage is—"akkasamāna mayjhu parapanamī" 'another man's wife is like a mother to me', cf. *akkā*=*bhagini*= 'sister' (D. 1 6); =*kuffini*, *dūtī* (Kumārapāla Pratibodha); =*veliyāmālā* (Śrīngāramaṇjari Kathā)= 'sister' (KC); = 'a procuress' (Pāṇini); = 'a mother (used contemptuously) (supposed to be a term of foreign origin)' MW, MW. also notes the word in the Additions and corrections in the sense of 'a procuress' quoted from Pāṇcatantra, cf M., Kon. *akkā*= 'an elder sister or any elderly female'. The word is a Dravidian loan, cf. Kan. *akka*, Ta. *akkā*, Te., Mal., Kodagu, Tulu *akke*= 'elder sister']

The context is not decisive. Both meanings 'mother' and 'sister' would suit.

741. Addaa—90 3 14 'a mirror'.

[=*darpaṇa*- (gl.), Alsdorf notes *abdaka*- as the gloss on *addaa*-, the relevant passage is—"padibimbau addai diṭṭhau"—'the reflexion was seen in the mirror'; cf. *addaa*=*darpaṇa*-, 'a mirror' (D. 1 14); the word *amdaya*-occurs in PC. II at 41 17 5 where the editor has rendered it with *darpaṇa*-with a query, the relevant passage here is—"nam mahi. -kāmīni-kerau amdau"—'as though a mirror for the lady in the form of earth'; cf. *addaa*-occurring in this very sense in Gāthā Saptasatī and *addāya*-in Sam. K. & CMC. (p.248, line 17), the relevant passage in CMC. is—"tattha paloyamekkammahāsaravaram, addāya-maṇḍalam piva tiloyalacchu"—'There was seen a large lake, which was like a mirror of the Beauty of the three worlds'. The word appears to have a Dravidian source, cf. Te. *addamu*= 'mirror'. For the word *abdaka* given in the gloss see Appendix.]

742. Ammā—69 27 1 'mother'.

[The relevant passage is—"so jānai ammi asitṭhāi"—'O mother, he knows the untold matters', cf. *ammā*=*ambā*, 'mother' (D.1 5); cf. *ammā*-occurring in this very sense in JC. (2 13 18, 3 11 4, 3 11 6), NC.(3 6 16, 3 11 13) and Sam.K. The word seems to have a Dravidian source, cf. Kan., Ta. *amma*, Te., Mal. *amē*= 'mother'.]

¹ For similar items in Hemacandra's Deśināmanamālā see "Dravidian Element in Prakrit", K. Amrita Row, Indian Antiquary vol XVI, pp. 33-36 and "Kannarese words in Deśi Lexicons", Upadhye, A. N., ABORI, vol, XII pp. 277-284

743. **Avvo** 3 3 5, 89 10 13; **avvo avvo** 85 10 26 'an interjection—Oh mother'

[=*he mātah* (gl at 3 3 5); cf *avvā=jananī*, 'mother' (D.1 5); also cf. *avvo=sūcanā-duḥkha-sambhāṣanāparādha-vismayā-nanda-ādara-bhaya-kheda-viṣāda-pāśāntāpe*—'a particle expressing signification, sorrow, conversation, offence, wonder, joy, respect, fear, pain, dejection, repentance' (D 1 51, H.2 204). cf. *avvo* occurring in the above sense in NC. The word appears to be a Kannaḍa loan, cf. Kan., Te. *avva*= 'mother.' Alsdorf also connects *avvo* occurring at 85 10 26 & 89 10 13 with 'mother' and compares Sk. *amba*- and Te. *avva*-, 'mother, grandmother' (vide *Harivamśapurāṇa*. Glossary)]

744. **✓Olagg**— 'to serve,' 'to pay homage to,' 'to be in attendance'

olaggi(y)a—(p.p.) 6 5 5, 23 12 4, 32 12 7, 45 12 8, 60 26 2, 62 14 4, 76 5 5, 83 16 6, 85 3 3, 92 4 14, 95 9 14; *olaggahu* (inf.) 9 23 10.

[=*sevita*- (gl), cf *olugga-v*]. *olagga=sevaka*— 'a servant' (D.1 164); cf. PSM *olaggā*-(D)=*sevā*= 'service', *olaggā*- occurs at 1 2 9 NC. and is rendered with *avalagna*-; but here also it means 'served, attended upon', cf *olagga=sevaka* (Lilāvati); cf. *avalaga*-, *ulaga* and *olaga*= 'service', 'attendance' (Supplement to the J.O.I., Baroda, vol.X.no.2 pp.106, 114 and 115), for various occurrences of the word **✓olagg**-and its derivatives in later Old Gujarati and Rājasthani see "*olamg śabda kā artha cintan*" by Manohar Sharma published in Varadā (Bisau Rājasthān) vol.4. 1 year Jan., 1961, pp 78 to 89 and the articles referred therein. Also see Bhayani's note on the word *olamga*- in Varadā volume 4. no 2, April, 1961 Cf. *ulimḡ=cakri*- and *olagṇ=sevā* (Jñāneśvarī). The word seems to be of Kannaḍa origin. cf. Kan. *ōlaga*= 'service, homage', *ōlagisu*= 'to serve, to pay homage to, to be in attendance' and *ōliga*= 'work, service', *ōlagikāra*= 'a servant'.]

745. **Kadappa**— 8 7 6, 14 8 11, 51 11 8, 58 20 5, 65 21 9, 66 1 3, 94 23 17 'a multitude, mass, cluster, collection, group'.

[=*sanghāta*-, *saṃūha*-(gl), cf. *kadappa=nikara*= 'a heap, collection' (D.2 13);= *saṃūha*-, *kalāpa* (Tr. 1 3 86); cf. *kaḍappa*- occurring in this very sense in Bb., KC., Kams., Usā. (2 17), Chand, CMC. etc. In all its occurrences in MP. and KC. *kadappa* is found compounded with *phani-phada*- or *phana*= 'the hoods of serpent'; cf. G. *kadaplo*= 'a heap a pile'. The word appears to be of Dravidian origin, cf. Kan. *kalapu* Te. *kalape*, Ta. *kaloppai*, M. *kalappe*= 'a miscellaneous mass or collection' and Ta, Ma, Tu *kalappu*= 'mixture'; cf. also Kan. *kadampa*= 'a mass multitude'.]

746. **Kira-** 7 6 5, 20 5 2, 38 7 4, 83 10 4, 95 2 4 'a parrot'

[Compare *kira*=*śuka*= 'a parrot' (D 2 21); cf. *kira-* occurring in this very sense in JC. (1 3 12, 1 11 10, 3 16 10), NC., Br. K. etc.; MW. records *kira-* in the sense of 'parrot' quoted from Vetālapācavimśatikā; cf. Kon. *kiru*= 'parrot'; the word appears to be of Dravidian origin; cf. Kan. *kīlī*-, *gīlī*-, Ta., Ma. *kīlī*= 'a parrot' and Kan. *kīracu*- and *kīru*= 'to scream or cry shrilly' Kittel derives the word *kira-* from Dravidian *gīrī*, *gīlī*, the sound *kīl*- and the Dravidian verbs *kīracu*, *kīlīr*, *kīru* and *kir*. (See Kannada-English Dictionary Preface, p. XX, item no. 41). Cf. *✓kīlīkīl*-.]

747. **Kuṣa-** 44 4 6, **kuṣaa-** 1 9 13 'a pitcher, a water-jar, pot'.

[=*kudava*, *ghaṭa*-, *kumbha*- (gl.); Hemachandra considers *kuda-* in the sense of *ghaṭa*- as a *tadbhava*- word from *kuṣa*- (D 2 35), cf. *kuda* occurring in this very sense in GS. and *kuṣa-* in Br. K. and Yt., cf. MW. *kuṣa*- (L) in the same sense, the word appears to be of Dravidian origin; cf. Kan. *koda*= 'an earthen pitcher or pot'. For the derivation of the word see Kannada-English Dictionary, Kittel). F., preface, p. 33, item no 258. See *kulaa*-.]

748. **Kuḍuva-** 4 10 10 (v1. *kudava*-) 'a stick for beating drums'.

[=*pādana*-*kaṣṭha*- (gl.), the relevant passage is - "*padahullau kuduve chittu tema, jhamdhotti doṭṭi rau huyau jema*" - 'the drum was beaten by the stick in such a manner that a sound like "jhamdhottidoṭṭi" was emitted'; not recorded in PSM., the word appears to be a Kannada loan, cf. Kan. *kuḍupa*= 'a stick etc. for beating drums, striking the cords of the lute etc., a fiddle-stick', and Kan. verb *kudu*= 'to beat, to give forth or emit a sound'.]

749. **Kurara-** 62 3 6 'a ram, a sheep'.

[=*meṣa*- (gl.); PSM. records *kurari*- in the sense of *meṣī*- quoting from Rambhāṣa-maṇḍarī, cf. *kurari*=*paśu*= 'an animal' (D.2 40); cf. MW. *kurari*- (L)= 'an ewe. The word seems to be of Dravidian origin; cf. Kan. *kurari*= 'an ewe, a sheep' and Kan., Tu. *kuri*, Ta., Mal. *korī*= 'sheep, ram' and Kan. *kuruba*= 'a shepherd'. The usual sense of *kurara*- in SK. is 'osprey'. It is different from this *kurara*-.]

750. **Kurula-** 29 28 4 'a lock of hair'.

[=*kuntala*- (gl.); the relevant expression in the text is "*kurulotṭīlī*" - 'the row of dark blue locks of hair', cf. *kurula*=*kuṣṭha*-*keśa*= 'curly hair' (D. 2 63); cf. *kurula*- occurring in this sense in JC. (4 2 12), Bh., Yt. etc., cf. MW. *kurula* (L)= 'a curl or lock of hair (especially on the forehead)', cf. M. *kurul*-, Kon. *kurul*= 'hair curled, formed in

ringlets'. The word seems to be of Dravidian origin; cf. Kan. *kurul* Ta. *kural*, *kurul*, Mal. *kurul*, Te. *kurulu* = 'a curl or lock of hair'; Kittel derives Sk. *kurala*-, *kurula* from Dravidian *kurul* (vide Kannaḍa-English Dictionary, Preface, p. XVIII, item no. 10). Burrow also notes this word in the list given by him to illustrate the Dravidian loans. (See The Sanskrit Language, p. 382).]

751. *Kulaa*— 43 9 1 'a water-jar'.

[=ghaṭa- (gl.), the relevant passage is— "surehī pahū nhamo kulaehī"— 'the Lord was given a bath by gods with water-jars' PSM. does not note it. See *kuḍa*—]

752. *Gomda*— 69 4 3 (v.l. *goccha*— v.l. *gomdi*—), 83 9 7 (v.l. *gumda*— v.l. *godī*— v.l. *gomde*—) 'a cluster or a bunch of blossoms'.

[=samūha (gl.); *gomda*— is not traced in PSM; D 2 95 records *goccha*-, *gomṭhi*-, *gomdi*— and *gomyi* in the sense of *mahjari* 'a cluster', Trivikrama notes *gomdi* and *gomyi* in the same sense at Tr. 3 4 4 and 3 4 6, cf. *gomda*— occurring at NC. 1 6 12 as a variant of *gomcha*— in this very sense and *gumda*— in Līlāvatī. The word seems to be of Dravidian origin, cf. Kan. *gonde*, *gudi*, Te., Mal. *komde* = 'cluster, tuft, tassel'.]

753. *Cattuya*— 66 8 6, 83 3 4 'a wooden spoon,' 'a ladle of wood'

[The gloss at 83 3 4 gives *cattuka*— which is a Sanskritisation of Pk. *cattuya*—. At 66 8 6 *cattuya-vihattiha*— has been rendered by the gloss with "cātukārena vyākulaḥ". But the meaning 'ladle' fits the context and the rendering *cātukāra* seems to be a guess on the part of the commentator Cf. *cattū* = *dāru-hasta*—, 'a wooden spoon' (D. 3 1); *cattuya*— occurs in JC. at 3 5 14 and is rendered with *yaṣṭi*— by the editor¹, here also the meaning 'a ladle or a wooden spoon' suits the context; cf. also *cattuya phala*— occurring in JC. at 2 34 4 which is glossed as *yaṣṭyagranihuta-lohamayānkuta*—, MW records *cātuka*— in the sense of 'a wooden vessel for taking up any fluid' quoting from Hāla, the word appears to be of Dravidian origin; cf. Ta. *cattua*—, Mal. *cattuga*—, Kan. *sattuga* = 'a ladle of wood or of a coconut shell'. (Kittel). Burrow & Emeneau also note Te. *cattuvamu* = 'iron ladle with flat, round blade for taking rice from pot'.

754. *Cicci*— 3 14 11, 10 11 11, 43 5 19, 44 11 7, 78 15 9, 85 10 8, 88 14 9 'fire'

[=agnideva- (gl.); cf. *cicci* = *hutaśana* = 'fire' (D. 3 10); cf. *cicci*— occurring in this sense in JC., (1 13 6, 3 3 16) & KC; the word seems to be of Dravidian origin; cf. Te. *ciccu*, Kan. *kiccu*, Tu. *kicci* = 'fire'.]

1. See Jashaharcariu, Vaidya, P. L., Karaṇja, 1931, Glossary.

755. **Curuli-** 32 16 14, 66 2 5, 86 1 3 'a flame'.

[=*jvālā* (gl.), cf. *cuduli=ulka-*, 'fire-brand' (D. 3 15; Tr. 3 4 72, 473; Pāi. 673); cf. M. *cūḍ*, Koṇ. *cūḍ*= 'a torch of twigs or branches of the coconut tree'. The word *curuli-* seems to be of Dravidian origin; cf. Kan., Te *curukku*= 'excessive heat of fire' and *curcukoḷi*= 'a burning fire-brand'.]

756. **Chāṇa-** 57 10 11 'cow-dung'.

[=*gomaya-* (gl.); the relevant passage is- "*nirikku kamsathali khāvāvu chāṇahu*"- 'the thief was made to eat cow-dung in a bronze plate', cf. *chānam=gomayam*= 'cow-dung' (D. 3 34), cf. *chāna*= *śakṛi* (PC II), cf. *chagana*= 'cow-dung' (Supplement to J. O. L., Baroda, vol. X, no. 3, p. 136), cf. MW. *chagana*= 'dried cow-dung' (Peñcadendacchatra prabandha), and *chāgana-* (L.)= 'a fire of dried cow-dung', cf. G, *chān-*, M., Koṇ. *ṣeṇ*= 'dung of a bull, cow or buffalo', the word seems to be of Dravidian origin, cf. Ta. *chān*= 'cow-dung'.

757. **Jhimdu-** 93 7 3 (v.l. *jhemdua*), **Jhimdu(y)a-** 83 4 3, 85 11 5 (v.l. *jhedua*) 'a play-ball'.

[=*kanduka-* (gl.) cf. *jhemdua*= *kanduka-*, 'a ball' (D. 3 59) cf. *jhemduya*- occurring in PC I, *jhimdua-* v.l. *jhemdua-* in PC II and *jhimdua-*, *jhimduvaya* in PC. III in the same sense Cf. MW. *jhanduka-* (L), *gendu* (L.)= 'a ball to play with' cf. G *jhimdu*= 'green pod of the cotton plant'. The word appears to be of Dravidian origin Cf. Kan. Ta. Te Mal. Tu *cemdu*= 'a play-ball'. See *jhemdua-* below.]

758. **Jhemdu(y)a-** 1 16 10, 22 7 7, 35 12 1, 85 6 13 (v.l. *jhimdua-*) 'a play-ball'.

[=*kanduka-* (gl). See *jhimdu-* above.]

759. **Doḍḍa-** 90 2 10 (v.l. *doda-*) 'huge', 'a term of ridicule for a Brahmin'.

[=*sthūla-* (gl.), cf. PSM. *doḍḍa-* (D)= *jaghanya manuṣyajāti*, *doda-* (D)= *brāhmana-* and *doḍḍi-* (D)= *brāhmaṇi-*, cf. Kan. *dodda*= 'large, stout'.]

The word *doḍḍa-* is a derisive term for a *brāhmana-* (*adhama-brāhmana-*) and here looking to the context, it refers to Nandana brāhmins, who spreads heretical doctrines running counter to the tenets of Jainism. It is quite likely that *doḍḍa-* is of Kannada origin. It is recorded in Pk. literature, firstly in the sense of 'big or fat' and actually the gloss gives the meaning *sthūla-* in our context.

In Prakrit literature *dodda-* has also been used as a derisive term for brāhmanas. It is quite likely that *dodda-* came to have this connotation with the Jainas from its popular use. It is natural for the Jainas who believe in fasting, to refer to those brāhmanas or purohitas who would use their offices to fill their belly and fatten; cf. the

Gujarāṭi usage of the word *tagdā-*. Here in our context *ḍoḍḍa* is used more as a derisive term for brāhmanas rather than in the sense of *stūla-*.

In PC. II *dodḍa-* is used and rendered by the gloss as *hastadvayauddina-* and the editor has given it with a query. The passage in PC. II from 34 11 7 to 34 11 9 is to be of double meaning. One meaning is complimentary and the other derogatory. In that case, *dodḍa-* in the complimentary sense may mean something like 'carefully inspecting two cubits of road in front', as is wont with Jain monks, and in the derogatory sense it may have a reference to those Brahmanical sanyāsins who indulged in tasty food and fattened themselves. In that case the word may be the same as MP. *ḍodḍa-*.

The word *dodḍa-* occurs twice in CMC. On page 166, line 26, it occurs in a compound "*dodḍa-jāṭe*"— 'in the tribe of ignorant brahmins' and on page 221, line 15 "*ḍodḍa*" occurs in the sense of 'an idiotic or dull-witted brahmin'.

The word *doda* occurs in Sīlāṅka's commentary on Sūtrakṛtāṅga (Āgamodaya Samiti edition folio 234) and the quotation is — "*brāhmanam dodamiti brūyāt tathā vanijam kirāṭam iti*"— 'a brahmin is called a "*doda*" and a merchant "*kirāṭa*". This also shows that as "*kirāṭa*" was a term of abuse or derision for a Bania, "*doda*" was a similar term for a Brāhmana.

760 *Ḍombi*— 83 4 9 'a woman of low caste of tumblers'.

[Compare PSM. *domba-* (D)= 'an aboriginal tribe' and *dombilaga-*= *cāṇḍāla-*, cf. *dumba-*= *śvapaca-* 'a man of very low caste' (D. 4 11), cf. *domba-* (D)= *candala-jāṭi-viśeṣa-* (JC. 2 17 4); cf. *ḍumba, domba-* in the same sense (Br. K.), cf. MW. *ḍomb-*= 'a man of low caste' (Tantrasāra), cf. M. *domb-*= 'a low caste employed especially on the burial and burning grounds' and H. *ḍom-*= 'the sweeper class among Hindus'. The word appears to be of Dravidian origin; Cf. Kan. *domba-*, Ta., Te., Mal. *domme-*, *dombars-* 'a caste of tumblers and merry-andrews'.]

761. *Ṇesara*— 1 11, 10 7 5, 37 13 1, 42 6 17, 47 7 2, 49 5 7, 49 6 7, 53 6 3, 59 16 9, 61 1 31, 70 14 5, 80 3 3, 80 14 3, 80 17 12, 83 21 9, 92 3 9, 92 21 9, 94 4 1, 94 18 4, 101 9 4 'the sun'.

[=*sūrya-*, *āditya-*, *bhāskara-* (gl.); cf. *ṇesara-*= *ravi-* 'the sun' (D. 4 44; Tr. 3 4 72, 573); cf. *ṇesara-*= 'sun' (NC. 4 5 1, 7 8 5, 9 1 6 & 9 13 6) The editor of NC. has not noted *ṇesara-* occurring at 4 6 1 and 9 1 6, but has rendered "*dipa-ṇesara*" occurring at 7 8 5 with *dīpavara* (*sūrya-*)¹. Here also *ṇesara* (and the *dipa-ṇesara-*) stands for

1, See Nāyākumāracarīu, Jain, H., Karanja, 1983, Glossary.

sūrya- The relevant passage here is - "*dharu kumārē śhaṅgesaru ṇā vidappē khayadina-nesaru*". 'The king of Siṃhapura was caught or captured by Kumāra as though the sun of the day of deluge by Rāhu'.

Tagare also connects *nesara-* with (*di-*)*neṭvara* (vide Historical Grammar of Ap., Index Verborum) The word is a Dravidian loan; cf. Kan. *ṇesar* = 'the sun', Ta. *ṇayir* = 'the sun, the day-light'.

762. **Taṇhāya-** 54 14 11 'wet, moist'.

[The relevant passage is - "*aṇi-ṇuhira-toya-taṇhāya-taṇu*" - 'one whose body was wet with the enemy's blood'; cf. *tannāya* = *ārdra* = 'wet' (D. 5 2, Pāi 531; Tr. 2 1 77); cf. *tannāya* - v l, *taṇhāya* = *ārdra* (Lilāvati) & *taṇnā* = *ārdra* (GS.), the word seems to be of Dravidian origin; cf. Ta. *tanni* = 'water', Kan. *tanna* = 'cold'.

763. **Tamḍaa-** 16 22 8 'a group, a party, an assemblage'.

[=*saṃūha-* (gl.), the relevant expression is - "*muṇṭitamḍau*" - 'a group or party of sages', this word is not recorded in PSM., cf. *tamḍava-* (D) = *saṃūha-* (Bh. 9 12 1), cf. M *tamḍa* = 'a troop, a party', the word appears to be of Dravidian origin, cf. Kan. *tamda* = 'a multitude, a crowd, a troop, a group, a party'.]

764. **Talavara-** 30 17 10, 30 18 10, 31 3 2, 31 11 1, 31 13 3, 69 6 4, 72 10 4, 82 10 2, 98 16 2, 98 18 11 'a town watchman, city guard'.

[Alsdorf notes *koṭṭapāla-* as the gloss on the word *talavara-* at 82 10 2; cf. PSM. *talavaraṇ-* = *nagara-rakṣaka-*, *koṭṭavāla-*, cf. *talāra* = *nagara-rakṣaka-*, 'the city guard' (D 5 3), Trivikrama gives *talāra* = *pūrādhyaḥkṣa-* (Tr. 1 3 76), cf. *talavara-* occurring in this very sense in JC. (1 11 8 & 2 29 1), PC.I & III, *talāra-* in PC.II, *talera-* in Bh. & *talavarga-*, *talāra-* and *talāraka* in Bṛ. K.; cf. *talāra-*, *talāraka-* & *talārakṣa-* = 'a police officer' (Supplement to J. O. I., Baroda, vol. no 4, p. 149); *talārakṣa-* is a Sanskritisation of Pk. *talāra-*, MW. records *talārakṣa-* in the sense of 'a body-guard', cf. G. *talāṭṭi* = 'a village officer' The word appears to be of Dravidian origin, cf. Kan. *talavāra-*, *talāra*, *talār*, Ta. *talayār*, Te. *talār* = 'a watchman, a beadle'. See *talāra*-below.]

765. **Talāra-** 31 6 5 'police superintendent of a town, a city guard'.

[Compare *talāra-* in JC. at 3 15 4 & 3 17 3. See note on *talāra-* by A. K. Majumdar in Bhāratīya Vidyā volume XVII- nos. 3 & 4 pp. 127- 129. See *talavara-* above.]

766. **Thaṭṭa-** 77 3 6 'a multitude, a throng, a troop'.

[The relevant passage is - "*daramalai thoṭṭadugghoṭṭa-thaṭṭa*" - 'destroys the troop of strong elephants'; cf. PSM. *thaṭṭa* = *saṃūha*, *yūṭha* - quoted

from *Supāsanāhacaria*; cf. *thaṭṭa* = *saṃūha*-, *ghaṭṭa* = 'row' (KC., Kāṇs., CMC., PC. I, PC. II, PC. III); cf. Hi. *thaṭṭ* or *thaṭṭh*, G. *ṭhaṭṭh* = 'a throng, a multitude'. It appears from various occurrences that *thaṭṭa*- means 'a troop of elephants or horses assembled for martial purposes, the word seems to be of Dravidian origin; cf. Kan. *thaṭṭu-taṭṭu* and *daṭṭu* = 'a mass, a multitude, a host, an army, a large number; in Kannada also the word is used in similar context, e.g. "kudureya thaṭṭu" - 'a troop of horses', "āneya thaṭṭu" - 'a troop of elephants'.]

767. **Palli**— 20 23 4 'a house-lizard'.

[=*viśvambhara*- (gl.), the relevant passage is - "*pallidehamtahu ruhrabimdu nivadu*" - 'a drop of blood from the body of the lizard fell down', the word is not traceable in PSM.; for the word *viśvambhara*- given in the gloss cf. MW - 'a kind of scorpion or similar animal', the word being quotable from *Sūtrata* according to MW., *Deśināma-mālā* gives *vesambharā* at 7 77 in the sense of *grhagodhā* - 'a small house-lizard', according to MW *palli*- has a meaning 'a small house-lizard' from Lexicons only, the word is of Dravidian origin; cf. Kan. *palli*, *hali*-, Ta, Te., Mal., Tu., *palli* = 'a small house-lizard, *Lacerta gecko*'. Kittel compares the word with Kan. *pala* = 'a sound in imitation of the chirping of birds at dawn, *pālumbu* = 'to lauent' etc and states - '*palli* has got its name probably from its well-known sounds' (See Kittel's Kannada-English Dictionary, Preface, p. XXI).]

768. **Pasamdi**— 9 7 1, 9 28 4, 28 3 8, 41 5 8, 59 3 6, 82 7 8, 96 7 10 'gold'

[=*suvarṇa*-, *kanaka*- (gl.), cf. *pasamdi* = *suvarṇa* = 'gold' (D. 6 10; Tr. 3 4 298), cf. *pasamdi*- in the same sense occurring in PC. III and *Lilāvai*. The word appears to be of Dravidian origin; cf. Te. *pasidi* = 'gold'.]

769. **Pāliddhaya**— 12 9 2, 41 15 2 'a tiny banner, a kind of flag'.

[Gloss renders it with *vaṃśa-veṣṭita-patakā*- at 12 9 2 and with *kṣudra-dhvaja*- at 41 1 52; at 41 15 2 *pāliddhaya* occurs along with *mahādhvaja*, hence perhaps the commentator takes *pāliddhaya* to mean *kṣudra-dhvaja* = 'small flags' as contrasted with 'large flags'; the word occurs in NC. also at 9 23 7 along with *garuḍādhvaya*-. At JC. 4 7 6 the word *pārādhvaya*- occurs with a variant reading '*pālādhvaya*'. Looking

1. See *Jasaharacariu*, Vaidya, P L., Kananja, 1931, p. 79.

to the context, it appears that the reading should be '*pāḷiddhaya*'. Then the relevant passage would be - "*pāḷiddhaya uppari parighulamtu*" - 'the tiny banners dangling above'. This word is not traceable in PSM.; in Kannada *pāḷi*- is known in the sense of 'a banner', it is likely *pāḷiddhaya*- is 'a particular kind of banner' and the first part of the compound may be a loan word from Kannada. This word appears to be a case of "translation compound" suggested by S. K. Chatterji in his paper on "Polyglottism in Indo-Aryan" (Proceedings and Transaction of the Seventh All-India Oriental Conference, 1933, pp. 177-189.)

770. *Pimjaṇa*- 88 21 14 'a bow-shaped instrument used for cleaning cotton'.

[Compare PSM. *piṃjana*- = 'carding cotton', Hemacandra at D. 7 63 renders *vhaṇṇam* with *piṃjanam*, 'a bow-shaped instrument used for cleaning cotton'; cf. *piṇjana*- occurring in this very sense in Yt., cf. MW. *piṇjā*(L) = 'cotton' and *piṇjana*(L) = 'a bow or a bow-shaped instrument used for cleaning cotton', cf. M. *piṇj-ne*, G. *piṇj-vu* = 'to card'. The word appears to be of Dravidian origin, cf. Kan. *piṇji* = 'a quantity or skein of cotton, Kan. *piṇju*, Te. Mal. *piccu* = 'to card cotton' and Kan. *piṇjāra* = 'a curder or comber of cotton'.]

771. *Pillaya*- 61 11 12, 99 17 20 'young one (of a bird or smaller animals)'.

[The gloss renders *pādala-pillaya* with *bāla-hamsa*-, *hamsa-bāla*-, cf. *pillha*- = *laghu-pakṣi-rūpaṃ* = 'a young bird' (D. 6 46); cf. PSM. *pellā*-(D) = *śiṣu*, *bālaka*- = 'an infant, a young one', and *pillu*-(D) = *śāvaka*- = 'a young one of an animal', cf. *pillā*- = 'young one of a bird or animal' (NC., KC.), cf. *pillā*- in the same sense in JC. (8 13 17) and *pellā*- at JC. 4 18 6; the word occurs compounded with *pādala*- in all the occurrences of MP. JC. and KC., while in NC. it occurs as *majjārāya-pillau*, cf. H. *pillā*- = 'a cub, a pup', cf. M. *pillu*-, Kon. *pila*- = 'a young one of the smaller beasts, of birds or of reptiles'. The word appears to be of Dravidian origin, cf. Kan. *pilla*, Te. *pille* = 'smallness', Kan., Mal. *Pille*, Ta. Te. *pillā*- = 'small or petty, a child' a young one of any animal' and Te. *pilla*- = 'a girl'.]

772. *Pulli*- 25 16 4, 27 9 2 'a tiger'

[= *vyāghra*-(gl.), cf. *pulli*- = *vyāghra*- 'a tiger', *simha*-, 'a lion' (D. 6 79), Trivikrama records *pulli* only in the sense of 'a tiger'. (Tr. 3 4 194); PSM. notes one occurrence of the word in the sense of 'a lion' quoting from *Supāsanābhacariya*-; *pulli* occurs in this sense in CMC. and JC. (2 27 3). The word appears to be of Dravidian origin; cf. Kan. *puli*, *huli*, Ta., Te., Mal., Tu. *puli*- = 'a tiger'.]

773. **Potta-** 6 8 13, 9 8 15, 36 10 9 'the belly, the stomach'.

[Compare *potta*= *udaram*, 'the belly' (D 6 60); cf. PSM. *potti*= *udara-peṭṭi*; cf. *potta*- occurring in this very sense in JC. (3 7 1), CMC., Sem. K., & *poṭ*- in KC., at JC. 2 28 7 *poṭṭulla*- (*potta*-+*ulla*- suffix) v.l. *poṭṭulla*- (*potta*-+suffix-*ulla*-) is used in the derogatory sense of belly, that is to mean, 'this wretched belly'; cf. M. *poṭ* Koṇ *poṭ*= 'the stomach' See ND. *peṭ*= 'belly, stomach'. The word seems to be of Dravidian origin, cf. Kan. *poṭṭe*, *hoṭṭe*, Te. *potta*= 'the belly, the stomach'.]

774. **Bomdi-** 2 10 9, 11 25 5, 43 4 2, 50 10 9, 69 28 8, 90 13 13, 'the body'.

[=*śarīram* (gl.); Hemacandra records in *Deśnāmamālā* at 6 99 *bomdi* in the sense of *rūpa*= 'form', *śarīra*= 'body' and *mukha*= 'face' and also records the opinion of an authority according to which in the last sense the form of the word is *bomdam*; Trivikrama records the word *bamdi*- in the sense of *rūpum* and *vacanam* (Tr. 3 4 72, 753); cf. *bundi*= 'body' (Pāi. 97). The word appears to be of Dravidian origin. cf. Te. *ṇomdi*= 'body'.]

775. **Misiya-** 11 24 11, 65 13 5 'the moustaches and the beard'.

[=*śmaśruḥ dādikā*, *śmaśrukūrca* (gl.), this word is not recorded in PSM.; this word appears to be of Dravidian origin; cf. Kan. Ta. *miss* Mal. *miše*, Te. *missa*= 'the moustache' and Ta. *masu*= 'the beard'.]

776. **Mūravī-** 12 11 10 (v.l. *sūravī*-) 'boiled, heated'.

[=*uṣkalita*-, *tāpita*- (gl.), Vaidya has rendered it with *kvathita*-; the relevant passage is - "*mūravī lakku avicittiyā ghīu chaddu*"- 'leaving aside ghee, the absent-minded lady started boiling the butter-milk'; the word is not traceable in PSM. It is likely that it is of Dravidian origin, cf. Kan. *murunṭu*= 'to cause to burn, to kindle' and Ta. *muṭugu*, Mal. *muṭ*= 'to scorch in boiling or frying'.]

777. **Merā-** 2 11 8, 7 1 13, 10 13 1, 13 10 25, 16 18 10, 71 7 11, 72 8 6, 74 7 1, 76 2 1, 85 2 5, 87 13 11 (v.l. *mera*-) 'a limit, a boundary'.

[=*maryādā* (gl.); cf. *merā*= *maryādā*= 'boundary, limit' (D. 6 113); cf. *merā*- in the same sense in JC., NC., KC., cf. *mer*= *avadhi*, *maryādā*- (*Jñāneśvari*); cf. MW. *mera* (L)= 'limit boundary'; the word appears to be of Dravidian origin; cf. Kan. *māre*-, Te., Mal., Ta. *mērai*= 'boundary, limit' and Kan., Te., Mal., Ta. *mīru*= 'to go beyond the proper limit'.]

778. **Mebuna**— 33 10 6, 61 22 10, 69 18 5, 84 12 8, 90 9 4, 90 15 8, 98 2 13 'paternal aunt's son, maternal uncle's son, brother-in-law i. e. husband's brother or wife's brother'.

[=*mātula-putra-*, *devara-*, *vivāha-vāhchaka-* (gl.); cf. *mehuṇiā*=*patnyā bhagin*= 'a wife's sisler, *mātulātmajā*= 'a maternal uncle's daughter', *mehunao pitṛsvasṛsula iti lingaparināmena vyākhyeyam*= 'paternal aunt's son' (D. 6 148), Trivikrama also records *mehuniā*=*mātulātmajā*-, *syāñi* (Tr. 2 1 18); PSM. records one occurrence of *mehunia-* (D) in the sense of 'uncle's son' quoting from Brhatkalpabhāṣya, cf. *mehunaya*=*iyālaka* (PC. I), cf. *mehuniyā*=*mātulātmajā*- (PC. II); cf. M. *meṇā*= 'wife's brother', cf. Koṇ. *meṇo*= 'maternal uncle's son, paternal aunt's son', the word appears to be of Dravidian origin, cf. Kan., Tu. *maiduna*= 'paternal aunt's son, husband's brother, wife's brother']

779. **Sippira**— 7 19 4, 54 8 5 'straw, husk'

[=*palāla-* (gl.), cf. *siṃhira-* and *sippam*=*palāla*= 'straw, husk' (D 8 28); PSM. records *sippira-* (D) and *sippira-* (D) in the same sense, cf. *sippira-* occurring in this very sense in JC. (3 17 7), PC. II & III; in JC. it is glossed as *palāla-* The word appears to be of Dravidian origin, cf. Kan. *sippe*= 'the skin of fruits, the rind of sugarcane']

780. **Sopari**— 20 21 1 'a jackal'.

[=*iṛgala-* (gl.), this word is not traceable in PSM., it is likely that this word is of Dravidian origin; cf. Kan., Ta., Mal, *nari*= 'a jackal, a fox'.]

781. **Hudukka**— 3 20 4 'a sort of drum'.

[=*vādyā-viśeṣa-* (gl.); PSM. records *hudukka-* (D) and *hudukkā* (D) in the same sense; cf. *hudukka-* and *hudukkā* occurring in PV., PC II & PC. III; cf. MW, *hudukka* (L) and *hudukkā*= 'a kind of rattle or a small drum' and *hadhakka-* (L)= 'a small hand drum, a rattle', the word appears to be of Dravidian origin, cf. Kan. *hudukka*= 'a small hour-glass shaped drum' and Ta. *uṭukku-*, Mal. *uṭukka-*, Tu. *uṭuku-*, Te. *uduka*= 'a small drum'.]

(b) Words of Persian Origin

782. **Amgutthala(itya)**— 4 9 7, 31 13 13, 32 14 6, 32 23 13, 33 6 16, 57 9 12, 73 11 12, 73 25 7, 82 3 9, 88 23 8, 99 9 2 'a finger-ring'.

[=*mudrikā* (gl.), cf. *amgutthalam*=*amgulīyam*= 'a finger-ring' (D. 1 31 Tr. 3 4 72, 575); cf. *amgutthalaya-* in PC II and *amgutthalīya-* in PC.

III in the same sense; cf. G. H. *amgūḥi*; the word in its origin is a Persian loan; later on it got popularly connected with Sk. *aṅguṣṭha-*, Pk *amguṣṭha-*= 'thumb'; cf. Persian *amguṣṭari*= 'a finger-ring']

- 783 *Ṭivlā*— 4 11 3, 17 3 5 'a sort of musical instrument like *tabla*'.

[This word is not recorded in PSM; cf. *ṭivlā*= *vādyā-viśeṣa-* (JC. 2 20 3); cf. *ṭivla*= 'sort of tabor' (PC.II, PC.III). Cf. *ṭivla*= *carma-vādyā-viśeṣa* (Jñāneśvari), the word appears to be very near to Arabic word *tabla*= 'a kind of drum used as an accompaniment in singing to keep time'.]

784. *Pilu*— 2 18 3, 4 4 11, 9 4 2, 9 25 12, 14 12 2, 15 6 13, 21 6 14b), 29 8 1, 43 10 10, 52 26 5, 54 10 3, 58 7 7, 69 26 8, 74 1 8a), 93 10 2, 25 14 12 'an elephant'.

[=*hastibāla-*, *gajabāla-*, *gaja-* (gl.); PSM records *pilu* in the sense of 'an elephant' quoting from *Samarāṅgacakabā-*, cf. *pilu* in the same sense in NC. and Yt.; cf. MW. *pilu* (L.)= 'an elephant'; the word appears to be of Persian origin; cf. Persian and Arabic *phila-*, Urdu *pilu*= 'elephant', see *pilubāla-*.]

- 785 *Pilubāla*— 41 8 3 'Indra's elephant *Airāvata*'.

[=*airāvata-* (gl.); see *pilu-*]

C 7 PURE DEŚĪ WORDS

786. **A-chitta-** (p p) 60 2 3 'untouched'.

[=aśṛṣṭa- (gl.) a-+chitta- See √chiv-.]

787. **√Acchod-** 'to remove forcibly,' 'to tear asunder,' 'to tear away violently,' 'to dash to the ground', or 'knock against the ground'; *acchodas* (prc. 3 2.) 50 5 11, 60 11 3, 78 16 12, *acchodiv* (abs.) 90 4 13, *acchodiy*(a)- (p p) 7 5 8, 7 10 11, 12 15 6, 65 19 4, 79 11 7, 85 22 7 (v.l. *acchodiyā-*), 93 11 10 (v.l. *atthodia-*)

[=troṣayati (gl. at 60 11 3), *āspṛṣṭa-* (gl. at 85 22 7), the commentator has loosely rendered *acchodiyā-* at 65 19 4 as *mocita-* and at 7 10 11 as *kavalita*, cf. √*acchod-* occurring in this very sense in PC I and PC.III. *acchodiyā-* occurs in JC. at 2 7 4 and 3 10 8 and is rendered by the editor with *āspṛṣṭa-*, but here also the above meaning suits the context Tagare corrects *acchodia-* with *āksodita-*]

The word *acchedio* at 93 11 10 is a misprint for *acchodio*. (See Addenda et Corrigenda in NP Volume III)

At 65 19 4 the commentator has loosely rendered *acchodiyā-* (as noted above). The meaning 'removed forcibly, torn asunder' would suit the context. Similarly, at 7 10 11 the gloss loosely equates *acchodiyā-* with *kavalita*. This sense finds no support from any source. Until we find some other clear passage we need not attribute this sense to *acchodiyā-*. We can rather interpret the expression - "*kṛayakāle acchodiyā*" as 'dashed against the ground by *kṛayakāla*'

PSM. quotes *accodiyā-* from Gāthā-saptasatī, 160 and interprets it as *ākṛṣṭa-*, that is, 'pulled'. Really speaking here too, the sense is 'removed forcibly' or 'torn asunder' PSM. also equates √*acchod-* in the sense of 'to knock on the ground violently, dash to the ground' and quotes from Surasundarīcarit. The relevant expression is - "*acchodemī silāe*" - 'I shall dash (him) on the rock'.

788. **Amcolī-** 65 15 6 (v.l. *accoli-*) 'a lap'

[=utsanga- (gl.); the relevant passage is - "*vaisāriya amcolīhi*" - 'he made (her) sit on the lap'. PSM does not record *amcolī-* or *accoli*; cf. *uccoli-* in the same sense occurring in PC.I. The relevant passages of PC. are as follows.

(1) "*uccoliho camdācca thya*" (9 3 1) 'the moon and the sun occupied the lap';

(2) "*cumvevi uccolihi vaisāriu*" (20 3 3) - 'having kissed (Hanumān), Ravana made him sit on his lap'. In the latter passage, the variant of *uccoli-* is *accholi*. See *uccoli-*]

789. **Adayaṇa** - 19 1 7 'unchaste woman, a prostitute'.

[=*pumiscali-* (gl.), the relevant passage is - "*kim chajjai adayaṇa-lajjiyau*" - 'what beauty is there in a prostitute's blushing?', cf. *adayaṇā*, *adaya*=*asañ*= 'an unchaste woman' (D. 1 18), Trivikrama records *adaaṇā*- (Tr 2 1 22) and gives its etymology thus. "*aṭṭhā silaṇā adaṇā aṭṭhaṭṭhā*"; cf. *adayaṇā*=*pumiscali-*, *asañ*- (PC. II).]

790. **Addaviyadda**- 83 16 12 'cross-wise and helter-skelter'.

[=*akra-* (gl.) the relevant passage is - "*bhakkhuvī jamgalu addaviyaddā uppari nīṭhī nīṭhī haddā*" - 'having eaten the flesh the bones were placed helter-skelter on the (body of the) sage'. *addaviyadda-* occurs in JC at 2 6 12 in the sense of 'cross-wise, helter-skelter'; the relevant passage is - "*ai-adaaviyadda-hadda-tisamu*" - '(the dwarf) had his bones scattered helter-skelter and cross-ways'; cf. *addadda*= 'crossways' (PC.II); PSM. does not note the word. Cf. G. *āḍḍiṇḍa*= 'lying across', cf. M. *āḍḍatṭra*, Koṇ *āḍḍetṭva*= 'rather oblique or transverse, also cross and crooked, intercrossing'; cf. Kan., Tu, *adda*= 'sideways', cf. also G. *adāḍi*= 'densely, thick'.]

In the Sanskritised form of *addaviyadda*-, namely, *ardavīṭṭadaka*- which occurs in the Upamitibhavaprapañcā Kathā of Siddharsī, the editor, Peter Peterson gives 'ludicrous, purposeless' as the meanings in various contexts. But in all the contexts, the meanings or shades of meanings like 'helter-skelter, oblique, across and aside, besides the point, in a disorderly manner, in all directions' fit very well. So Peterson's suggested meanings are to be discarded. The relevant passages of the Upamitibhavaprapañcā Kathā are as under. -

"*vadante ardavīṭṭadakam*" (p.630, 1.11)- 'speak in any random and irrelevant manner'.

"*vellate ardavīṭṭadakam*" (p.631, 1.16)- 'wanders across and aside this way and that way'.

"*ardavīṭṭadakam ceṭṭante*" (p.991, 1.6)- 'they behave in a disorderly manner'.

"*bhramito ardavīṭṭadakam*" (p.1084, 1.15)- 'made to wander in all directions- across and aside'.

"ardavārdakam paribhramam" (p. 1130, 1.11) - 'random and disorderly roaming about',

- 791 **Addanna-** 80 16 17 (v.l. *adaṇṇa-*), 84 7 9, 98 8 6 (v.l. *adaṇṇa-*) 'agitated, distressed'

[=*mīlanim prāptah, udvigna-* (gl.), at 98 8 6 the gloss loosely equates *addanna-* with *bhagna-*; here also 'agitated, distressed' would suit the context; cf. *addanna-*, *addana-* = *ākula-* 'agitated' (D. 1 15) - also *adanna-* = *ākula* (H. 4 422 illustration, 16), PSM. notes *adaṇṇa-* in the same sense and quotes from Upadeśapada in support, cf. *adanna-* = *ākula-* (PC.I).]

792. **√ Ammaṇuamc-** 'to go some way to see somebody off', 'to accompany someone upto a short distance to see him off';

ammaṇuamcahū (inf.) 25 2 5.

[=*kiyanmātra-mārga-volāpanam kartum* (gl.); the relevant passage is - "*ammanuamcahū nīsarū rāu*" - 'the king set forth to go some way to see (them) off'; cf. *ammanu-amcia-* = *anugamanam* = 'having followed' (D 1 49); cf. *anuamci-* = *anugatiya* (SR), the relevant passage in SR. is - "*tasu anuamci paluṭṭi viśamhula vhalamanu*" - 'As I returned after seeing him off, I was much agitated'; cf. also **√ anuamc-** occurring in Bh. in the same sense. For the word *volāpana-* given in the gloss see Appendix.]

ammanu- and *amcahū* are printed separately in the text. Vaidya takes them as separate words and gives *kiyanmātram* as the meaning of *ammanu-* on the strength of M. *amma-* = 'a little'.

Hemacandra notes *abbhadavamcia-* as a *Deśya* word at H. 4 395, illustration 3. The commentator takes it in the sense of "*anugamya*" = 'having gone after, having followed'. It appears likely that this **√ abbhadavamc-** may not be genetically different from **√ ammanuamc-**. PSM. analyses *abbhadavamcia-* as made up of *abbhada-* and *amcia-* and consequently it records a word *abbhada-* in the sense of 'having gone backwards'.

Deśināmamālā knows *ammanu-amcia-* in the sense of *anugamana-*, and we have Sk., Pk. **√ amc-** meaning 'to go'. So *ammaṇuamc-* can be looked upon as consisting of *aṇuamc-* (= *anugam-*) and some obscure first element.

793. **Ammaḥhira-** 4 4 13, 85 7 5 'a lullaby'.

(=*svadeśa-śrībāla-prasiddha-rāga-dhvaniḥ jo jo iti nāda-viśeṣaḥ* (gl.), PSM. does not record this word, cf. *ammaḥhira-* = 'lullaby' (PC II). Alsdorf

1. See Mahāpurāṇa, Vol. I, Vaidya, P. L., Bombay, 1937, Glossary, p. 663.

has taken it as *ammā+hīra-* and the second member he interprets as 'nāda-viśeṣa-. Tagare also connects *ammā* with *ammāhīra-*.]

The passages in which *ammāhīra-* occurs are considered below;

- (1) "*sovaṁtau ku vi suhāraena pariyāṁdai ammāhīraṇa*" (MP. 4 4 13)—
'The sleeping child is being rocked in the cradle with a lullaby pleasant to hear'. The text of the lullaby is as follows :—

"*hohallaru* (v.l. *hullaru*) *jo jo* (v.l. *jo ho* v.l. *hoho*)

suhū suhū pāi paṇavāṁtau bhūyagaṇu

ṇāṁdai riyjai dukkiyamaleṇa,

kāsu vi māṁtu na hoī manu]" (MP 4 4 14-15).

- (2) "*ammāhīraṇa taṁdijjai, niddaṁdhayau pariyāṁdijjai*" (MP. 85 7 5)—
(Krsṇa) is being put to sleep by singing lullabies, and contented with sleep he is being rocked in the cradle'. The text of the lullaby here is as follows.—

"*hallaru hallaru jo jo bhannai, tujju paṣāḥ hoī uṇṇai*

halahara bhāyara veragoyara, tuṇṇu suṇṇu suyau deva dāmayara]" (MP. 85 7 6-7).

- 3) "*Katthai dīṁbhau pariyāṁdijjai annāṁhūcu geu jhūṁṇijai* || " (FC. II 24 13 8) 'Somewhere children are being rocked in cradles, and notes of lullabies are being sung'.

Thus, in the above contexts, *ammāhīra-* means 'a lullaby' or a song used to quiet a baby and put it to sleep while rocking it in a cradle'.

In the *Ritthanemicarū* (so far unpublished) also *ammāhīra-* occurs in this very sense.

794. *Aliyalli*— 12 18 9, 15 13 3, 25 16 6, 85 5 2 'a tiger'.

(= *vyāghra-* (g1); cf. *aliyalli* recorded at D. 1 56 and *ariyalli* at D. 1 24 in the sense of *vyāghra-* = 'tiger'; Trivikrama gives *allī* in the same sense (Tr. 3 4 195); cf. *aliyalla-* = *vyāghra-* (PC. III).]

795. *Alīv-* 'to give, to offer'.

allivai (pres. 2. s.) 25 8 7, 31 28 3.

[= *dehi*, *samarpayā*(g1); cf. *Alīv-* = *Alp-* = 'to offer' (H. 4 39; Tr. 2 4 99); cf. *Alīv-* in the same sense in PC. I, Bh.; cf. G. *Alīv-* = 'to give'.]

796. *Alīvaruṇḍ-* 'to embrace, to clasp':

avaruṇḍai (pres. 1. s.) 71 5 6; *avaruṇḍai* (pres. 2. s.) 11 18 3, 17 5 11, 32 11 2; *avaruṇḍai* (pres. 3. s.) 85 7 4; *avaruṇḍa-* (p.p.) 1 17 13,

6 5 11, 32 11 10, 44 7 3, 65 12 3, 85 24 13, 92 3 13, 94 12 13;
avarumdiva (abs) 20 4 10, 57 18 5.

[= *āśāṅgita-* (gl.); cf. *avarumdia-* = *parirambha-* = 'embrace' (D. 1 11); cf. *√avarum-* in the same sense occurring in JC. (2 8 1), NC, KC., PC I, and Bh; see *avarumdana-*.]

797. *Avarumdaṇa-* 25 1 5 'an embrace'.

[See *√avarum-*.]

798. *A-vibhaliya-* (p.p) 17 11 5

[= *avicalita-*, *sthira-* (gl.); see *√hall-*.]

799. *Asarāla-* 19 2 4, 56 3 14, 70 15 2, 87 4 7, 102 8 9 'in plenty,' 'abundant,' 'unlimited'.

[= *bahula-*, *aparyāpta-* (gl.); Alsdorf notes *bahu* and *aparyanta* as the gloss on *asarāla* at 87 4 7; PSM does not record this, cf. *asarāla-* occurring in this very sense in PC. I & II]

800. *Āyalla-* 48 1 9 'uneasiness due to love'.

[= *kaṭākṣa-* (gl), cf. *ālla-* = *roga-* = 'disease', *cācala-* = 'unsteady' (D. 1 75); cf. *āyallaya-* = *pidita-* (PC. II); MW. notes *āyallaka-* as recorded in Lexicons only and gives— "(etymology doubtful) impatience, longing for, missing, regretting".]

The word *āyalla-* occurs in MP. in a compound expression "*amun-tyavaniyāyallao*". *Vaniyāyallao* is rendered in the gloss with *stri-kaṭākṣa-*, and hence the whole compound can be rendered *ayñāla- stri-kaṭākṣa-* = 'one who has not known the side glance of a damsel'. But some more evidence would be necessary to take this meaning as authentic, for, elsewhere *āyalla-* has the sense of 'painfully uneasy (uneasiness due to love)', or 'disturbed state of mind due to love' or 'love-lorn condition of the mind (*madana-vyākulata-*)'.

PSM. renders *āyallaya-* with 'restlessness' and quotes in support of this sense the following passages —

1) "*mayanasaravahuriyomgī sahasā āyallayam patto*" (Paumacaria of Vim-
 alsūri 8 189) — 'with her limbs shattered with the darts of the Love-god, she all at once reached the state of love-lornness'.

2) "*viddho anamgabānehi jhatti āyallayam patto*" (Surasumdaricaria 16, 110)
 — 'struck by the arrows of the Love-god, he attained the state of love-lornness'.

3) "*kim una pia-vaṇṇa maṇḍallaam attana vidhaya akkharaham nivedem*"
 (Korpurāmañjari) — 'Dear friend, how can I convey my love-lorn

state in proper words? 'PSM. gives *āyallaya-* as feminine. But in the above mentioned citations, it can be masculine or neuter and not necessarily feminine.

āyalliya- occurs in PC. II at 27 3 7 and the gloss renders it with *pidita*; but this is not an ordinary *pidā*, for the context is that of *madana-bādha* and *āyalliya* here means being pierced by arrows of *Madana* and not simply *pidita-*. *āyalliya* also occurs in PC. III at 69 20 10 and *āyallaa-* at 83 2 1 in the same sense. *āyalla-* also occurs in Kamsava-ho at 2 20 in the same sense namely longing or uneasiness due to love. We may also compare in this connection *ālla* recorded in D. 1 75 in the sense of *roga*= 'malady.' It remains to be seen whether *ālla*-had also the meaning of 'malady' in general or the Deśnāmamālā meaning is just a loose paraphrase of the specialised sense *mādanāroga*= 'malady of love.'

Further *āyalliya-* occurs at 19 3 13 in Bh. The context is the description of Vajjōyara's daughter seeing Dhanamitta and falling in love with him and the consequent love-lorn condition of her. The relevant passage is - "*amgai mayāyalliya-* the limbs were love-lorn.' So here also *āyalliya* means 'love-lornness' or disturbed state, uneasiness due to love or love sickness'. *āyallaya* occurs in CMC. also in this very sense. The relevant passage on p. 110 line 5 is "*kumārī saha-saḥiḥ kīncivelam acchiṇṇa gaya nīyaya-bhavaṇam garuṇa mayāyā*" *yallaya-hiyayā*" - 'The princess remained with her friends for a while and went home with a heart painfully uneasy due to love or with a greatly disturbed state of mind due to love'.

āyallaka- occurs in Merutunga's *Prabandhacintāmaṇi* (p.33, line 8), a *Prabandha* in Jain Sanskrit. The relevant passage is as follows : '*atha damaranāma sandhivigrahiko mālava-maṇḍalādāyataḥ śrī bhojasya sabhāṃ varṇayan mahantaṃ āyallakaṃ janayati.*" - 'After that the minister for peace and war by name Dāmara, who had returned from Mālava, while describing the court of Śrī Bhoja created great longing among all.' In this Hindi translation of *Prabandhacintāmaṇi* Pandit Hezariprasad Dvivedi has rendered *āyallaka-* with *āścarya-*. Really speaking *āyallaka-* is not 'wonder' or 'marvel'. Here, looking to the context the meaning of *āyallaka-* appears to be 'longing' or 'curious longing'. In the same work *āyallaka-* occurs on page 78 lines 5 & 6 also; the relevant passage is - "*yadvayameva praphullāyallakalaharī-prāryamāṇāḥ*" - 'being pushed by waves of full-fledged longing'. The word *āyallaka-* is rendered with *ānanda-* in the Hindi translation. But 'longing' fits in

the context. cf. also *āyallaka-* in the sense of 'longing' noted by Maurice Bloomfield in his 'Some aspects of Jain Sanskrit' ¹.

Elsewhere *āyallaka-* is 'longing exclusively with love.' Here it is irrespective of love. It is 'longing' in general. Either the meaning was extended to convey 'longing' in general or it was so previously.

- 801 √*Ācakkh-* 'to taste, to relish'.

ācakkhya- (p. p.) 1 7 6

[Gloss loosely renders it with *bhakṣita-*, 'eaten', it should be *āsvādita-*, see √*cakkh-*.]

802. √*Āyām-* 'to make miserable, to afflict'

āyāmiḥ (passive 3. s.) 85 17 11

[=*duḥkhakriyate-*(gl.); Alsdorf notes *duḥkyate*, *kṛṣṇam utpādyate* as the gloss (vide *Harivamsapurāṇa*); the relevant passage is- "*nāyāmiḥ* *viśahara-sayanaḥ*"- '(he) is not afflicted by the bed of snakes', this sense of the word is not noted by PSM.]

- 803 *Āyāmiya-* 87 2 6 'trampled, crushed, pressed down'

[=*campita-*(gl.); Alsdorf notes *maddalita-* as the gloss here; the relevant passage is- "*nāyaseḥ* *āyāmiyam pabale*"- 'trampled or crushed the bed of snakes with his strength'; PC. I, and PC. III have √*āyām-* = *sāmarthyam kṛ-*, 'exert force, stretch oneself', this meaning is not noted by PSM; it is connected with D.I 65 *āyāma-* = *bala-*, 'strength'. Our *āyāmiya-* also seems to be connected with D.I 66 in view of the context.]

- 804 *Ādhatta-* 77 6 6 'surrounded with a view to attack'

[=*veṣṭita-*(gl.); the relevant passage is - "*haraḥ* *ādhattau jambuehi*"- the lion was surrounded by jackals'; cf. PSM *ādhatta-* (D) = *ākrānta*, 'attacked'.]

Here *ādhatta-* is rendered by the gloss with *veṣṭita-*. PSM. quotes a passage from *Samarāṅgacakāḥ* wherein the word *ādhatta-* occurs, according to PSM., in the sense of *ākrānta-*, 'attacked'. The passage is as follows- "*etihamitarammā vijayavammā-naravannā ādhatto lacchinilaya-sāmi sūratō nāma naravaḥ*" (Sam. K. 140) - 'In the meanwhile, the king Vijayavarma attacked the king of *lakṣminilaya*, by name *Sūryatejas*'. In this passage of the Sam. K., we can very well take *ādhatta-* in the sense of *veṣṭita-*, 'surrounded'. Similarly the word *ādhatta-* in the MP. passage also can be taken to mean *ākrānta-*. So there is nothing in these two passages which can make us prefer between the two meanings, namely, *ākrānta-* and *veṣṭita-*. Both suit the context.

1. Festschrift, Jacob Wakernagel, Göttingen, 1923, p. 226

805. *Āraṇṇā*— 7 24 7, 20 5 8, 33 8 6, 38 12 12, 48 10 1, 80 13 3, 94 14 7
'a lotus'.

[=*kamala*-(gl.); cf. *āranāla*= *kamalan*= 'lotus' (D. 1 67); Trivikrama also notes the word in the same sense and gives its etymology thus "*ārād dūre samīpe ca nālamastīti āranālam*" (Tr. 1 4 52); Hemacandra notes *āraṇṇāla*= *as a tadbhava*= in the sense of *kāñjika*= 'sour gruel'. cf. with that MW. *āranāla*= 'sour gruel made from the fermentation of boiled rice', this *āranāla*= is quite different from our word.]

806. *√Ālumkh*— 'to taste a specimen, to smack'

alumkhiya— (p p.) 13 11 4.

[=*āsavadita*-(gl.) the relevant passage is— "*alumkhiyāi pīkai phalai*" 'the ripe fruits were smacked'; the word occurs in JC at 1 3 8 in the same sense and the relevant passage is — "*govālamuhālumkhiya-phalai*" — 'the fruits which were smacked by the mouths of cowherds', *√alumkh*— also occurs in the above sense in NC. at 7 2 11 and the relevant passage is — "*goralambaya-phalai ālumkhai*"— '(the king) smacks the poisonous mangoes', Hemacandra (H.4 182) and PSM note the root in the sense of *spṛś*= 'to touch' only Trivikrama also notes *√ālukkh* in the sense of *spṛś* (Tr. 2 4 132); PSM. also notes *√ālumgh*= 'to touch' which is nothing but a variation of *√ālumkh*. The meaning in our context as well as in JC. and NC. is specialised.]

807. *Āvagga*— 91 21 11 'totally, wholly, entirely to one's self'.

(=*svāṅga*, *ekalah* (?) (gl); Alsdorf notes *mūlagi* as the gloss on *āvaggi*, the relevant passage is— "*bhumjaḥ bhoyanu kema vi na dhāi āvagga jāma rasoi khāi*" — 'he eats the entire meals all alone, and is not satiated'. PSM. does not note it; *āvaggau* occurs at NC 7 6 10 where it is glossed as *lagnam*, *caditam*, but here also the word appears to have been used in the sense of 'whole, entire', the relevant passage in NC. is— "*jāmihe kerau rinu āvagga ko vi bhaṇai mahu vaffai lagga*" — 'a certain warrior said, "the whole debt of my master is still on me". cf. *āvaggi* occurring in this very sense in PC.I, II & III and *āvaggaya* in PC.III; cf. G. *āvgū*= 'one's own, peculiar For the words *svāṅga*— and *mūlagi* given in the gloss see Appendix]

Alsdorf doubtfully takes the reading *āvamga* and interprets as *apāmarga* recorded at D. 1 62 and Tr. 3 4 80 (vide Harivamśapurāṇa, Glossary). But he is, on the right lines when he compares G. *mūlgū*, 'entirely' with *mūlagi* given by the gloss in his manuscript.

Many a time *āṅgi-* is used in connection with territory belonging to a king. It connotes 'one's entire ownership or one's own'. It is comparable to Modern Gujarati Adverb *āṅu* (or by Metathesis *āṅu*) in the sense of 'peculiar to oneself, belonging to oneself'; for example, 'tēti jāti āṅu che' - 'his style has the stamp of his own individuality'.

808. √*Āsamgh-* 'to resort to'.

āsamghat (pres 3 s.) 25 22 14, 34 11 5, 70 10 12, 73 30 12, 78 11 14, 83 11 10, 92 11 7; *āsamghī(y)a-*(p. p.) 3 12 10, 16 1 7, 27 4 2, 29 15 7, 36 1 4, 40 4 2, 52 21 10, 62 13 2, 73 12 13, 79 13 2, 82 8 7, 89 13 8, 94 6 4, 95 10 14; *āsamghva* (abs.) 41 7 11, 50 5 13, 80 15 4, 87 15 3, 88 4 13, 102 4 12, *āsamghūna* (abs.) 59 19 4

[=*āśrayati*, *āśrita-* (gl), at 73 30 12, the gloss renders *āsamghat* with *āśrayati*, *akalayati*, *anurañjayati* ca; cf. √*āsamgh-* occurring in this very sense in JC. (2 12 1 & 3 11 13), NC., PC., II, PC. III etc.; *āsamgha-* in the sense of *āśamsā-* in PC. II is altogether a different word. cf. also *āsamgha-* = 'confidence, trust' (Supplement to J. O. I., Barode, vol x, no 2, p. 109).]

Hemacandra records *āsamgha-* in the sense of *iśā-*, 'desire' (D. I 63) and Trivikrama notes the word in the sense of *āsthā* = 'regard, care' (Tr. I 3 40) *āsamgha-* in the sense of 'desire' can be connected with *āśamsā-*, cf. Pischel §267, where he postulates **āsamhā* = *āśamsā*. But the connection of this sense of √*āsamgh-* with the sense of 'resorting to' is not clear.

PSM gives *āsamgha-* to mean *adhyavasita-* and quotes in support Setubandha.

809. *Āhacca-* 85 23 10 'a stroke'.

[The commentator renders *āhacca-* with *āghātaka-*; PSM notes *āhacca-* in the sense of *prahāra-*, *āghāta-*. But if we take *āhacca-* here to mean *atyartham* = 'very much' on the authority of D. I 62, then also the meaning suits the context. Alsdorf takes it in the sense of *atyartha-*.]

810. *Ījjā-* 65 21 12, 69 25 3 'mother'.

[=*mātā-*, *upādhyāya-bhāryā* (gl), PSM notes *ījjā-* as a *Deśi* word in the sense of 'mother' quoting from *Aṅuogadāśasutta*. Muni Ratnacandra's Prakrit dictionary also gives *ījjā-* in the sense of 'mother'. At PC. I 4 9 9b) *ījjā-* is used in the sense of *svasrū-* = 'mother-in-law'. MW. notes the word in the sense of 'bawd, procuress' as occurring in Lexicons only. This meaning can be connected with the above meaning on the ground that a procuress was generally a *vejyāmātā*.]

811 **Ibbha**— 29 23 8 'a merchant'—

[The relevant passage is— "*tanh peccitv vāṭṭhaṃ ibbha-taṇau*"— 'seeing him the merchant's son was astonished'. cf. *ibbha*— *vanik*— 'a merchant' (D. 1 79); Muni Ratnacandraji gives *ibbha*— in the sense of 'a person possessing wealth which can cover an elephant together with its litter completely' and *ibbha-kula*— in the sense of 'a family of rich merchants'. In Jain Sanskrit it is used in the sense of 'a chief or leading and prosperous *bania* of the community'; cf. *ibhya*— 'a wealthy man' (Supplement to J. O. I., Baroda. vol. x. no 2 p. 110). MW. records it in the sense of 'elephant' and not merchant'.]

812 **Ī**— 67 14 8 'God^{ess} of wealth'

[=*lakṣmī* (gl.); PSM. does not record this word; cf. MW. 1 (L)= 'Name of Lakṣmī'.]

813 **Ui**— 28 36 34 'See ! look !'

[=*paṭiya* (gl.), the relevant passage is— "*ui mā*"— 'O mother, look !' cf. *ua*— *paṭiya*— 'look !' (D. 1 86; H. 2 211) also *uaha*— *paṭiyata*— Imp. 2. pl. (D. 1 98); cf. *ua* occurring in this very sense in Gāthāsaptati, *uya* in Līlāvatī & Vajjā. (285) & *uua* in PC. III & Uṣā (2 56).]

814 **Ukkhaya**— (v. 1. *uggaya*—) 85 7 9, 59 12 5 'raised'.

[This word is used in the context of a sword. cf. *ukkhaya*— *ukkhata* (H 1 67; PSM. notes the word *ukkhaya*— and quotes in support *Supāsanābhacari*; here also the word is used in the context of a sword; the relevant passage is - "*ukkhayakhaggā dūṭṭhā*" - they were seen with raised swords'. cf. *ukkhaya*— "(with *karavāla*) unsheathed, uprooted" (PC. I); cf. *ukkhaya*— in JC. and Bh and *ukkhāya* in NC. used in the same sense.]

815. **Ukkhusiya**— 71 12 9 'besmeared'.

[=*līpta*— (gl.); the relevant passage is - "*keyairaukkhusiyamāṇavaṃ*" - 'where human beings were smeared with the pollen of Ketaki'; this word is not attested anywhere else.]

816 **Uccola**— 22 15 10, 56 7 7 'folds of a garment near the lap (used to carry something), the folds of a garment to be tucked into the waist-band in front'.

[=*kaṭvastra*— (gl.); cf. *uccola*— *nāṭi*—, 'the folds of a garment in front' (D 1 131); PSM. renders it as "*stṛi ke kaṭvastra ki nāṭi*", cf. *uccoli*— occurring in the above sense at JC. 2 28 9. cf. *uccoli*— *utsaṅga*— 'lap' (PC. I). For the meaning, cf. M. oṭi— 'the lap of a Dhōṭi or saree : also such cavity formed with the shoulder-cloth'; see *amcoli*—.]

At D. 1 131 the commentator paraphrases *uccola-* (Masculine) with Sk. *nivā-*. Ramanujaswami takes this *nivā-* (and consequently *uccola-*) to mean 'the knot of the wearing garment'. But *nivā-* in Sk. has two meanings, cf. MW. *nivā-*= 1) 'a piece of cloth wrapped round the waist (especially as worn by women)', 2) 'the knot of the wearing garment'. *kaṣṭvastra-* is quite different from 'knot of garment' supposed by Rāmānujaśvāmī and PSM. as the meaning of the *deśy* word *uccoli-*. The root of the error lies in misunderstanding Hemacandra's paraphrase- word *nivā-*.

Further, it is interesting to note that the word under discussion occurs with the spelling *amcoli-* (v 1, *accoli-*) at MP 65 15 6 Here it is glossed as *utsanga-*= 'lap' With this meaning, namely, 'lap', but with the spelling *uccoli-* (fem.) it occurs twice in PC. But the meaning 'lap' does not hold good for MP 22 15 10 or 56 7 7 where it is glossed *kaṣṭvastra-* At 22 15 10, the girl gathers vegetables in her fold of garment The relevant line is - "*sarala-hariya-pattahu tambrayahu, mā uccoli bhariya māhurayahu*". Here the *uccoli-* is said to have been filled with some vegetable and the girl carries it along with her Therefore *uccoli* cannot mean 'lap' here It means 'fold of dress or garment' and the line can be rendered as - 'I filled up the fold of my garment with reddish vegetables having straight green leaves'.

At 56 7 7 also *uccoli* can be rendered as folds of a garment'. The relevant passage is - "*uccoliṣu amgalau mhitu*" which can be rendered as- 'placed burning charcoal in the folds of garment' Therefore, the gloss at 56 7 7, namely, *kaṣṭvastra-* and Vaidya's gloss for *uccoli-* at 22 15 10 are nearer the truth

The semantic development we can easily figure out. *uccoli-*, to start with, meant 'the fold of a garment', and later on came to mean 'the lap'. Compare a parallel development of meaning in the case of the Gujarati word '*kholo*' which primarily means 'fold of garment' and secondarily 'lap'.

It is not clear whether the variant *amcoli-* at MP. 65 15 6 is the result of the influence of the Sk. *amcala-*= 'front part of a garment, the border or end of a garment'.

817. *Utteṃṭa-* 29 13 12 (v.1. *uddemṭa-*), 30 4 7, 31 2 2 'unruly'.

[Vaidya renders it with *unmatta-*; PSM. does not record this. The meaning *uddaṇḍa-*, 'unruly' satisfies all the three contexts. In Kannaḍa *utti* means 'abuse, bad language, overbearing manner'. In Marathi *udāphū-* is 'an unsteady or fickle person'. It is not clear whether *utteṃṭa-* v.1. *uddemṭa-* is connected with these.]

818. **√Udd-** 'to offer one's shoulder, to stretch or extend one's hand': *uddi(y)a-* (p.p.) 89 12 6, 101 16 15; *uddiyaa-* (p.p.enl.) 84 11 14 (v.l. *odiyaa-* v. l. *oddiyaa-*).

[=*Bṛdhvikṛta-* (gl.); PSM. does not record this sense of the word; cf. **√udd-** occurring in this very sense at JC. 2 33 6 and the relevant expression here is - "*uddiyakara-*" - 'extended hand'; cf. **√udd-** occurring at NC. 2 12 5 where the passage is- "*uddiyau karu-*" - 'extended the hand'; **√udd-** occurs in this sense in CMC also on p.319, line 17 and the relevant passage is - "*uddio amjati-*" - 'offered or put (h's) hands (in front of or before some body)', cf. G. *odvum* 'to hold forth'; cf. Kan. *oddu* = 'to hold the hands so as to receive, catch or support a thing'. See **√samodd-** and **√udd-** below.]

819. **√Udd-** 'to offer as a stake'

uddia- (p.p.) 56 2 9.

[Though the gloss renders the word by *hārita-*, really speaking, it means 'offered by way of stake or offered as a stake'; later on in the context *hāramia-* occurs; the relevant passage at 56 2 9 is - "*uddiu-nyarajju-*" - 'offered his kingdom as a stake'; cf. *uddia-* occurring at NC. 3 12 6; the relevant passage is - "*uddiyā nāṇāma-vittai-*" - 'various kinds of riches were offered as stakes'; cf. *hudda=paṇa*, 'a stake'; cf. M., G *hod* = 'wager, bet'; cf. Kan. **√oddu** = 'to put a stake or as a stake at play' and *oddu* - 'a stake at play'. See **√od-** above.]

820. **Unṇada-** 102 5 17 (v.l. *ṇa dhalai*) 'asserting itself'.

[The gloss renders it with *pravartante*. The relevant passage is - "*na va vayanṇadai jinnidham*" - The word of Jinendra asserts itself'.]

821. **Uttividi-** 32 20 5 'a pile, a series of objects placed one upon another'.
[=*utramidi?* (gl.); see *vattutividi-* and *utturadi-*.]

822. **Utturadi-** (v.l. *uttakadi-* v.l. *utturudi-*) 77 6 1 'a pile, a pyramid, a series of objects placed one upon another'.

[=*utramidi* it *bhāṣayāṁ* (gl)], the relevant passage is - "*bhuvanutturadi-nivadaṇa kum huo mghoso*" - 'was it a noise of felling of worlds standing one upon the other?' Here the context is of the *bhuvanas*, 'worlds' standing one upon the other and thus forming an *utturadi-*. Hemachandra has recorded *uttrividi-* at D. I 122 and paraphrased it as - "*ūrdhvōrdhvaṁ bhāṇādeḥ sthāpanam*". The rendering of this by Ramanujaswami is inadequate, as he has rendered it 'one above the other'. Really speaking in conformity with the Sk. rendering of the word

it should be 'arrangement as of utensils one upon another'. In one of the Manuscripts of Deśināmamālā the reading is *uttaravidī-* which is nearer to *M. utramd-*. Trivikrama- gives *uttirividiām* and renders it in Sk with *uparyuparisthānam* (Tr. 3 4 71, 434); cf. *M. utramd-*, *G. utrad-* = 'a vertical pile or stack of pots, pitchers etc., a series of pots arranged one upon another'. See *uttividi-* and *vaṭṭuttividi-*.]

823. *√Uttar-* 'to attack, to proceed to fight, to engage actively in fight': *utthoramī-* (pres 3 pl) 61 11 3; *uttharamī-* (pres.p.) 86 9 2 (v.l. *ottharamī-*); *utthariya-* (p p) 75 8 6; *uttharun* (abs.) 78 17 11.

[=*yuddhārtham utthita-* (gl) at 75 8 6], gloss at 61 11 3 loosely renders as *sammukham āgacchanti*. cf. PSM *√utthar-* = *ā+kram-*, 'to attack'. PSM also notes *utthariya-* (D) in the sense of *utthita-*. As in all its occurrences, *√utthar-* is used in the context of battle, it should be "*yuddhārtham utthita-*" and not mere *utthita-*, cf. *√utthar-* = *ā+kram-* (Tr. 3 1 94); cf *√utthar-* in the same sense occurring in PC.II and Bh. See *√otthar-*.]

824. *Uppiccha-* 5 1 11, 14 6 7 (v.l. *upittha-*), 74 4 3 'abounding in,' 'replete with'.

[=*ulbana-* (gl. at 5 1 11 & 14 6 7), *ucchruta-* (gl. at 74 4 3); PSM. notes *uppiccha-* and gives cross-reference to *uppittha-* where one of the meanings given is *ākula-*, 'full'; see *uppeceha-*.]

The reading in the text at 14 6 7 is *uppiccha-* and the whole expression is: "*ghasuppiccha-simdhussari-jānī-*". Herein *ghasuppiccha-* qualifies *simdhu-* and is rendered by the gloss as *matyulbana-* i. e., 'full of, abounding in fish'. Therefore, *uppiccha-* is equivalent to 'abounding in' *ghasuppiccha-* can be rendered as *ghasākula-*, *ghasākṛṇa-*. The other reading *upittha-* possibly stands for *uppittha-*. The Deśināmamālā records three senses for *uppittha-* namely, *trasta-*, 'afraid' or 'frightened'. *kupita-*, 'angry' and *vidhura-* 'distressed, deprived of' Trivikrama notes *uppittha-* in the sense of *trasta-*, *kruddha-* (Tr. 3 1 132, 35).

At MP. 5 11 1 also, the meaning 'full of, abounding in' fits well. At MP 74 4 3 gloss renders *uppiccha-* with *ucchruta-*. PSM. on the strength of Jivāṁśivābhigama Sūtra records *ahuttha-*, *uppiccha-* *āla-* (*ākula-*) and *rosabhariya-* as synonyms and at another place *bhīya-* (*bhita-*), *duya-* (*druta-*, *pidita-*), *uppiccha* and *uttāla* (*uddhata-*) as synonyms. In that case, *uppiccha-* would mean *ākula-* and *uddhata-*. So at 5 11 1 and 14 6 7 it is used in the sense of *prapura-* which is one of the meanings of *ulbana-* and at 74 4 3 it is used in the sense of *uddhata-*, 'puffed up, arrogant' rendered by the gloss as *ucchruta-*. It is quite

possible that *uppittha*— as recorded in the *Deśināmamālā* and our *uppiccha*— may be different words and there may have resulted some confusion in the spellings and meanings of the two words due to easy inter-changeability of *ccha*- and *ttha*- in the manuscripts.

825. *Uppēccha*— 39 16 2 'abounding in,' 'full of'.

[=*paripūrṇa*- (gl.); the relevant passage is- "*niggau phañṇa garaluppecchaṇ-
ayaṇu*"- 'the snake with eyes full of poison set forth', 'this word is
not noted by PSM. ; see *uppiccha*-.]

826. *Ullūr*— 'to pluck, uproot':

ullūrya- (p.p.) 15 3 3, 18 8 7.

[Compare *Ullūr*= *truṭ*-, 'break' (H. 4 116; Tr 3 1 62); cf. *Ullūr*-
occurring in this very sense in JC. (3 6 13), Bh. etc.; see *Ullūr*-.]

827. *Ullūria*— 25 21 1 (v.l. *kullūria*-) 'a baker, confectioner'.

[Gloss gives *kandukā*- which may be a Sanskritisation of Pk. *kamdui*-,
=Sk. *kāṇḍavika*-. See *kamdui*- at S. no. 294. For the discussion on the
word see *kullūria*-.]

828. *Ullova*— 3 9 18, 37 21 5, 87 14 4, *Ulloa*- 12 1 5, *Ullovaya*- 8 7 15,
72 1 5, 94 17 2 'an awning, a canopy'.

[=*ulloca*-, *candrāpaka*-, *candropaka*-, *vitāna*- (gl.); cf. *ulloca*= *vitāna*-,
'canopy' (D. 1 98). In two of the manuscripts of the *Deśināmamālā*
the reading is *ullova*-. This reading appears to be preferable in view
of the form of the word in MP., JC., NC, Bh. & CMC.; cf. *ulloya*-
used in the same sense in JC. (1 16 14), NC., *ulloya*- in *Lilāvaṇi* and
CMC. (p. 288, line 6) and *ulloca*- in Yt.; *ulloya*- in NC. is glossed
candeva-, cf. MW. *ulloca*-(L)= 'a canopy'. For the words *candrāpaka*-,
candropaka- given in the MP. gloss and *candeva* in NC. gloss, see
Appendix.]

829. *Uvvar*— 'to survive, escape, remain':

uvvarasi (pres. 2. s.) 60 8 7 (v.l. *uvvarahi*); *uvvari(y)a* (p.p.) 18 1 15,
39 13 10, 55 3 7, 59 2 13, 66 1 6, 85 5 2, 85 13 4.

[The relevant passages are-1) "*dāḍhāpañjari padu naru ko uvvari kaya-
māho*" (18 1 15)- 'Has a man who has fallen in the snare of Yama's
claws ever survived?' 2) "*paṇṇānivi uvvariṇu sasu chammāsu niruttu*" (59
2 13) 'having known for certain that only the last six months
remained'; 3) "*uvvariyaṇi kahaṇi pi aliyallahiṇi karamgulitayaṇi*"- 'some-
how three fingers of the hand escaped from the tiger'. D. 1 132
records *uvvarā*- in the sense of *adhika*-, 'more, abundant'; PSM. notes

it in the sense of *avasiṣṭa-*, cf. *√uvār-* occurring in this very sense in JC. (2 23 4, 2 32 3, 4 10 4 & 4 20 9), NC., PC. I, II & Līlāvati; cf. H. *ubārā-* 'to escape' and *uvāra-* 'remainder, residue']

- 830 *Uvāra-* 16 21 11 'deliverance, relieving, protection'.

[*√uddharana-rakṣana-* (gl.), PSM. does not note this meaning of the word. Tagare connects *uvāra-* with **udvāra(na)*, cf. H. *ubārā-*. See *uvārūa-* below.]

- 831 *Uvārūa-* 37 25 3 'delivered, saved, relieved, protected'.

[*√uddharita-* (gl.), Vaidya renders this word with *avasiṣṭa-* (vide MP I, Glossary) See *uvāra-*.]

832. *Uhara-* 10 12 9 'a kind of aquatic animal'

[*√jalacara-vikṣeta-* (gl.); PSM. does not note this word, cf. *avahāra* 'marine monster' (Yt.), see *ohara-*.]

833. *Oilla-* 27 10 2; *Oillaya-* 13 10 3 (v.l. *ovilla-*) 'mounted'.

The passage at 13 10 3 is - "*veyaddhagurhi oillayā-*" - 'who had mounted the Vaitādhya mountain'; cf. *ovilla-* = *ārūḍha-*, 'mounted' (D 1 158).]

- 834 *√Onall-* 'to hang, suspend':

onallā- (p.p.) 7 5 12, 7 22 5

[*√adhaḥ pātīta-* (gl. at 7 5 12), here it is used in a causal sense to mean 'made to hang down', cf. PSM. *√onall-* = *ava+lamb-*, 'to hang', in support of this PSM. quotes the following passage from Bh. - *keśa-kalāṁ khamdhe onallā-* (9 4 6) - the mass of hair hung loosely on the shoulders', cf. *onallā-* = *avanata-*, *pātita-* (PC II), 'exhausted, drooping' (PC-III).]

835. *√Othar-* 'to attack, proceed to the battlefield to fight, engage actively in fight':

otthari(y)a- (p.p.) 75 4 12, 78 9 21, 85 13 4, 86 11 14.

[Gloss loosely renders it with *ucchrīta-* at 75 4 12 and *krudhvā āgata-* at 85 13 4. cf. *otthariya-* = *ākṛānta*, 'attacked' (D. 1 169); cf. PSM. *otthariya-* = *avastṛita-*, *vyāpta-*, cf. *√otthar-* = *ā+kram* (Līlāvati); Tagare connects *ottharai* with **ava-storati* (vide Historical Grammar of Ap.). See *√utthar-*.]

The relevant passages wherein *otthariya-* occurs are as follows:

1) "*māi kui ranāṅgaṇi ottharie*" (75 4 12) - 'Being enraged when I proceed to the battlefield to fight'.

2) "*otthariu samatthahi nānāsatthahi*" (78 2 21) - 'Engaged actively in fight by means of various weapons'.

3) "*kiha valaddu moḍḍu otthariyasu*" (85 13 4)—'how he attacked and des-
troyed the bull'.

4) "*saredhārahā vuffḥau mahumahanu, naḥ navapāsu otthariu dhaṇu*" (28 11

4) 'Kṛṣṇa showered the volleys of arrows, as a cloud makes an ass-
ault at the advent of the rainy season'.

'To attack, to proceed to the battlefield to fight, engage actively in
fight, confront in battle'— these are the meanings which fit all the
contexts and this is confirmed by D. I 169— *ottharia*— which is equated
with *ākraṇṭa*—; *ākraṇṭa*— here should be rendered by 'attacked or con-
fronted in battle' and not by 'seized' as is done by Ramanujaswami¹.
The meaning given by Alsdorf and PSM. can be further specified as
above.

The word under discussion occurs with the spelling *utharia*— at MP
75 8 6. Here it is aptly glossed as "*juddharītham uthutah*". In PC also
uttharia— occurs in this very sense.

836. √ *Orāl*— 'to roar':

orāḷa—(p.p.) 28 29 1

[The relevant passage is — "*ṇaḥ kaṇaṇi harinā orāḷu*" — 'as though
the lion roared in the forest' cf. √ *orāl*— 'grunt, roar' (PC. III), cf.
orāḷa—, 'raised a cry, made a loud sound, (Bh 7 11 10 & 15 12 12).
See *orāḷi*—.

837. *Orāl*— 5 1 7, 8 7 8 'roar of a lion'.

[=*śabda*—, *dhvani*—(gl.), D. I 154 notes *orāl*— in the sense of "*dirgha-
madhura-dhvani*", 'a long sweet sound'. Trivikrama equates *orāl*— with
gabhīra-dirgha-rava—(Tr. 3 4 172). cf. *orāl*—, 'rumbling roar' (PC. II),
orāḷa garjanā śimhanāda (PC. III). Cf. also *orāl*— in this sense occur-
ing in CMC.; Cf. M. *āroḷ*—, 'a loud call, a loud bawling or roaring'.
See √ *orāl*—.]

838. √ *Ohatt*— 'to diminish':

ohattā (pres. 3. s.) 28 23 10, 76 4 13, 79 5 5, 102 4 7; *ohattāa*— (p.
p. enl.) 7 18 7, 32 7 3.

[Compare *ohatt*— 'to diminish, to lessen' (H. 4 419 illustration 4);
the relevant passage in this illustration is — "*pekkhu gahvima sāyarahō
akka vī kaṇṇa ṇaḥi ohattā*"— 'behold the depth of the ocean, not a drop
is lessened'; cf. also *ohattā=apariya*—, 'gone away' (D. I 166); cf. √ *ohatt*—
in the sense of 'diminish' in PC. I, PC. II & Bh.; cf. G. *oḥ*—, M.
ohṭi— 'ebb' and M. *ohattā*—, 'to flow down or abate'. With the root we
may compare ND *hātṇu*— 'to get out of the way, go away, retreat'.]

1. See Deśināmamālā, Ramanujaswami, P. V., poona, 1938, Glossary.

839. **Ohara**— 10 12 9, 12 12 19. 87 9 12 'a kind of aquatic animal'.

[=*jalacara viśeṣa*- (gl.), Alsdorf notes the reading *uhara*- at 87 8 12 and gives the meaning 'sea-animal' with a query; this word is not noted by PSM.; cf. *ohara*- in the same sense occurring in PC. I & PC. III See *uhara*-.]

840. **Ohaliya**— 7 5 12, 70 8 2 'washed' 'bathed'

[=*prakṣālita*-, *snāpita*- (gl.), the relevant passages are -1) "*ruhirohaliya-dehu*" (7 5 12) - 'the body washed with blood'; 2) "*vah-āpavāha-ohaliya-nayana*" (70 8 2)- 'eyes bathed with the streams of tears'.]

PSM. gives 'soiled, tarnished' as the meaning of *ohaliya*-. The supporting passage quoted from *Surasumdaricaria* 1 186 and *Sanatkumāracarita* 14- "*amsujalohaliya-gamdayalo*". Now in the light of the gloss of MP. we can say in the case of the passages quoted by PSM., the meaning will be the same, namely, *prakṣālita*-. The passage can be rendered as- "the cheek-region washed by tears". So the meaning 'soiled' or 'tarnished' is to be given up.

841. **Kayāra**— 28 2 14 (v.l. *kayaruya*-), **Kayāra**— 72 10 6 'dirt, rubbish'.

[=*dhūli*, *kacavara-puṇyah* (gl.) D. 1 11 notes *kayāra*- and renders it with *īrṇādyutkara*-, Ramanujaswami renders this with 'a stack of grass'. Though he understands *utkara*- to mean 'a stack', it appears that *utkara*- corresponds to *ukkarada*- recorded by PSM., *ukkuruda*- recorded by D. 1 110 and G. *ukkarāḍo*, M. *ukirāḍo*- and means 'a dung-heap, a heap of refuse'. Cf. also *kacchara*= *panka*, 'mud' (D 2 2) and *kacchara*-v.l. *kaccara*= *kardama*- (Tr. 3 4 70) Cf PSM. *kayavara*-(D), *kacavāra*-(D)= rubbish, dirt' Cf *kayāra*- in JC. (3 14 3, 3 14 7 & 3 14 8), Bh and *kacavara*- in Up K. in this very sense, MW. records *kaccara*-(L)= 'spoiled by dirt'. Cf also Jain Sk. *kacavara*- which is a back-formation from Pk. *kayavara*-, *kacavāra*-, Hī. *katavāra*-. Cf. ND. *kacar*= 'rubbish'.]

The variant at 28 1 14 for *kayāra*- in MB. manuscript is *kayaruya*- glossed as *roga*-. In most of the occurrences of *kayāra* there is no medial nasalisation. This occurrence is unique or may be an error.

842. **Kakkhada**— 11 13 10 'cruel,' 'hard-hearted'

[=*mṣṭhura-hrdaya*- (gl); cf. PSM. *kakkhada*= *kathora*-, *paraṣa*-, Trivikrama notes this in the sense of *karkaṣa*. (Tr. 1 3 105, 44); cf *kakkhāḍa*- occurring in Bh and PC.I. There is no etymological connection between *kakkhada*- and *karkaṣa*-.]

843. **Kamkelli**— 4 1 6, 9 27 14, 16 12 11, 16 26 10, 22 13 1, 28 14 3, 30 12 5, 33 1 11, 37 6 1, 37 13 10, 38 24 2, 48 13 12, 61 11 12, 71 12 6, 81 18 2, 82 14 7, 89 2 12, 91 20 5, 95 5 1 'Jonesia Asoka'.

[Compare *kamkelli*= *asoka-vrkṣa*-, 'Jonesia Asoka' (D. 2 12). Cf. *kamkelli*- occurring in this very sense in JC. (2 12 3 & 4 17 10), Vajj. (220) & CMC and *kamkulli*- in SR.; MW. notes *kamkeli*- in this sense and quotes in support from *Bālarāmāyana*-. See *kamkulli*-]

844. **Kaḍacamu**— 102 6 4 (v.l. *kavadacumu*- v.l. *kaḍayavu*-) 'A' proper name for the future Jina'.

[=*kaṭapṛū* (gl.); PSM. does not record this. MW. records *kaṭapṛū* in the sense of 'a worm' as recorded in Lexicons only]

845. **Kaḍamaddana**— 84 13 11 (v.l. *kadavamdana*-), 91 15 10 'destruction,' 'annihilation'.

[=*kaṭaka-bhañjana*- (gl.); at 91 15 10 the commentator has given *kaḍa*- in the sense of *saṃūha*-; but *kadamaddana*- in the sense of *vināśa*- suits the context. This is not noted by PSM.; cf. *kadamaddana*- in the sense of *vināśa*-, *vidhvamsa*- in PC.II and PC.III. The word *kaḍamaddana*- occurs in NC. at 4 7 11 and at 8 3 11 in this very sense and in the same context namely, of battle. The editor has rendered *kada*- occurring at 8 3 11 with *kaṭa*-, and has not noted *kaḍamaddana* occurring at 4 7 11¹. In most of its occurrences the word is used in association with *bhada*- or *suhada*-, 'warrior' and the context is of war; cf. MW. *kaṭamarda*-(L)= 'Name of Siva.' The latter part appears to be *mardana*-; but the meaning of the element *kaṭa* is not clear. See *kadavaddana*-.]

846. **Kaḍavaddana**— 59 12 7 (v.l. *kadamaddana*-) 'destruction,' 'annihilation'.

[=*prakaṭa-cūrṇakarana*- (gl.). Here also, as in the case of *kadamaddana*-, the word occurs compounded with *bhada*-, 'warrior'. See *kaḍamaddana*-.]

847. **Kaḍaha**— 76 7 7 'a kind of plant'.

[PSM. notes *kaḍa*- to mean *irṇa-viśeṣa*- and *kaḍahū*= *vrkṣa-viśeṣa*-. Cf. MW. *kaṭa*-(L)= 'an annual plant, grass'; cf. Kan. *kadaha*= 'a tree with orange-coloured fragrant blossoms and with projecting antherae'.]

848. **Kaṇa**— 50 7 5; **Kaṇa(y)a**— 11 16 10, 83 6 6, 94 23 14 'an arrow'.

[=*bāṇa*- (gl.); cf. *kaṇa*= *iṣu*- 'an arrow' (D. 2 56); cf. *kaṇaya*= *bāṇa*- (PC.I, PC.III & PV.) In Sk. *kaṇa*- is used in the sense of 'a grain, an atom'.]

¹ See Nāyakumāracarū, Jain, H., Karaṇja, 1933, Glossary.

At 50 7 5 *kaṇṇa-* is shortened as *kana-* as it occurs as a member of a compound *nikkana-*, 'devoid of arrows'; cf. H. 1 269- "*kisalaya-kālāyasa-hṛdaya yaḥ*" and Pischel § 160 for dropping of the final syllable.

849. **Kanailla-** 51 5 2 'a door-keeper'.

[=*pratthāra-*(gl.); cf. *kadailla-* v.l., *kadailla= pratthāra-*, 'a door-keeper' (D. 2 16, Tr. 2 1 30, 2). In case *kadailla-* is a spelling variant we can explain it as 'one who has most to do with *kaṭaka-*', (*kaṭaka=* 'a ring used as a handle to pull the door'.)]

850. **Kanṭha-** 26 21 6 (v.l. *kaṭṭha-* v.l. *kola-*), 91 51 4 'a pig, swine'.

[=*sūkara-* (gl.); cf. *kanṭha= sūkara-* 'a pig' (D. 2 51) and (Tr. 3 4 72 630).]

851. **Kandara-** 41 12 6 'hair'.

[=*keśa-*(gl.), the relevant passage is- "*dadha-muṭṭhiṇi uppādiya kandara-*"- with firmly closed fist he plucked the hair'. This word is not recorded in PSM.]

852. **Kandotta-** 29 6 5, 30 15 1, 52 9 5, 73 1 7, 92 14 12 'a blue lotus'.

[=*nīloṭpala-*, *padma-*, *utpala-*, *kamala-*(gl.); cf. *kandotta= nīloṭpala*, 'a blue lotus' (D. 2 9). Trivikrama gives *utpala-* as the meaning of the word and gives its etymology as follows "*kandaduṭṭikate udgacchati kamdottam*" (Tr. 1 4 121, 54) cf. *kandutta= utpala-*, 'lotus' (H. 2 174); cf. *kandotta-* in JC (4 17 14) PC.I, Bh., Br.K., Kams., Chend. and *kandutta-* in SR. in the same sense, cf. MW. *kandoṭa* (L), *kandota*-(L), *kandotiṭha*-(L)= 'Nymphaea Esculenta, the blue lotus'. According to Upadhye *kandotta* comes from *kandotiṭha-* (*kanda+utiṭha-*) which, he says, is a Sk. word. He says that various words like *kandoṭa-*, *kandoṭa-* etc., noted by lexicographers, are mere back-formations from the Pk. *kandotta-*¹ In that case the word could have two forms: *kandotiṭha-* as well as *kandoṭṭha-*, because Sk. *ud+stha-* is represented in Pk. by *utiṭha-* and *uṭṭha-*. But everywhere the spelling that is found is *kandotta-*. The de-aspiration would remain unexplained.]

853. **Kappa-** 12 2 8, 39 6 1, 56 5 9, 56 8 2, 58 22 1, 59 10 23, 84 3 16 'tax, tribute, ransom'.

[=*kara-*, *daṇḍa-*, *karabhāra-*(gl.), cf. *kappa-* occurring in this sense in PC. I & Bh.; PSM. does not record this; *kalpa-* is not used in Sk. in this sense; Burrow & Emeneau note Kan., Tu. *kappa*, Kan. *kappu*, Ta., Mal. *kappam*, Te. *kappamu=* 'tribute, tax'. (See Dravidian Etymological Dictionary).]

1. See Karmavaho, Upadhye, A. N., Bombay, 1940, notes, p. 175.

854. **Kappaḍa**— 36 8 9 'a garment,' 'a cloth'.

[Compare PSM. *kappaḍa* = *vastra*-, cf. *kappaḍa*- occurring in JC. (3 36 15), KC., Bh. in the same sense; cf. MW. *karpaṭa*- 'old or patched or ragged garments, rag' (Kathāsaritsaṅgara). Cf. M.; G. *kaḍḍa*-, Hi. *kaḍḍa*-, Kan. *kappaḍa* = 'cloth, clothing'.]

855. **Kabbada**— 5 21 3, 20 5 8, 32 3 15 'a settlement'.

[Vaidya renders it with *vasati-viśeṣa*-. The passage at 5'21 3 describes a *kabbada*- as follows- "*kabbadā mahāharapariyāyā*" - 'the *kabbadas* surrounded by mountains'; PSM. gives *kutsita-śahara*- as the meaning of the word; cf. *karbaṭa* = 'a poor town' (Trl. III) and *karvaṭa* = 'a settlement surrounded by mountains' (Br.K.) cf. also *kavoda* in this sense in Bh. Cf. also MW. *karvaṭa*-(W) = 'a village, a market town'. *kavaṭa* = 'a district containing 100 *grāmas*', and *karvaṭaka*-(L) = 'declivity of a mountain'.]

856. **Kammāravi**— 4 17 9 'an act of cleaning the musical instruments'.

[=*śarva-vādyānām mṛdādisammārjanam karmāravi nāma*- (gl.); the context is of a concert; this is not noted by PSM.]

857. **Karamara**— 9 10 9, 76 7 7 'a sour fruit, Averrhoa Carambola'.

[PSM. does not record this; cf. *karimara*-(PC.I) and *karamara*-(PC.II) under Botanical names, cf. MW. *karama*-(L), *karmāra*-(L), *karmā-raka*-(L), *kurmaranga*-(L), *karmaphala*-(L) = 'Averrhoa Carambola'; cf. also M. *karamara*-, *karamaṭa*-, *karambala*-, Kon. *karmbala* = 'Averrhoa Carambola'.]

858. **Karamari**— 73 21 10, 85 1 16 (v.l. *karimari*) 'a slave-girl, a prisoner'

[=*dāsi*, *bandinī* (gl.); cf. *karamari* = *haṭhahṛīṣṭī strī*, 'a woman abducted by force' (D. 2 15). Trivikrama paraphrases *karamari*- as "*haṭhahṛīṣṭī strī bandī*" and gives its etymology thus: "*kareṇa mṛdyamānādākyāyā ityarthe karopapadād mṛdnālerdārī*" (Tr. 2 1 30, 105). Obviously Trivikrama is considering *karamari* as made up of two elements, 1st *kara*- and 2nd *marī*- derived from *mar*- which he takes to be equivalent to Sk. *mṛd*-. Cf. Pk. *mal* = Sk. *mṛd*-. cf. MW. *karamari* (L) = 'a prisoner'.]

859. **Karoḍa**— 65 3 6 'a bull'.

[=*vṛṣabha*-(gl.), cf. *karoḍa* = *vṛṣabha* = 'bull' (D. 2 54; Tr. 3 4 72, 728).]

860. **Kalamala**— 36 2 6, 40 3 3, 71 5 10 'distress due to jealousy,' 'agitation and restlessness,' 'absence of pleasure arising from longings of love'.

[*mr̥ṣyājanilo-kheda-*, *vyākulatva-*, *arati-*(gl.); PSM. notes *kalamala-* in the sense of 'dirt of the stomach' quoting in support from *Thānṣirgasutta-*. The word is used in the sense noted by PSM. in Sam.K. also. Cf. *kalamalaya-* occurring in PC.I in the same sense as MP. cf. H. *kalmā-* 'fidget, flutter', M. *kaḷmaḷ-* 'nausea preceding vomiting, qualmishness and *taḷmaḷ-* 'restlessness through pain'.]

At JC. 2 10 14 *kalayalai* occurs. The variant reading is *kalamalai*. Looking to the context the variant *kalamalai* appears preferable. The relevant passage is— "*kāmuu dajjhai kalayalai* (v.l. *kalamalai*)"— the *kāmuka* is being burnt or consumed as if by ardent longing'.

The word *kalamalaka-* occurs in Up.K. in the following passages ;—
(1) "*tato ita vidyamāne na sukhāyate madīya-vacanam utpādayatīyatatim janayati kalamalakam*" (p 421, l. 12). Here *sukhābhāva-*, *arati-* and *kalamala-* are clearly distinguished.

(2) "*tatah samudvṛttam- hrdayam sahjātaḥ kalamalakāḥ sampānnam vamanam*" (p. 520, l. 6). Here *vyākulatva-*, 'disturbance' and corresponding 'uneasiness' fits in; or here *kalamalaka-* may mean 'nausea preceeding vomiting'.

(3) "*hrikalamalakam ghoram vamyamānah sahatyayam*" (p. 528, l. 18). Here *kalamalaka-* is associated with *vyākulatva* of heart.

So, the meaning surmised by Peter Peterson for *kalamalaka-* occurring in Up.K. namely, 'palpitation of the heart' is to be discarded in the light of the Apabhramsa occurrences

The word *kalamala-* occurring in the expression "*garbha-kalamala-*" in the Up.K. appears to be a different word in the sense of 'miserable state of foetus'.

861 **Kasara**— 7 20 4, 8 2 18, 28 28 7, 28 31 9, 32 20 14, 42 7 10 'a bull of low breed who shuns work'.

[The gloss loosely renders *kasara-* with *balivarda-*, 'bull' at 7 20 4 and *vatsatara-*, 'mule' at 8 2 18. At 32 20 14 the commentator has rendered *kasara-* with *pāndura-*. But in the light of the occurrences noted below, we should take it to mean a 'mule' or 'bad bullock'. cf. *kasara-*= *adhama-balivarda*, 'a bull of the lowest quality' (B. 2 4). It also occurs in the sense of *galī-vṛṣabha-* at H. 4 42b, illustration 1). *balivarda-*, *vatsatara-*, *goyuvā-* and 'mischievous bull' rendered by Vaidya are loose-renderings of *kasara*. (See MP. I, Glossary & notes). Cf. *kasara-* used in this sense in GS. and Tri I; Helen Johnson has rendered with 'a bad tempered or disobedient bullock' (Tri. I);

cf. also *kasara-*, 'a buffalo' (Yt.). In most of the occurrences *kasara-* is contrasted with *dhavala-*, 'an excellent bull'.]

862. *Kāyānamtiya*— 57 3 5 (v.l. *kāyānamtiya*-) 'the Guñja berry'.

[=*kākaṇi-*, *guñjā*-(gl); the relevant passage is - "*kākaṇi kāyānamtiya vñhai, savarullau kim molliṇa buñjai*" - 'Does the *śabara* who picks up *guñjā* berries in the forest, know the value of pearls?' cf. *kākaṇi=guñjā-*, 'the *Guñja* berry' (D. 2 21); cf. MW. *kakini*(L), *kakini*(L)= 'a seed of the *Abrus precatorious* used as a weight'; cf. Kittel-*kakini*= 'a weight, the quarter of a *paṇa-*, and *kakaceṇa*= 'the shrub *Abrus precatorious*'; cf. MW. *guñjā*= '*Abrus precatorious* (bearing a red and black berry which forms the smallest of the jeweller's weight'. (Sūtrata).]

863. *Kānana*— (?) 15 24 1 'Lord Brahma'

[*kānana*= *he brahman*(gl.); this is not recorded by PSM; cf. MW. *ka*= 'name of Brahman' and *kānana*-(L)= 'the face of Brahman'.]

864. *Kāhaliya*— 12 11 13, 23 5 2, 85 10 1 (v.l. *kāholeya*- v.l. *kāhūlaya*-) 'a cowherd'

[Compare *kāhila*= *gopala-*, 'a cowherd' (D. 2 28), Trivikrama also notes the word in the sense of *vatsa-pālaka*-(Tr. 3 4 72, 824); cf. *kāhaliya*- occurring in the sense in JC. (1 21 5) cf. H₁. *kahāra*= 'name of a community whose main occupation is carrying palanquins'.]

865. *Kīṁkīṇi*— 46 6 4 (v.l. *kāmkelli*-) 'Jonesia Asoka'.

[*āsoka-urkṣa*-(gl.) The variant *kāmkelli* seems preferable. See *kāmkelli*-.]

866. *Kirāḍa*— 29 15 9, 99 7 1, 99 8 5, 'a deceitful merchant, a petty or deceitful Bania (used in ridicule)'.

[=*vaṇik*-(gl); PSM. does not note this word; cf. *kirāḍa*= occurring in this very sense in NC. & Bh.; cf. MW. *kirāḍa*= 'a merchant' (Rājatarāṅgini); cf. also *kirāḍaka*-, 'a deceitful merchant' (J.O.I., Baroda vol. X no. 2. p. 120).]

The word *kirāḍa*- occurs in Śīlāṅka's commentary on Sūtrakṛtāṅga (Āgamedaya Samiti edition folio 234) and the quotation is - "*brāhmaṇaṁ dodamiti brūyāt tathā vaṇijam kirāḍaṁ iti*". It occurs in Bhāgavata Purāṇa also in Skandha 12 Adhyaya 3 Śloka 35. The quotation is - "*paṇayisyati vai kṣudrāḥ kirāḍaḥ kūṭakārīṇaḥ*".

It occurs in Rājatarāṅgini at VIII 132. For other references, see B.J. Sandesara's note on "*kirāḍa*, a merchant" published in the 1st issue of Parab- September, 1960, pages 37 to 41 (monthly organ of Gujarati Literary Conference) and "a note on the word *kirāḍa*, a deceitful merchant" in Bhāratīya Vidyā- vol. VIII pp. 74-76.

kirāṭa- originally might have meant 'a deceitful person', and latter on came to be applied to a merchant because of his deceitful nature. Hence *kirāṭa-* came to mean 'deceitful merchant'.

We do not know if the ancient place-name in Rājasthān, Kīrātākūpa, modern Kīrāṭa contains this *kirāṭa-* as its first constituent¹.

867. **Kilivimḍi**— 52 20 18 (v.l. *kulivamḍi-*) 'slapping of one's arms with one's own palms'.

[=*bahucchoṭikā*-(gl.); the context is of a battle. This word is not recorded in PSM.; cf. *kulivimḍi-*, *kulivimḍiya-* in PC. II See *karayalavaffi-*]

kilivimḍi- occurs in PC. II also in connection with fight, clutching with arms, slapping one's arm with one's own palm as modern wrestlers do by way of challenge.

868. **Kocchara**— 84 3 19 (v.l. *kocchara-*) 'causing wonder', 'curiosity', or 'competent'.

[=*raikucchara*= *manohararati-kautukotpāḍint*-(gl.). Here the meaning 'competent, skillfull' also suits. PSM. does not note it. See *kocchara-*.]

869. **Kuḍamga**— 53 1 4, 86 10 11 'a bower, an harbour of creepers, a thicket'.

[=*laghujhāṭaka*-(=vrkṣa) *saṃuha-*, *hṛsvaiśākhah svalpavrkṣah*-(gl.); cf. *kudaya-*, *kudamga*= *latāgrha-*, 'a bower of creepers' (D. 2 37). Trivikrama notes *kudaa*-(Tr. 2 1 30, 107), *kudumga-* and *kudukka-* (Tr. 2 1 30, 34) in the same sense. PSM. notes *kuḍumga-* in this sense and quotes GS. in support; cf. *kuḍumgana-* in the same sense occurring in JC. (1 21 6) and *kudumga-* in PC. I; cf. MW. *kudanga*-(L) "(found in Prakrit) a bower", *kuṭangaka*-(L), *kuṭungaka*-(L)= 'an harbour or bower formed of creeping plants' and *kuṭanka*-(L)= 'a roof, a thatch'. For the word *jhāṭaka-* given in the gloss see Appendix.]

870. **Kuḍiya**— 76 1 6 (v.l. *khudiya-*) 'broken to pieces', 'wrecked'.

[The expression "*gayapaya-kudiyu*" is rendered by the gloss as "*gajapadaṭh kṣubhita kampita khudita vā ākulita viśamonnata ityarthah*"; the relevant passage is - "*gayapayakudiyu kuhṇi*" - 'the road wrecked by the trampling of the elephants' feet'. PSM. does not note this word. MW. records √*kud*= 'to plunge, to trifle' (Dhātupāṭha). The variant given by other manuscripts is *khudiya-* and that is also noted by the gloss. In that case *kudiya-* means *khandita-* and this word may be equated with *viśamonnata-* in the gloss; cf. *khudā*= *khaṇḍita*-(H. 1 53; Tr. 3 1 62); cf. √*khud*= *khaṇḍ*-(NC., KC., Bh., Sam.K., PC.I); cf. MW. √*khud*= 'to break into pieces' (Dhātupāṭha).]

1. See Epigraphia Indica, Volume XI, p. 72.

871. **Kuḍhi Lagga**— 'to chase a clue or to trail':

kuḍhi laggahi (pres. 2. s.) 60 16 14; *kuḍhi laggim* (abs.) 92 10 4; *kuḍhi laggi* (p.p. fem) 83 12 12; *kuḍhi laggaa*-(p.p. enl.) 29 14 11, 92 8 3.

[*kuḍhi=prīṭha paścat*(gl.); cf. *kudho=hiṭṭānugamanam*, 'following up stolen property' (D. 2 62) and PSM. *kudhāvoya*-(D)= *anugamana*-, 'trailing, tracing'; cf. *kuḍha lagga*- in the same sense in PC L.]

872. **Kuṁṭa**—9 8 11, 29 18 9, 61 10 1, 69 20 1, 94 8 4 (y.l. *kuṁṭha*-) 'a cripple', 'maimed'.

[Compare PSM. *kuṁṭa=hasa-hina*-, *kuṁṭa*- occurs in JC. (2 17 1 & 2 36 6) and NC. and is rendered with *kubja*- by the editor. But here also 'crippled or maimed' fits in; cf. *kuṁṭa*-, 'hunch-back' (PC. II). cf. *kuṁṭa*- in this very sense in CMC cf. MW. *√kuṁṭh*= 'to be lame or mutilated or blunted or dulled' (Dhātupāṭha); cf. G. *kuṁṭiyo*-, 'hunch-back'; *kuṁṭ*, 'hump', cf. Kan. *kunṭa*-, Mal *kuṇḍa*= 'a cripple, a lame man'.]

873. **Kummāṇa**— 71 14 7 'faded, withered'.

[=*mlāna*-(gl.); the relevant passage is - *uppalu savaṇi nṭhitau kummāṇau*— 'the lotus which was worn on the ears was withered'; cf. *kummana*, *kurumāṇa*= *mlāna*-, 'withered' (D. 2 40). Trivikrama notes the word in the same sense and further states that *kumm*- is a Pk. substitute for *mlā*-. (Tr. 2 1 30, 31); cf. Hi. *kumhlānā*, 'be withered'.]

874. **Kuruvimda**— 28 12 10 'a kind of grass'.

[The gloss loosely renders with *śankha-gharṣanam*. The relevant passage is - "*kuruvimdu tanu vi jamghajuyaho nāsavantu karu damūhi*". Here the *upamāna* is the trunk of the elephant; *tanu* indicates how *upamāna* is inferior to *upameya* *kuruvimda* is a comparison for *jamghā*-. PSM. notes the word in the sense of *mani-viṣeṣa*- and 'a kind of disease of the thighs'. In support PSM. quotes the following passage from Aupapātika Sūtra - "*epi kuruvimdacattā-vaṭṭānu-puvvaṣaṅghe*". *kuruvimda*- given by Hemacandra in Deśināmamālā as the meaning of *koltra*- at D. 2 46 and recorded by Trivikrama at Tr. 1 3 105, 57 and rendered with *padmarāgaviṣeṣa* do not appear to be connected with this. cf. MW. *kuruvinda*-(L)= 'a fragrant grass (cyperus rotundus); cf. Kan. *kurūṇi*, Ta. *kurūṇam*= 'the corundum stone, Spatum adamaniticum used for cutting and polishing diamonds. This is nearer the meaning given in the gloss, namely *śankha-gharṣanam*.]

875. **Kullūria**— 25 21 1 'baker', 'confectioner'.

[The text gives the reading *ullūria*- and *kandukī*- as the gloss on it. *ullūria*- in this sense is not attested anywhere else. In view of the con-

text and the gloss the variant reading *kullāriya-* is to be preferred; cf. *kullaria-* = *kāṇḍavika*, 'a confectioner' (D. 2 41); cf. PSM. *kallariya-* for which reference is given to *kullariya-*; under *kullariya-* PSM. records 'a confectioner's shop'; PSM. also records *kullūriya-* in the sense of 'a confectioner', cf. *kallūriya-* (tem.) = *kāṇḍavika* (PC. II); cf. G. *kuler* = 'raw flour of *bāyri* or rice mixed with ghee and molasses and used as a food article'. See *ullāriya-*.]

876. *Kuvali*— 82 20 15, 82 27 9 'the jujube tree'.

[At 26 2 8 the reading accepted in the constituted text is *badari-*, but there *kuvali-* is recorded as a variant reading for *badari-*, and the gloss on *kuvali* is *badari-*. cf. PSM. *kuvali*(D) = *vrkṣa-viśeṣa-* (Kumārāpāla Pratibodha); cf. MW. *kuvali* in the same sense occurring in Yt.; cf. MW. *kuvali*(L) = 'the jujube tree'.

877. *Kusa*— 20 15 6, 93 5 3 'reins', 'bridle' 'whip'.

[= *cābuka* (*tarjanaka-*), *vaigā*, *kavikā*-(gl.). It is not noted by PSM. cf. *kusa-*, 'a bridle' (NC.). MW. records *kusa-* in the sense of 'a cord, a horse's bridle' as recorded in Lexicons and compares it with *kaśu* 'a whip, rein, bridle'. Both the occurrences in MP. are in connection with horses. Hence *kusa-* may be something to control the horses, i. e. 'a whip or a bit of a bridle'. cf. also Kaś. *kusi-* 'a bridle, rein'. For the word *cābuka-* in the gloss at 20 15 6 see Appendix See *kusapāsa-* below.]

878. *Kusapāsa*— 88 8 17 'bridle,' 'reins', 'whip'.

[= *tarjanaka*-(gl.). Here also the word is used in connection with horses. See *kusa-* above.]

879. *Kusumāla*— 81 18 4, 82 10 4, 100 4 3 'a thief'.

[= *cora*-(gl.); cf. *kusumāla* = *caura-*, 'a thief' (D. 2 10, Tr. 3 4 72, 148); cf. *kusumāla-* in this sense in PC. II & JC. (3 87 18); cf. MW. *kusumāla*-(D) = 'a thief'.]

880. *Kuhaṇi*— 82 14 12 (v.l. *kuhiṇi*) 'a street,' 'road'.

[= *mārga*-(gl.); the variant reading *kuhiṇi* is preferable See *kuhiṇi-*.]

881. *Kuhiṇi*— 2 16 1, 9 23 11, 11 14 8, 12 6 4, 14 7 10, 25 22 2, 27 11 8, 35 13 6, 53 9 10, 76 1 6, 93 6 9, 99 11 5 'a street, a road'.

[= *mārga*-(gl.); cf. *kuhiṇi* = *rathya-*, 'a road' (D. 2 62). Trivikrama notes the word as *kuhaṇi-* in the same sense. (Tr. 3 4 72, 253). cf. *kuhiṇi-* in this sense in JC.(4 8 8), PC.I, PC.II, Br. K.; see *kuhaṇi-*.]

882. *Kūvāra*— 83 3 10 'a cry for help', 'rescue, for redress'.

[= *pūkkāra*-(gl.). It is not recorded by PSM. It occurs in NC. in the same sense and cannot be connected with '*kū+āra*' as suggested by

the editor of NC. cf. also *kāśa-* occurring in this very sense at JC. 2 9 13. Vaidya connects it with "*kāśa* *śa* *sava*" (vide Jassharacarin, Glossary); cf. *kāśa-* occurring in this very sense in PC. II & Bb. This usage is peculiar to *Apabhraṃśa*.]

883. **Ke(y)ā-** 12 11 5, 20 3 10, 41 12 9, 98 17 16 'a rope'.

[=*varatrā-*, *raju-*(gl.); cf. *keā*=*raffu-*, 'a rope' (D. 2 44) and *keṃju*=*raju* (Tr. 3 4 72, 730). Kan. *keyira-* is 'a kind of horse'. Hence *keyā-* may perhaps mean 'a bit of a bridle' (*varatrā-*).]

884. **Kera-** 16 17 10, 20 14 12, 54 17 5, 58 22 9, 71 3 2 'an order,' 'a command', 'permission'.

[=*āyā-* (gl.). It is not noted by PSM. *kera-* occurs in the sense of *sevā-*, 'service' in KC., PC. I, Br. K., NC. (5 10 13). The relevant expression in NC. is "*pahū-kera*" - 'the Lord's command'.]

885. **Kela-** 15 23 11 'a wine-glass'.

[=*madyabhājanam* (gl.); the relevant passage is - "*kelasavasa melleppinu*" - 'having given up the desire for the liquor from the wine-glass'. It is not noted by PSM.]

886. **Kelilli-** 41 2 42 'a banner'.

[*dhvaja-*, *patāka-* (gl); the relevant passage is - "*pañcavarṇa-kelilli-camcalam*" - 'tremulous with five-coloured banners'. The word is not recorded in PSM.]

887. **Kocchara-** 4 13 1, 9 13 6 (v. l. *kucchara-*), 26 27 14, 48 4 7, 86 8 2 'competent, skilful'.

[=*dakṣa-*, *manojha-* (gl); at 86 8 2 the gloss loosely renders it with *kautukotpādaka-*. It does not seem to suit the context. Here also *dakṣa-* would fit in well. Aisdorf notes the gloss *manohara-* also for *kocchara-* at 86 8 2. This word is not noted by PSM. See *kucchara-*.]

888. **Koḍḍa-** 30 11 9, 101 3 1 'curiosity' 'wonder'.

[Compare *koḍḍa-* v. l. *kudda-*=*ācārya-*, 'wonder' (D. 2 33), *Koḍḍa-* v. l. *kudda-*=*kautuka-*, 'curiosity' (H. 4 422, illustration 9); Trivikrama notes *kudda*=*kautuka-* (Tr. 1 3 75); cf. *koḍḍa-*, *kuddaam*, *kuddam* occurring in this sense in Kams., *koḍḍa-* in JC., PC. III & Bb.; cf. MW. *kudya*-(L)= 'curiosity'; cf. M. *koḍ*= 'holding admiringly or fondly, longing, craving'. See *koḍḍavāṇa-*.]

889. **Koḍḍivāṇa-** 72 4 9, 80 3 11; **Koḍḍivāṇya-** 13 6 1, 59 17 11, 62 1 11, 74 11 3 'generating or causing curiosity, wonder, eagerness, etc., wonderstruck'.

[=*kautukotpadaka-*, *kautukotpadin-*(gl.). *koḍḍavaṇa-* is Agentive from causative of *koḍḍa-*, cf. *koḍḍavaṇa-*, *koḍḍavaṇiya-* occurring in JC. (2 13 3 & 3 26 14), PC. I, PC. II, Cf. G. *koḍḍamaṇu*= 'full of fond hopes, aspirations', *koḍ-*, 'fond hopes'. See *koḍḍa-*.]

890. **Koṇi**— 69 27 3 'elbow'.

[=*kopara-*(gl), the relevant passage is— "*viraṇu koṇihala-kalahanaṇu*"— 'a fight involving the blows with elbow ensued'. Trivikrama records *kuṇṇam* in the sense of *kurparam*, 'elbow' (Tr. 3 4 72, 139); cf. *kuṇṇyam* 'to have a withered arm' (Tri. II).]

891. **√Khamc**— 'to draw, to pull back, to curb' :

khamca: (pres. 3. s.) 9 22 11, 87 11 8, 88 8 11; *khamci(y)a-* (p. p.) 13 4 9, 13 9 13, 15 24 8, 17 8 8, 19 2 7, 21 7 8, 58 15 12, 85 19 2, 87 9 1; *khamcira* (agent.) 52 16 14.

[Compare PSM. **√khamc**= *kṛi-*, 'to pull'; cf. **√khamc**— occurring in JC. (2 17 7), NC., KC., Bh., PC. III. For the parallels from N. I. A. languages see ND. *khaichnu* or *khicnu*= 'to draw, pull, attract'.]

892. **Khamda**— 101 8 12 'head'.

[Compare *khamda*= *mundam*, 'the head' (D. 2 68); *khamda-* can be interpreted in two ways. In case it is taken to mean 'head', it can be taken as a Deśya word; otherwise it is a Tadbhava. cf. *khamda*— occurring in this sense in JC. (4 17 8).]

893. **Khamda**— 98 17 10 'a sword'.

[=*khadga-* (gl.); cf. PSM *khamda-*, *khamdu*= *khadga-*, cf. G. *khāmdū*= 'a sword'.]

894. **Khicca**— 24 11 10 'a dish prepared from rice and pulse boiled together with a few spices'.

[*kaiccahu uppari* = "*khicci upari* (?) *kṣarāyā upari*" (gl.); the relevant passage is — "*khiccahu uppari ghu omatthu*" — 'ghee was poured over the *khicci*', cf. PSM. *khicca*-(D)= *khicci*, *kṣarā-*; *khicca-* is equated with "*urupulla-*" by Hemacandra at D. 1 134 and has paraphrased as *dhānyamīra-* in the vṛtti, cf. MW. *khicca*= 'a kind of dish (made of rice and peas etc.)' (Naighaṇṭhaprakāśa) and *khicci-*, *khicci-* Galano's Dictionary). For the word *khicci* given by the gloss see Appendix.]

In the "Introduction to *Gīrvānapadamānjari* & *Gīrvāpa-mānjari*". U. P. Shah has described in detail the *kṣarāṇna-* (J. O. I., Baroda, vol. 1, no. 2, pp. 69-70). Threrin *kṣara* is equated with G., M. *khicci* and H., *khicci*. But etymologically *khicci* or *khicca-* have no connection with *kṣara-*.

895. √*Khutt-* 'to cut off':

khuttai (pres. 3. s.) 16 7 9.

[Compare √*khutt-*=*tud-*, 'break'. (H. 4 116; Tr. 3 1 62); cf. *kutta-*=*truṭṭam*, 'broken' (D. 2 74); cf. √*khutt* in Bh. and √*khut-* in NC. in the same sense; cf. M. *khutṭa*= 'to crop or pluck, to be arrested in progress'; cf. Hl. *koṭṇa*= 'to nip'. See √*khud-*]

896. √*Khud-* 'to chop off', 'to cut off':

khudami (pres. 1 s.) 74 16 9, 76 4 4, *khudai* (pres. 3. s.) 1 15 3; *khudēppinu* (abs.) 73 27 14; *khudiya-* (p. p.) 86 4 3, 87 2 8.

[Compare *khud*=*tud-*, 'to break' (H. 4 116; Tr. 3 1 62); cf. √*khud-* in the same sense in JC. (2 10 11), NC., PC. I, II, III, Bh. & Kams.; cf. M. *khudnē*= 'to crop, pluck, nip off'. See √*khutt-*.]

897. √*Khupp-* 'to plunge', 'to get stuck up', 'to submerge', 'to get embedded', 'to be fixed (as in mud etc.)'.

khuppar (pres. 3. s.) 1 16 5, 77 9 9; *khuppanṭa-* (pres. p.) 14 7 9, 73 13 6; *khuppa-* (p. p.) 35 9 9, *khutta-* (p. p.) 7 20 4, 12 16 11, 15 18 3, 28 19 7, 31 23 6, 43 8 8, 57 16 5, 58 4 6, 61 8 1, 84 6 2, 94 4 11.

[Gloss loosely renders *khuppar* at 1 16 5 as *skhalati*, and *khutta-* at 43 8 8 as *kṛpta-*; cf. √*khupp-*=√*marj-* 'to plunge' (H. 4 101; Tr. 3 1 45); cf. also *khutta*=*mmagna-*, 'plunged, submerged' (D. 2 74); cf. √*khupp-* used in the same sense in NC., PC. I, II, III, GS., & Chand. For the parallels in N. I. A. languages see ND. *khopnu*. In most of its occurrences √*khupp-* is used in connection with *panka-*, *kaddama-*, *cikkhalla*, 'mud' and means 'to get stuck up in mud'.]

898. *Kheḍa-* 5 21 3, 18 14 6, 20 5 8, 32 3 15 'a village, a residence of peasants and farmers'.

[At 5 21 3 *kheda-* is described as- "*thiyaduvasagirisariya*" - 'enclosed with mountains and rivers on both sides'; cf. PSM. *kheda*= 'a town surrounded by rivers and mountains'. Trivikrama notes *kheda-* in the sense of *grāma-sīhanam* (Tr. 3 4 71, 786); cf. *khēḍaya-* occurring in this very sense in NC. (3 15 11) and *kheda-* in Bh; cf. MW. *kheda*= 'a village' (Jain), *khēṣa*= 'a village, residence of peasants and farmers' (Harṣacarita, Jain); cf. M. *khēḍ*= 'a hamlet or small village'.]

899. *Kheri-* 8 1 11, 58 19 8, 66 10 8, 75 10 7, 86 7 9, 91 7 3 'malice mixed with anger due to enmity', 'hostile malice'.

[*vairam*, *kalpha-*, *vaira-krodha-* (gl.). At 75 10 7 *kheri*= occurs compounded with *vairi-*. PSM. notes *kheri*= in the sense of *kheda-*.

udoga-; cf. *kheri-* occurring in the sense of 'uneasiness, hostile malice' in JC. (4 1 5), NC., PC. I, II, III, Bh. In NC. the commentator renders *kheri-* with *krodha-*, *doṣa-*.]

900. **Kholla-** 2 13 9, 15 18 8, 20 5 6, 20 23 9, 25 2 8, 41 2 12 'deep, hollow'.

[Vaidya renders it with *gambīra-*; cf. PSM. *kholla-*(D)= *koṭara-*, *gahvara-*, 'a deep cavity, chasm'. (Nīlītacūṛṇi); cf. *kholla-* in the sense of 'deep, very deep' in JC., PC. I. cf. M. *khol-* = 'deep' *kholgā-* = 'a pit, a hollow, a cavity'.]

901. **Gaṃjollī(y)a-** 14 14 12, 36 16 7, 83 9 7 'horripilated, thrilled with rapture'.

[=*romāṇcūta-*, *ullasita-* (gl), cf. *gaṃjollīa-* = *romāṇcūta-*, 'horripilated' (D. 2 100), Hemacandra at H. 4 202 notes √*gaṃjull-* and equates it with *ul-+las-*. This does not mean 'sport' as rendered by Ramanujaswami (vide Deśināmamālā, edited by Ramanujaswami, Appendix II, p. 103), but is equal to *pulāṇa-*, 'to horripilate'. Trivikrama notes the word as *gaṃjīla-* at Tr. 2 1 30, 42 and gives "*spṛṣṭe ange hāsaḥ pulakāśca*". He further explains it thus - "*ange spṛṣṭe yo hāso jāyate tasmin pulakārthe ca garjaterīlāḥ*". He also notes √*gaṃjoll-* = *ul-+las-* (Tr. 3 1 111); *gaṃjollīa-* occurring at JC. 3 36 5 has been rendered with *kṣubdha-* by the editor; but *romāṇcūta* fits the context, cf. *gaṃjollīya-* in this very sense occurring in PC. I, II, III & Bh.; cf. M. *gaṃjñe-* 'to tease, torment'.]

902. **Gaṇiyāri-** 16 23 5, 25 5 2, 32 9 8, 43 3 5, 54 4 2, 57 15 4, 88 6 7, 91 7 10, 93 15 4, 94 4 5, 95 13 7 'a cow-elephant,' 'a female elephant'.

[=*hasatī*, *karenu*, *kareṇukā*(gl) It is not noted by PSM., cf. *gaṇiyāri-* in this sense occurring in PC. I, II, III and *ganikā* in Yt.; cf. MW. *ganeru*(L)*kāneru*(L)= 'a female elephant'.]

903. √**Galatth-** 'to throw off, to push away'.

galatthu(y)a-(p.p) 12 12 18, 31 27 9, 53 9 7, 69 1 5, 71 17 3, 88 6 6, 90 2 13, 93 11 3

[Vaidya renders *galatthīya-* at 31 27 9 with *kadarthita-*; cf. *galatthalīa* = *kṣipta-*, 'thrown' (D. 2 87) and √*galatth-* = √*kṣip-*, 'to throw' (H. 4 143); cf. *galatthalīa-* = *prerita-* (Tr. 3 1 132, 10) and √*gallatth-* = *kṣip-* (Tr. 3 1 79); cf. *galacchiya-* in this very sense occurring in JC. (3 1 6 & 4 2 24) and *galatthīya-* in NC. & KC.; cf. also *galatthīya-* = *prerita*, *kṣipta*-(PC. III) and *galatthaṇa-* = *kṣepana-* (PC. II); cf. √*galatth-* in the

sense of 'ejecting by putting the hand on the throat' in Bh.; cf. Koṇ.*gaiyāgacci*= 'turning away or throwing out by force or by collaring'. See *galatthallana-* and *galahatthana-*]

PSM. equates *galatthā-* with *preraṇā-* and cites a stanza in support from Upadeśapadaṭṭikā. But there also the meaning seems to be *kadarithana-* or *piḍa-* and not *preraṇā*. PSM also equates *galatthallia-* with *prerita-* and quotes two stanzas from Setubandha. At these two places in Setubandha namely, at 5 43 and 8 61 *galatthallia-* does mean *prerita*, 'pushed and pressed hard'

We are not sure whether *galatthā-* is connected with Sk. *asta-*, 'thrown' in which case *galatthalla-* would be an extension of *galatthā-*.

- 904 **Galatthallana**— 75 11 12 (v.l. *gallatthana-*) 'catching by the neck, collaring, seizing by the collar'.

[=*galahastadāna-*(gl.); cf PSM. *gallatthalla-*(D)= *galahasta*; cf. *galatthalliya*= 'caught by the nape' (PC. III) and √*galattholl*= *missāray*-(Bh), See √*galatth-* and *galahatthana-*.]

905. **Galabatthana**— 8 5 7 (v.l. *galaghallana-* v.l. *galatthallana-*) 'driving away or throwing off by catching by the nape'.

[The relevant passage is - "*parabala-bala-galahatthana-samattha*" - 'capable of throwing off the strength of the rival army by catching by the nape'. Vaidya has rendered it with *grasana-*. Compare *galahastuta*= 'throttled, surpassed' (Supplement to J.O.I., Baroda, vol. VIII no. 2, p. 14).]

906. **Giriyaya**— 74 9 10 'a toy-top'.

[Though the commentator has rendered it with *kanduka-*, in view of the sense of the Gujrati word *gariyo* and looking to the shape of the mountain with which *giriyaya-* is compared, it can well mean 'a toy-top' here. The relevant passage where the word *giriyaya-* occurs is as follows- "*giri giriyasaru goppau jāsu rayanāyaru*" - 'to whom the mountain is like a top and the ocean is like a small puddle'. PSM. does not record this word; cf. *ginka*= 'a ball for playing with' (Yt.); cf. Dialect G.*gariyo*= 'a top (a toy)'; cf. Hindi *girigiri*= 'a kind of toy for children'.]

907. **Gilla**— 4 7 9, 29 5 3, 32 13 9, 39 11 7, 58 16 2, 75 2 10, 84 2 2, 88 5 8, 93 9 5, 96 7 8 'wet', 'moist'.

[=*ārda-*(gl.); at 4 7 9 the gloss gives *bhaksaka-* for *gilla-*. Perhaps the gloss has connected *gilla-* with √*gil-*, 'to swallow'. But *ārda-* suits the context as the relevant expression is '*śalāgilam*' - 'wet with

saliva'. At 32 13 9 Vaidya has rendered *gilla-* with *grasta-* (vide MP.I, Glossary). But, here also *ārdra-* suits the context. This word is not noted by PSM.; cf. *gilla-* occurring in this very sense in NC. and KC. In both the texts the context is the description of elephant and the relevant expression in both is - "*ṛaya-gilla-gaṇḍa*" - 'with temples or frontal globes wet with ichor'. At JC. 1 27 15 also *gilla-* occurs in the same sense and context as that of NC and KC. The relevant expression is "*gilla-gaṇḍa*" which qualifies *gaṇḍa-*, 'the excellent elephant'. The editor has paraphrased this as *śibikāvāhaka* (*śibika+vāhaka*) rendering *gilla-* with *śibikā* (see JC. Glossary, p. 117). This interpretation does not appear to suit the context nor can we cite any authority for it. We may take *gilla-* here also to mean 'wet' and "*gilla-gaṇḍa*" as 'wet temples'. Again in JC., at 4 17 6 *gilla-* occurs in the sense of 'wet' and the relevant expression is - "*vasātu-ppa-gillam*" - 'moist with greasy substance in the form of marrow'. Cf. *gilla-gillolaya-* = *atīṣaya ārdra-* (PC. I) and *gilla-* = *ārdra-* (PC. I, PC. III). For N.I.A. derivatives see ND, *gilo-* 'soft, over-ripe'.]

908. **Gaḍa-** 59 12 8, 75 6 5, 77 13 5 'an elephant's armour'.

[= *gudā*, *gajapākhara-* (= *prsthāstarana*), *kuñjarasannāha* (śl.); cf. PSM. *gudā-* = 'an elephant's armour'; cf. *gudā-* = *sannaddha-* (Tr. 3 1 132, 108) i.e. '(an elephant) made ready with armour on', cf. *gudā-* in the same sense occurring in PC. II, PC. III. In Bb although the editor has rendered *gudīya-* with *alankṛta-*, *sajjikṛta-* actually the meaning is the same as here i.e. 'armoured', cf. *gudīta-* = '(an elephant) made ready with armour on' (Supplement to J.O.I., Baroda, vol. X, no 3 p. 128) and *guḍā* in the same sense in Chānd. and Yt, cf. MW. *guḍa-* (L) = 'an elephant's trappings or armour'; cf. Old G. *gudvū-* = 'to make an elephant ready for fight'.]

909. **√ Gupp-** 'to become entangled in,' 'to be embarrassed';

guppai (pres. 3. s.) 1 16 4, 15 18 6, 83 2 7; *guppati* (pres. 3. pl.) 13 1 8, 56 8 11; *guppanīa* (pres.p.) 7 24 10, 70 18 11, 77 8 13.

[The gloss loosely renders *guppai* at 1 16 4 with *patati*; cf. *guppanīam samnūdham*, 'stupefied, bewildered' (D 2 102) and *√ gupp-* = *vyakult bhū* (H 4 150). Cf. *√ gupp-* in the sense of 'becoming entangled in' occurring in JC. (4 2 18), NC., KC.; cf. also *√ gupp-* occurring in this very sense in PC. I, II & III; cf. MW. *√ gupp-* = 'to become perplexed or confused (Dhātupāṭha) (in Prakrit *gappam*, Jain)'.]

910. **Gaṇḍala-** 11 16 9, 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15, 77 8 10, 79 29 1 'a battle-gathering,' 'clamour or tumult and confusion'.

[= *saṅgrāma-*, *melāpaka-*, *yuddha-*(g); cf. PSM. *gumḍala-*(D)= *ānanda-dhvani*; Vaidya renders *gomḍala-* with 'a gathering'; cf. *gomḍala-* occurring in NC. and PC.II and *gumḍala-* in Bh. (18 8 8) & CMC.; cf. MW. *gundala*(L)= 'the sound of a small oblong drum'; cf. M. *gondha*(= 'confusion and perplexity; bustle, stir, hurry-scurry, hurly-burly; a tumultuous festivity in propitiation of Goddess'; and *gondhaṇe*= 'to intermingle confusedly, to be confounded'. See *gomḍaliya-*.]

At MP. II 16 9 the commentator has given *saṅgrāma-* as the alternative meaning. But *melāpaka-* is the basic sense. Because the context is of fighting, the commentator has interpreted *gomḍala-* as *saṅgrāma-*. It is really speaking 'a gathering for the purpose of fighting'. Similarly, at 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15 and 78 29 1 *gomḍala-* refers to 'a battle gathering' or 'a noisy gathering'. At 77 8 10 *gomḍala-* stands for 'clamour and confusion'; the relevant passage at 77 8 10 is as follows. '*jāyayam ca padisuhada-gomḍalam*' - 'there was a clamour and confusion created among the warriors of the enemy party'.

gomḍala- occurs in NC. at 4 10 7 where the editor renders it with *ākṛanda-*, and also connects it with *gud-*, 'to play'. But 'a battle gathering or a noisy gathering' would suit the context.

In PC. II also *gomḍala-* occurs in several places in the sense of 'hubub and confusion' and confused mass'. The relevant passage at 40 7 3 is - "*maha-gaya-gomḍale*" - 'a confused mass of chariots and elephants' and at 40 17 3 - "*maha-gomḍaluddāma*" - 'great and intense hubub and confusion'.

PSM. records *gumḍala-* in the sense of *ānanda dhvani* and in support of this quotes from *Surasundaricāriya*. The relevant passage is - "*matta-varakāmiṇi-saṅghakaya-gumḍalam*" - 'where the group of intoxicated damsels were making hilarious noise'. PSM. also interprets the word in the sense of *harṣa-bhava-ānanda-sandoḥa-* and in support quotes the following line from *Supāsānāhacarīya* - "*ānanda-gumḍalam lalai lūṭaihi parikalai*" - 'Surrounded by sportive ladies he rocks in joyous clamour'. Thirdly, PSM. notes *gumḍala-* in the sense of *ānandamagna-* and quotes in support the following line from *Supāsānāhacarīya* - "*taṁ taha daṭṭhum ānandagumḍalam*" But here we can just as well take *ānandagumḍalam* as a *Bahuvrīhi* compound and render the passage 'having seen him so full of joyous and merry confusion'. In that case we are not required to take *gumḍala-* as an Adjective.

The word *gumḍala-* occurs in Hemacandra's *Chandobhūṣaṇa* at 7 46 1. Here the commentator has rendered it with *vardhalam* or

mardala-dhvani. 'Tumult, hubub and confusion' suits the context. The relevant passage is - "*jalahara kaṁ gumḍalu nṛtṭha ṇa jānaṁ uraḥiahaṁ*" - 'O cloud! You are causing tumult, and you don't realise the pangs of the lovers in separation'. Here the name of the metre is also *gomḍalam*.

Thus, as in one direction the word is extended to mean 'battle-gathering', in another direction it is extended to mean *dhvani*-, *śabda*-, *koḥala*-. This suggests that the basic meaning is 'a noisy crowd'.

For the etymology and the discussion on the meaning of *gomḍala*- see (1) *Vāgyāpār* by Bhayani, H.C., pp. 272-274 and (2) an article "*Gauṇḍali nṛtya*" by Deshapande, V.V., in *Bhārata Itihāsa mandala* quarterly vol. XX, no. 77, June, 1939, pp. 18-20 and (3) the article on "*gomḍali* dance" by Srikanṭha Shastri in *Bhārata Itihāsa Mandala* vol. XX, no. 78, Oct., 1939, pp. 81-82.

911. **Gomḍaliya**— 1 3 7, 69 4 3 'gathered'.

[=*śabdita*-(gl.), the relevant passages are - 1) "*māyamda-gomcha-gomḍaliya kṛti*" (1 3 7) and 2) "*māyamda-gomḍa-gomḍaliyasu*" (69 4 3) which can be rendered as '(garden) where the parrots have formed a noisy gathering on the cluster of blossoms of mango trees'. *gomḍala*-occurs in NC at 1 6 12 and the passage is - "*māyamda-gomchi gomḍaliya nṛtcha*" which also can be rendered as above. Here also *gomḍaliya* means 'gathered'. See *gomḍala*-.]

912. **Gobhi**— 10 11 15.

[For the discussion see *gomi*-.]

913. **Gomi**— 10 11 15 'a centipede'.

[*gobhi*- in the text appears to be a misprint, here *gomi*- suits the context; cf. PSM. *gomi*(D)- *tri*-*indriya jantuviśeṣa*, 'a particular worm with three sense organs'. In the text also *gomi*- is described as *ttimḍiya*-. Ratancandraji's *Ardhamāgadhī Dictionary* notes *gomi*- in the sense of 'centipede'; cf. Kan. *gomu*= 'a sort of centipede'.]

914. **Gosa**— 1 16 9, 20 14 11 'morning', 'dawn'.

[=*prabhāta*-(gl.); cf. *gosa*= *prabhātam*, 'the dawn, early morning'. (D. 2 96). Trivikrama connects it from *gosarga*= 'day-break, the time at which cows are let loose' (Tr. 1 3 105, 10), cf. *gosa*- occurring in the same sense in PC. III, *Lilāvati*, SR., Sam.K.; cf. Koṇ. *gosa*= 'morning'.]

915. **Goha**— 17 14 7, 17 14 12a), 17 14 12b) 'a warrior,' 'a brave hero'.

[The relevant passages are— 1) "*mahilāṇa gohaḥo mottiyāra*" (17 14 7)— 'O brave hero (only) before women!' 2) "*mahilāṇa gohu hau sayana-maggi gohāṇa gohu kaddhiya khaggi*" (17 14 12) — "It is true I am a hero before the womenfolk so long as I have to deal with gentlemen; but when swords are drawn I am the bravest of the bravest". D. 2 89 notes *goha-* in the sense of *bhaṭa-*, 'warrior' and *puruṣa-*, 'man'. Tr. 3 4 72, 574 notes *goha-* in the sense of *grāmyajanāgrāṇi*. *goha-* occurs in this very sense in NC. at 8 13 2; the relevant passage is — "*kim mahu athu gohu*" — 'Is there anyone hero before me?'. *goha-* occurs at JC 1 23 2 and rendered by the editor with *puruṣa-*. Here also the meaning 'warrior or a brave hero' suits the context. *goha-* occurs in the sense of *jāra* in PC. II In Goa Koṇ. *ghou* means 'husband'.]

916. **Ghaī**— 52 8 6, 71 5 2, 88 15 9 (*ghāī*) 'Pleonastic Indeclinable, Expletive particle usually signifying a counterposition to a position previously stated'.

[=*pādapūrane*(gl.); H. 4 424 takes *ghāī* to be *anarthaka* expletive. In support of this sense PSM. quotes from Kumārapālacarita; cf. also *khaī*(D) and *khat*(D) — 'an indeclinable used to embellish the sentence, or to convey the meaning "again" (PSM). In support of this PSM. quotes from Bhagavati Sūtra and Aupapātika Sūtra; cf. *ghāī* occurring in PC. I, II, III as an expletive particle and specification of its meaning given in the Index to PC. III.]

We do not know if *ghāī* has any relation with the Vedic particle '*gha*' and the classical Sk particle "*ha*".

917. **Ghagghara**— 4 4 4 'a small ornamental bell'.

[The relevant passage is — "*ghaggharamālāḷomkiya*" — 'adorned with a girdle of small bells'. PSM. does not note it in this sense. Cf. *ghagghara-* occurring in JC. (3 2 7), PC. I & PC. III; in the same sense. Cf. also *ghargharaka-*, 'a bell used as an ornament' (Tr. II). Cf. MW. *gharghara*(L) = 'a bell hanging on the neck of a horse' and *gharghari* = 'a girdle of small bells of tinkling ornaments worn by women' (Bhojaprabandha). Cf. M., Koṇ. *ghāgr* = 'either a jingling ball or a bell as worn on the toes by dancing girls'. Cf. *gharghara* = 'either a jingling bell or a metal water-pot' (Suppl. to J. O. I., Baroda, vol. X no. 3, p. 131).]

918. **Ghainghala**— 32 7 2, 65 21 11, 74 10 6, 84 6 4 'adversity,' 'turmoil,' 'full of obstacles,' 'trouble'.

[=āpad-, *vighna-prāya*-(gl.); cf. *ghaṁghala*= *jhakaṭa*-, *kalaha*-, 'a quarrel' (H. 4 422). *ghaṁghala*- occurring at 4 1 10 in NC. is paraphrased by *vighnakara*- and equated with *mathaka*- or *viloḍaka*- by the editor. But āpad- suits the context & *ghaṁghala*- occurs in PC. II in the sense of 'desert, parched land' according to the editor.]

Here at MP. 32 7 2 and also at NC. 4 1 10 the word *ghaṁghala*- is used in the sense of āpad-. On the other hand, Hemacandra in his Apabhraṁśa grammar 4 422 specifically gives the meaning "jhakaṭa-" i.e. 'quarrel' (cf. G. *jhagdo* and Hl., M. *jhagdā*= 'quarrel') and quotes a stanza 4 422 illustration 2) to support the meaning. But it appears that even in the citation given by Hemacandra, the meaning "āpad" suits well and we need not take *ghaṁghala*- to mean 'quarrel'. The stanza cited and the meaning of that stanza given by Vaidya is as follows -

"jivā supurisa tivā ghaṁghalāi, jivā nai tivā valanāi |

jivā domgara tivā koṭṭarāi, hiā viśūrai kāi ||"

"Just as there are many good men, so there are many struggles; there are rivers and there are turnings; there are hills and there are hollows; O heart why are you depressed?" (See Vaidya's edition of Śiḍha-Hema. notes, pp. 701-702).

But to us the stanza appears to yield better meaning if it is rendered in the following manner.-

'As there are good men, so there are adversities attendant upon them; as there are rivers, so there are turnings (along with them); as there are hills, so there are hollows associated with them. O heart, why are you depressed?'

The purport is - as rivers and turnings, hills and hollows are inseparably connected, so also, good men are ever subject to adversities. If this is acceptable, then some new evidence would be required to justify the meaning 'quarrel' given to *ghaṁghala*- by Hemacandra. Our rendering gives a proper connection of meaning between *sajjana*- and *ghaṁghala*- as against the one we get from interpreting *ghaṁghala*- as *kalaha*-.

At MP. 74 40 6 and 84 6 4 *ghaṁghala*- means the impending *vighna*- or trouble from the opposite party (*pratibhaṭa*-). The relevant passages are as follows :-

1) "dullamghai padibalaghaṁghalai" (74 13 6) - 'It is difficult to oppose the impending troubles from the opposite army'.

2) "paribhaḍaghaṁghalu bhuyabalu kalanti" (84 6 4) - 'They get the

measure of the impending trouble and the strength of arms of the opponent'.

At MP. 62 21 11 also *ghamghala-* stands for troubles and obstacles'.

ghamghala- occurs at 2 31 5 in JC. The editor has rendered it with *kalaha-* following H. 4 422. But 'trouble' seems to suit the context which is the description of a dog. The relevant passage is - "*bahusū. arakula-ghamghala-vayana*" - 'possessing a mouth which was a source of trouble for a herd of swine'.

As noted above *ghamghala-* appears to have yet another meaning at PC, II 45 7 8. The relevant passage is as follows :-

"*Jalavimdu jema ghamghale padathu/ jam dīsa tam sahasu mahamtu*"|| According to the editor, some meaning like 'desert' or 'parched land' is suitable to the context.

The meaning *moha-* recorded by PSM. is not suitable for any of the above quoted passages.

ghamghala- also occurs in Hemacandra's Chando' nūāsana at 4 52 1. The commentator interprets the expression "*māṇavisaghamghala*" as '*māṇa vihvalam viśṛṅkhalam vā*'. But it is not clear on what grounds he has taken *visa-ghamghala-* as equivalent to *vihvala-* or *viśṛṅkhal-*. The commentator's rendering would rather presuppose a reading *vihalam-ghala-* or *visamghula-* which does mean *vihvala-*. But even then the meaning of the line is not quite satisfactory. To describe *māṇa-* as *viśṛṅkhal-* or *vihvala-* is not quite satisfactory. 'Agitation or trouble' can fit in. So "*māṇa-visaghamghala*" can be rendered as - '*māṇa* in the form of vicious trouble or agitation'.

Again *ghamghala-* occurs in the same text at 5 31 1. The expression is "*kayaghamghala-*" and the same commentator has taken *ghamghala-* as *dukkha-*. Here also 'agitation or disturbance' fits in. So the passage, "*navaghaṇa-mahādalena thakka pahā kayaghamghalena*" can be rendered as - 'the wayfarers were halted by the trouble-shooting new clouds'.

919. √*Ghatt-* 'to throw':

ghattiya-(p.p.) 65 22 8.

[Compare √*ghatt-*= *kṣip-*, 'to throw' (H. 4 143; Tr. 3 1 79); cf. √*ghatt-* occurring in the same sense in NC., PC.I, PC.III, Sam.K.; cf. M. *ghāṭi-*= 'thrown, poured'.]

920. √Ghall— 'to throw, put, place':

ghallai (pres. 3. s.) 3 13 2; *ghalli(y)a-* (p.p.) 7 5 12, 17 11 10, 19 5 2, 23 1 12, 36 6 2, 42 1 13, 46 8 9, 49 14 4, 66 10 6, 71 7 6, 82 5 2, 83 6 9.

[At 42 1 3 *ghalliya-* is rendered with *tyakta-*, 'abandoned'; √*ghall* primarily means 'to throw' and hence *tyakta-*= 'thrown away'. One development of meaning is 'placing'. If a thing is placed violently it is 'throwing away'. So 'to abandon' or 'to throw away' is a second development of meaning of √*ghall-*; cf. √*ghall-*= *kṣip-*, 'to throw' (H. 4 334). Cf. √*ghall-* occurring in the same sense in JC., NC., KC., PC.I, PC.III, Bh.; cf. M. *ghālne*= 'to throw, pour, thrust into', G. *ghāl-vu*= 'push in' and Koṇ. *ghāluka*= 'to put, place'.]

921. √Ghall— 'to narrate, to tell'.

ghallia-(p.p.) 9 28 12 (v.l. *paghallia-* v.l. *pajhullia-* v.l. *pabbullia-*).

[*-kathita-*-(gl.); the relevant passage is - "jo ucchehu jinimāde dhanupamca-saṣṭhi ghallu tarugharagirikhambhāham so bārahagunu bolliu]" - 'The height which was described as five hundred *dhanu* by the Lord Jina was said to be twelve times the same in the case of the trees, houses, hills and pillars'. This word is not noted by PSM. in this sense; cf. Pujjabāli *gall*= 'to talk of' and Sindhī and Kacchī *gal*= 'talk'.]

922. Ghāra— 7 6 4, 28 27 1, 54 15 3 'a kite'.

[At D.2 107 *ghārī-* is equated with *śakunīkākhyah pakṣī-*. Ramanuja-swami renders this with 'a hen-sparrow'. But the word *śakunī* in Sk. has two meanings, 1) a kite, 2) a hen-sparrow; cf. MW. *śakunt*= 'a large bird, *grdhra*=vulture or *cilla*=kite'; and *śakunī* (L.)='a hen-sparrow'. In most of its occurrences *ghāra-* is used in the context of war and hence can be equated with 'a vulture or kite' which feeds on carrion. This is confirmed by the gloss on the word *ghāra-* occurring in NC. at 4 10 7 namely, *grdhra-*. Hence we can render *śakunīkā* (and consequently *ghārī-*) with 'a vulture' or 'a kite'; cf. "*cilla ghārī sauṇī*" (Pāl. 286), cf. *ghāra*-occurring in this very sense in JC. (2 27 12) & KC.; cf. M. *ghār*, Koṇ. *ghārī*= 'a kite']

In the light of the meanings in M. and Koṇ. and the rendering *sauṇī*= (Jain Sk. *śakunika-*, G. *samādī-*, *samāṭī-*, 'kite') and *cilla-* (Hi. *kl-*, 'kite'), it appears that mostly *ghāra*-meant 'a kite'. In that case the meaning *grdhra*-or 'vulture' given by the gloss at NC. 4 10 7 and MW. (on the strength of late Lexicons) requires some positive evidence to support it.

323. **Ghutta**— 16 20 4 'a mouthful or a single gulp of any liquid'.

[The relevant passage is - "*kim ghuṭṭeṇa jalāhi sositijai*" - 'can the ocean be dried up by a mouthful?' cf. *ghuṭṭa*- = 'a gulp' (H. 4 423 illustration 2); cf. √*ghuṭ*- = 'to drink in a single gulp' (JC. 1 15 9); cf. Hin. *ghūṁ*- = 'a mouthful' and G. *ghūṁ*, 'a puff'; *ghuṁṭṭo*, 'a gulp'; cf. Kan., Te. *gufaku*- = 'a single gulp of any liquid'. See √*ghoṭ*- and *ghoṭṭa*- and *dugghoṭṭa*-.]

924. √**Ghepp**- 'to grasp, seize':

gheppas (pres. 3. s.) 15 7 4, 38 19 11; *gheppanti* (pres. 3. pl.) 11 33 11.

[Compare √*ghepp*- = *grah*-, 'take, seize' (H. 5 256, Tr. 2 4 87); cf. √*ghip*- occurring in this sense in JC., and NC., cf. M. *ghe-ṇa*, Koṇ. *ghē-cē* = 'to take, seize, lay hold of'. Pischel postulates a root **ghr̥p*- to explain the etymology of √*ghepp*-. (See Pischel 107, 212, 288 & 548).]

925. **Ghoṭ**- 'to drink':

ghoṭṭas (pres. 3. s.) 60 11 2, 85 10 5; *ghoṭṭanti* (pres. 3. pl.) 47 14 5; *ghoṭṭa*-(p.p.) 68 10 13.

[=*pitam*(gl.); cf. √*ghoṭṭa*- = √*pa*-, 'to drink' (H. 4 10; Tr. 3 1 16); cf. √*ghoṭ*- in the same sense occurring in PC. II and √*ghuṭ*- in JC. (2 37 3). See *ghuṭṭa*-, *ghoṭṭa*- and *dugghoṭṭa*-.]

926. **Ghoṭṭa**— 56 6 4 'a gulp or mouthful of any liquid'.

[=*gandūṣa*-(gl.); the relevant expression is - "*mahughhoṭṭa*" - 'a mouthful of liquor'. Cf. *ghoṭṭa*- = 'gulp' (PC. II); cf. M., Koṇ. *ghoṭ*- = 'a gulp'. See *ghuṭṭa*-, √*ghoṭ*- and *dugghoṭṭa*-.]

927. **Ghosāya** — 89 17 11 (v. l. *ghosal*) 'a kind of vegetable, a species of cucumber known as *Trichosanthes dioeca* or *Luffa acutangula* or *Luffa pentandra*'.

[=*Kośātakī* (gl.); the relevant passage is - "*kari diṇṇaṃ ghoṣāyāi-phalaṃ*" 'the *kośātakī* fruits or the vegetable known as *kośātakī* were placed in his hands'; cf. *ghosālī* v. l. *ghosālīyā* = *śaradudbhava vallibhedāḥ*, 'a kind of creeper growing in autumn' (D.2 111); cf. als. PSM. *ghosādai* = *lālāviṣeṣa*-. Cf. *ghosēḍi-phala*- occurring in Mahāvīracariu. Cf. MW. *kośātakī* (L) = 'name of a plant and its fruit (*Trichosanthes dioeca* etc.)' and *ghoṣātakī* (L) = 'the plant *ivota-ghoṣa*'; cf. M. *ghosālī*, Koṇ. *ghosālī* in the same sense. For the word *kośātakī*- given in the gloss see Appendix.]

928. √Cakḥ— 'to taste, relish';

cakḥai (pres. 8.s.) 11 15 4, 23 2 23, 60 23 14, 85 10 7, 83 7 12, 80 17 14; *cakḥanta-* (pres. p.) 22 5 13, 66 7 13; *cakḥi(y)a-* (p.p.) 25 5 13, 43 5 12, 52 21 11, 69 11 1, 73 29 14; *cakḥijai* (pass. pres. 3. s.) 2 19 4, 65 18 2, *cakḥira* (Agent.) 78 8 7.

[= *āsvāda-*(gl.) ; cf. √*cakḥ* = *ā+svad-* 'taste' (H 4 258; Tr. 3 1 132, 242) ; of, √*cakḥ*-in the same sense occurring in JC. (2 16 9 & 3 22 3), NC., Vajja, (223) ; cf. MW. *cakṣaṇa*-(L)= 'eating a relish to promote drinking' For the derivatives of N.I.A. see ND. *cakḥnu*= 'to taste'.]

929. *Caṃga*—2 6 1, 2 12 1, 6 2 12, 9 14 7, 9 4 13, 9 15 5, 9 28 8, 11 15 6, 11 17 8, 15 17 9, 18 3 8, 20 16 9, 27 6 13, 28 7 7, 28 13 4, 28 32 7, 29 4 5, 35 17 11, 38 20 2, 41 5 3, 44 3 11, 47 5 8, 48 5 12, 48 10 7, 49 1 12, 51 1 11, 52 8 11, 52 24 6, 53 9 9, 57 26 5, 60 10 12, 64 7 3, 65 14 9, 69 17 6, 71 8 10, 71 21 9, 73 4 6, 74 13 3, 74 14 3, 76 3 6, 79 5 13, 85 9 12 'lovely, beautiful, handsome.'

[Compare *caṃga*= *cāru-*, 'lovely, beautiful' (D 3 1) , cf. *caṃga*-occurring in this very sense in JC. (4 5 15). NC., KC., PC. I, Bh. and Tri. I. Cf. MW. *caṃgā* (L)= 'handsome'. For N.I.A. derivatives see ND. *caṃgā*= 'well, in good health'.]

930. *Caṃcira*— 58 5 12 'variegated'.

[= *karbura*-(gl.). The relevant expression is - "*caṃcira-rayanaṣamūho*" - 'a cluster of variegated jewels'. PSM. does not note it.]

caṃcira-appears to be formed from √*camc-* by suffix *-ira-*. In Sk. √*cañc-* is only known in the sense of 'leap, shake' etc. It is not clear whether this *cañc-* in any way is connected with our *caṃcira-*.

931. *Caṃcela*— 23 4 13, 52 11 2, 62 2 6 'crooked, curved'.

[= *vakra-* (gl.); the gloss at 52 11 2, *vaktram* appears to be a misprint for *vakram*. In all the three occurrences the word is used in connection with the beak of a bird and means 'the curved or bent beak'. It is not noted by PSM.]

932. √Catt— 'to lick';

cattai (pres. 3. s.) 78 5 9; *cattira* (Agent.) 48 21 7.

[The relevant passage is - "*pañkhuttinnaruhuru sva cattai*" - 'the female jackal licks the blood drawn out by the tip of the arrow'; cf. PSM. √*catt*-(D)= 'to lick'. For N.I.A. derivatives see ND. *cattnu*= 'to lick'.]

933. **Catta-** 1 16 1, 69 23 12, 82 12 2, 99 4 10 'a disciple, a student'. [=siṣya-, chātra- (gl.); cf. PSM. catta-(D)= vidyārthi-; cf. catta- occurring in the same sense in KC.]

934. **√Cad-** 'to climb, ascend, mount':

cadai (pres. 3 s) 10 11 17, 17 2 11, 21 1 13, 23 16 11, 31 29 1, 73 20 6, 75 2 6, *cadamli* (pres. 3 pl.) 5 17 5, 11 29 17, 20 7 9; *cadu* (imp. 2 s) 33 1 8; *cadanti*-(pres. p.) 78 26 10, 85 22 6, 90 8 16; *cadī(y)a-* (p.p) 3 9 15, 4 5 16, 9 18 7, 12 5 1, 13 9 8, 17 8 2, 21 10 1, 30 5 7, 33 10 2, 41 12 2, 45 4 1, 50 5 7, 52 10 16, 56 1 2, 57 4 13, 69 25 12, 70 4 6, 71 14 15, 71 17 7, 74 5 7, 75 11 14, 76 8 13, 78 1 1, 78 3 11, 93 7 7, *cadinṇa* (p p) 46 8 6; *cadēvi* (abs) 15 13 10; *cadeppigu* (abs) 2 16 1, 24 8 12, 90 10 9; *cadivi* (abs) 57 8 11, 63 3 13; *cadāvi(y)a-* (caus. p. p.) 1 18 2, 7 21 17, 15 7 7, 23 7 7, 28 18 9, 38 4 10, 41 7 6, 60 14 11, 60 19 3, 70 12 12, 73 30 5, 85 23 9, 91 4 2.

[At 33 1 8 *cadu* is rendered by the gloss *āropaya*; cf. **√cad-**= *āruh-*, 'to mount, climb, ascend' (H. 4 206; Tr. 3 1 128), cf. **√cad-** occurring in the same sense in JC., KC. PC. I, II, III, Bh. Vajja(210; cf. also **√cat-** in this very sense (Supplement to J. O. I., Baroda. vol. X no. 3 p. 132); cf. G. *cadvu*, M. *cadhna*, Hi. *caḍḍhā*, Kon. *cadā* in this sense. Bloch 328a Turner 164b connect it with I. E. **gelde-* (**gelede-*), an extension of the base **gele-* 'he high, lift high' according to L. H. Gray (JAOS 60 362ff.) and with *-dhe-* extension **gel-dhe-* gives us M., G., Hi., forms.]

935. **Caṇḍila-** 92 1 6 'a barber'.

[=*nāpita-* (gl.); Hemacandra records *caṇḍila-* in the sense of 'a barber' as a Deśī word at D. 3 2 and considers *caṇḍila-* in the same sense as *Tatsama* word, Dhanapāla notes *caṇḍila-* in the same sense; cf. Pāi. 101; cf. also MW. *caṇḍila*-(L) and *caṇḍila*-(L) in the sense of 'a barber']

936. **√Capp-** 'to press, squeeze, crush, occupy with forces':

cappamli (pres. 3. pl) 19 4 5, 73 24 12; *cappi(y)a-* (p. p.) 15 4 11, 21 10 9; 28 35 7; 30 11 12, 51 10 7, 73 26 51 (v. 1. *campia-*), 85 12 1; 85 22 8, 88 4 3, 88 18 6, 88 20 1, 93 1 13; *cappivi* (abs-) 7 13 12, 9 25 13, 12 18 4, 17 5 6, 21 9 2, 25 4 3, 28 34 8, 30 7 4, 52 7 3, 52 20 9, 54 7 14, 62 11 10, 65 20 6, 79 10 6, 85 4 5, 90 8 8, 93 11 3; *cappēvi* (abs) 12 11 3.

[=*haṭhāi*, *baḷāi* *vaṣikṛtya* (gl.); *cappivi* in the sense of *haṭhāi*, 'with force' is a derivative meaning of **√capp-**. It is a secondary develop-

ment Cf. PSM $\sqrt{\text{capp}}$ = $\bar{a}+kram$ = and $\sqrt{\text{camp}}$ = to press' (H. 4 395, illustration 6); of. $\sqrt{\text{capp}}$ - occurring in the same sense in JC. (2 18 4), NC., KC, PC. I, II, III & Bh. For the N. I. A. parallels, see ND- *ceṇnu*- 'to press, squeeze, depress, urge' and *capleti*, 'flat'. Cf. Kan. *cappe*, Ta. *cappai*= 'that which is flattened or pressed down'. See *cappana*- and $\sqrt{\text{camp}}$ -.]

937. **Cappana**— 34 10 11, 85 20 6, 86 8 7 'pressing, crushing'.

[See $\sqrt{\text{capp}}$ - and $\sqrt{\text{camp}}$ -.]

938. $\sqrt{\text{Cappar}}$ - 'to push away, drive away',

capparamti (pres. 3 pl.) 54 5 21, *capparamia*-(pres. p.) 52 18 8, *cappariya*-(p. p) 66 6 5; *capparivi* (abs) 84 6 5.

[=*abhibhavan*?, *adhibhavan*, *ustārita*-, *vañcayitvā* (gl.) Though the commentator renders $\sqrt{\text{cappar}}$ - differently with *abhibhū*-, *vañc*- and *ustār* or *ustār*- at different places, the meaning 'push' away, drive away' suits all the contexts. *ustār*- is the central meaning.]

939. **Capphala**— 23 17 1, 39 10 11, 52 9 1, 60 7 10 (v. l. *cappala*-),
Capphalatta— 3 14 24 (v. l. *cappalatta*- 'falsehood').

[Although the gloss renders *capphala*- as *capala*-, *niṣphala*- & *cāpalyam*, *asatya*- suits all the contexts.]

At Deśināmamālā 3 20, Hemacandra gives *śekhara-viśeṣa*- = 'a garland for the head' and *asatya*- = 'falsehood' as two meanings of *capphala*-. The editor Ramanujaswami paraphrases *asatya*- with 'falsehood', that is, he takes it to be a noun. But under Siddhahema 8 3 38 *capphalaya*- is used as an adjective and accordingly PSM. takes *capphala*- in this sense as an Adjective to mean 'a liar' (*mithyābhāṣī*-). We have got in MP. *capphala*- as well as *capphalatta*-. As *asatya*- can be used both as a noun and as an adjective, similarly perhaps *capphala*-, though an adjective could be used as a noun meaning 'falsehood' and taking it to be an adjective the abstract suffix '-*ta*-' was applied to form the word *capphalatta*- meaning *asatya*-, 'falsehood'. At 3 14 24 also *asatya*- suits well though the gloss renders it with *bahupralāpiva*-. Cf. also PSM. quoting *capphalaya*- from Kumārapālāpratibodha 8 79 in the sense of *asatya*- and the meaning given by PSM. to the word *cappalaya*- as *bahumithyāvādī*- with *bahupralāpiva*-. Hence *bahupralāpiva*-, cf. D. 3 4 *camcappara*- = *asatya*-, 'falsehood'; Trivikrama records *cappalaa*- in the sense of *mithyābhāṣī* (Tr. 3 1 30, 23) and renders *capphalam* with *mithyāvacaḥ* (Tr. 3 4 72, 508).

940. $\sqrt{\text{Camakk}}$ —'to walk, wander about':

camakkai (pres. 3. s.) 71 14 4 (v. 1. *camakkai*).

[=*gacchati* (gl.). The relevant passage is— "*kāi vi samāu vi haṃsu camakkai*" —'a certain lady walks like a swan'. PSM. does not record it; cf. $\sqrt{\text{camakk}}$ in the sense of 'moving or walking' from Svayambhūchandas of Svayambhū edited by Velankar, H. D., Chapter IV-VIII published as an Appendix to Velankar's article— 'Apabhramśa metres II' published in the Journal of University of Bombay, November, 1936 (pp. 69-93), IV. 9 and page 74, stz. 19. The relevant passage is— "*piu parokkhai bhujuga camakkanti*" — 'In the absense of my beloved, the paramours wander about'; cf. Koṇ *camkat* = 'walks'. See $\sqrt{\text{cimmakk}}$.]

941. $\sqrt{\text{Camp}}$ —'to crush, press, squeeze':

campi(y)a—(p.p.) (v.1. *campi(y)a*) 74 14 6, 85 24 10.

[Compare PSM. *campaṇa*—(D) = 'pressing'; cf. $\sqrt{\text{camp}}$ = *ākram* (Tr. 3 4 64); cf. $\sqrt{\text{camp}}$ occurring in this sense in JC. (1 15 8) & PC. 11; cf. $\sqrt{\text{camp}}$ = 'to press' (Supplement to J. O. L. Baroda; vol. x, no. 3, p. 133).]

942. $\sqrt{\text{Cav}}$ —'to tell, speak, narrate, say':

cavahi (pres. 2. s.) 20 19 7, 20 21 7, 23 7 5, 65 20 7; *cavai* (pres. 3. s.) 3 13 3, 3 16 2, 5 16 12, 5 18 12, 9 2 38, 19 5 7, 22 12 3, 23 2 10, 23 15 14, 23 16 5, 24 14 11, 25 6 3, 28 22 9, 31 13 4, 31 16 11, 32 14 2, 35 7 1, 37 7 8, 39 8 2, 60 8 8, 61 12 5, 61 18 10, 62 4 11, 62 5 13, 69 19 2, 69 25 1, 69 28 12, 70 8 2, 71 3 9, 74 2 7, 74 8 13, 75 7 2, 81 6 11, 81 17 8, 82 17 4, 84 2 13, 99 4 11; *cavanti* (pres. 3. pl.) 1 2 3, 9 4 12, 20 3 5, 31 12 4, 61 6 4, 62 19 9, 73 30 10, 75 9 8; *cavanti* (pres. p.) 1 10 9, 17 7 14, 22 5 8, 28 28 12, 35 1 10, 70 21 7; *cavantiya*— (pres. p. fem. enl.) 3 1 9, *cavai* (abs.) 11 12 2, 28 29 1, *cavappinu* (abs.) 22 21 8, 32 14 6, 35 11 3, 52 20 4, 56 3 14, 65 14 4, *cavui* (abs.) 22 7 2, 23 12 3, 27 9 11, 81 12 11; *cavia*— (p.p.) 20 8 1, 37 8 1, 69 34 8.

[Compare $\sqrt{\text{cav}}$ = *kath*—, 'to tell' (H. 4 2; Tr. 3 1 69); cf. $\sqrt{\text{cav}}$ occurring in the same sense in JC., NC., KC., PC I. II & III, Bh. cf. Old G. *cavavim* 'to narrate, speak' and *cavayo* = 'not said, not described'.]

943. *Cāuri*—6 1 6 'a comfortable seat, a cushion'.

[=*gāditi deśi* (gl.); Vaidya renders it with *ṣaṣṭhā*. The relevant passage is — "*diṅṇai cāuripaṭṭasana*" — 'offered comfortable seats, thrones etc'. It is not noted by PSM. For the word *gādi*— given by the gloss see Appendix]

944. **Cāsa**— 46 5 9 'a furrow made with a plough'

[*=kṣetrahālakṣhā-* (gl.). The relevant passage is - "*sāseṁ vā cāsa-mṇaśi*" - 'like grain-seeds which are scattered in furrows'; cf. *cāsa*= *halasphāṭita-bhūmilekhā-*, 'a furrow, a line drawn by the ploughshare' (D. 3 1) ; cf. G. *cāsa*= 'a furrow made with a plough or dug along by the plough', cf. M. *tās-* which may be a corrupt for *cās-* in the same sense; cf. H. *cāsnā*= 'to till a field, to cultivate'.]

945. **√Cāh**—'to see, to look' :

cāhai (pres. 3. s.) 24 7 7, 98 9 22.

[The relevant passages are - 1) "*kari vā rahu vā nayaneṁ vā cāhai*" (24 7 7) - '(he) does not see either elephant or chariot with his eyes' and 2) "*dḥāi jāma ūrutthalu cāhai tā diṭṭhau taṁ lamchanu eya*" (98 9 22-23) - 'when the nurse looked at the chest, the mark was seen by her on it' PSM. does not record it; cf. *cāhiya*= *drṣṭa-* (PC. II).]

See ND. *cāhanu*. Turner notes that the root meaning of **√cāh**- is 'to see'. He tries to connect **√cāh**- with Pk. **√cakkh-**, Sk. **√cakṣ-**. For connection between 'seeing' and 'liking' he compares an identical development in the case of **√cakkh-** 'to taste, to see'. Regarding the development of the form, Turner thinks **√cakkh-** might have specially developed into **√cāh-**. And hence Sk. *cakṣ-*, 'to see', Pk. *cakkh-* 'to taste' Ap **√cāh-**, 'to see' and modern *cāh-* 'to love, all would go back to one common source. Cf. S. *pāhanu*= 'to consider'. M. *pāhṇē* = 'to see' H. *cāhnā*= 'to look for, want, like'.

946. **√Cikkam**—'to move about, to wander'.

cikkamahi (pres. 3. s.) 32 19 15; *cikkamaḥ* (pres. 3. s.) 15 8 8; *cikkamamṭa* (pres. p.) 88 18 1; *cikkamamṭi* (pres. p. fem.) 32 16 11

[Compare **√cikkam**- occurring in this very sense in JC. (1 4 4), NC., PC.II. At JC. 1 4 4 the editor has split the word as "*cikkam. amṭi*"; but the variant is *cikkamamṭi*. See **√cikkav-** below.]

947. **√Cikkav**—'to go about, rove, move, wander' :

cikkavamṭa (pres. p.) 34 10 16; *cikkavamṭi* (pres. p. fem.) 83 2 7 (v. l. *cikkamamṭi*).

[*=gacchanti* (gl.); PSM. does not note it. See **√cikkam-** above.]

948. **Cikkhalla**— 2 13 9 (v. l. *cikkhilla-*) 14 7 9 (v. l. *cikkhilla-*), 15 18 8, (v. l. *cikkhilla-*), 29 16 12 (v. l. *cikkhilla-*), 93 4 5, 95 6 6 'mud', 'mire'.

[Compare *cikkhalla-* v. l. *cikkhilla*= *kardama-*, 'mud' (D. 3 11) and *cikkhillaṇṇa*= *kardama* (Tr. 3 4 72, 69); PSM. notes *cikkhilla-*, *cikkhalla-*,

and *cikkhilla-* also in the same sense; cf. MW. *cikkhalla*-(L)= 'mud, mire' (used in Prakrit); cf. M. *cikkhal*, Koṇ. *cikkhol*= 'mud, mire, muck'. See *cikkhilla-* *cikkhulla-*.]

949. **Cikkhilla**— 2 20 11, 7 12 6, 9 18 8, 12 1 10, 75 10 9, 75 12 6 (v.l. *cikkhalla-*), 91 14 5 (v.l. *cikkhella-*) 'mud', 'mire'.

[Compare *cikkhilla-* occurring in the same sense in JC. (3 1 17) and PC. III. See *cikkhalla-* and *cikkhulla-*.]

950. **Cikkhulla**— 25 2 8 (v.l. *cikkhulla-*) 'mud, mire'
[See *cikkhalla-* and *cikkhulla-*.]

951. **√Cimca**— 'to adorn, to decorate, to deck':
cimcaiya-(p p) 80 4 4, 81 17 1 (v.l. *cemcaiya-*).

[= *śobhamāna-*, *bhūṣita-*(gl); cf. *√cimca*= *maṇḍya-*, 'to adorn' (H. 4 116; Tr. 3 1 61); cf. *cimcaiya*= *alankṛta-* (PC. II & JC. 4 7 17). See *√cemca-*]

952. **Cidaṇṇa**— 9 8 14 'a sparrow'.

[=*cāṭaka-*(gl); *cida-tulla-*. It is not noted in PSM. Cf. Hi. *cidīyā*= 'a bird'.]

953. **√Cidd**— 'to get wet,' 'to anoint or besmear (with mud).'
ciddai (pres 3. s) 2 20 11, 95 6 6 (v.l. *buḍḍai*),

[=*ādrī bhavati* (gl. at 2 20 11), *malai madhai mṛdaḥ cadda ādeśah apa. bhramśe prāyo'cāmacah, paṭṭhi, piṭṭhi puṭṭhivat, kardameṇa vīlepanam karoti-yarthah* (gl. at 95 6 6). The relevant passages are - 1) "*candagacikkhillo paṭhu ciddai*" (2 20 11) - 'Besmears the Lord with mud in the form of sandal-paste' and 2) "*mucchārasacikkhulle ciddai*" (95 6 6) - 'Besmears with mud in the form of *mithyārasa*'. It is not noted by PSM.]

The gloss at 95 6 6 gives *malai* and *madhai* and also further says that '*mṛdaḥ cadda ādeśah* etc.' Here the gloss seems to quote some Prakrit grammarian to support the meaning of *ciddai*. It says that, for the Sk. root *mṛd-* there are three verbal substitutes or *dhatvādeśas* in Prakrit, namely, *mal-*, *maḍh-* and *caḍḍ-* and because of the Apabhramśa rule of one vowel substituting another, for *√caḍḍ-* we have *√cidd-*. (cf. H. 4 329 - "*svarāṇām svarāḥ prāyo'pabhramśe*" - 'In Apabhramśa one vowel may be substituted for another vowel'.)

Of the three *ādeśas* cited by the gloss for *√mṛd-*, *√mal-* is well-known; cf. H. 4 126 - "*mṛdo-mala- maḍha-parihaṭṭa-khadda-caḍḍa-maḍḍa-*

pannāḍaḥ"; cf. also Tr. 2 4 152 - "mṛdñātermala-parihatta-kṭuḍḍa-pannāḍa-caḍḍa-maḍḍa-maḍḍa".

maḍḍa- is current in Gujarati and Marathi; cf. *G.maḍḍu* = 'to get framed, to cover with a coat of mud, to encase with a metal leaf, to cover over' and *M. maḍḍ-ṇe* = 'to overlay or line, to cover over with gold or silver wash'.

954. *√Cimakk-* 'to go, walk, wander about':

cimakkahū (inf.) 73 4 6 (v.l. *cimakkaham*), *cimakkwi* (abs.) 29 15 3.

[= *gantum*, *bhrāntvā* (gl.). The relevant passages are- 1) "*cimakkwi raya-ñihi rñayā*" (29 55 3)- 'having wandered about in the night they were exhausted' and 2) "*camgāu cimakkahū sikkho si*" (73 4 6)- 'you are taught well to walk'. It is not noted by PSM. See *√camakk-*.]

955. *Cilivilla-* 20 10 11 'loathsome, disgusting'.

[= *bibhatsa-* (gl.). The relevant passage is - *maṇṇyakalevaru ruhira-cilivilla* - 'the human body is loathsome on account of blood'; cf. *cilicila* v.l. *cilicila* v.l. *cilicilla*= *ādra-*, 'wet' (D. 3 12), *cilicila-* means 'damp' - 'stickily damp or wet and hence *bibhatsa-*. The word *cilivilla-* occurs in PC.II at 54 11 1 and 39 6 2. The editor has given "*asuci-līpta*" with a query. The word occurs in the same context as in MP, namely, in connection with human body which is described as 'disgusting on account of blood etc'. So we can very well render *cilivilla-* occurring in PC.II with *bibhatsa-*, 'loathsome or disgusting'; cf. *cilisāvana* used in the same sense occurring in JC. and PC.II. Cf. *cilicila-* occurring in this very sense in CMC. p. 170, line 15. The word *vilivilla-* occurring in CMC. on p. 226, line 28 is the same as *cilivilla-*; it qualifies *matsya-* and means 'sticky, loathsome'. *ca-* and *va-* are confused in the manuscripts.]

956. *Cilla-* 71 12 3 'the tamarind'.

[= *cilicā-* (gl.), cf. PSM. *cilla*= *vykṣa-viṣeṣa-*, cf. Kan. *cilla*, Ta. Te. *cille*= 'the clearing nut tree'.]

957. *Cuṇaya-* 16 3 7 'aversion or disgust for food, loss of appetite'.

[= *arocaka-* (gl.). The relevant passage is- "*cuṇaya-viṭṭai diṇṇau bhattu va*" - 'like the food or rice offered to a person suffering from aversion for food or loss of appetite'; cf. *cuṇaa*= *arocaka-*, 'disgust for food, want of appetite'. (D. 3 22); cf. *cunia-* occurring at NC. 8 2 6 which is rendered by the editor with *cūṇa-*, 'slake-lime'.¹ Looking to the context and the usage of the word in MP., it appears to

1. See Nāyakaṃṛacarīu, Jain, Hiralal, Karanja, 1933, notes, p.202,

mean 'loss of appetite' or 'disgust for food'. The relevant NC. passage is - "*tahī purisu naruccai ko vi kema cunṇaḥa hayamgaho bhattu jema*" - 'she does not like any man, as boiled rice is unpalatable to one suffering from or affected with loss of appetite or aversion for food'. This interpretation is supported by the gloss which renders the line as follows - "*yathā śīṭapareṇa ajīrnena vā hatāṅgasya annam na vocatē*'. 'Loss of appetite' is a natural symptom of cold & fever or indigestion.]

958. **Cumbhala-** 54 11 7, 88 5 4 'a coil of snake or a coiled wreath for the head'.

[*bibhatṣa-* given by the gloss at 54 11 7 appears to be a guess based on the context. The word occurs either along with *visahara-*, 'serpent' or *amṭa-*, 'entrails'. The relevant passages in MP. are - 1) *suhaḍamṭa. vati-visahara-cumbhala* (54 11 7) - 'the coil of snake in the form of a row of entrails of warriors'. (Here the context is of war which is compared to a forest). 2) "*vilulyamṭa-cumbhala-pakkhaliya*" - 'the dangling wreaths or coils of entrails falling down'. In NC. at 4 10 7 also *cumbhala-* occurs compounded with *amṭa-*, 'entrails'. The relevant passage in NC. is - "*ghāra-ṇīya-luliyamṭa-cumbhalaṃ*" - 'the dangling coil-shaped entrails being carried away by vultures'. Here also the context is of war cf. *cubbhala* v.l *cumbhala* occurring in this very sense in PC. I, *cumbhala-* in PC. II and PC. III)

In all the above mentioned occurrences the word is used compounded with *visahara-*, *ṇāyaula-* or *amṭa*. Hemachandra, Trivikrama and Dhanapāla note the word in the sense of *śekhara*. It is not known whether the word was current in the sense of *śekhara-* and then developed the two-fold meanings namely 1) 'coiled shape' and 2) 'a supporting ring on the head.' See *cumbhali* and *combhala-*.

959. **Cumbhali-** 73 21 8 'a ring (of cloth or of straw) to support the load carried on the head.'

[The gloss on *combhala-* at 50 5 9, namely, *vastragundikā* suits here. The relevant passage at 73 21 8 is - "*mā salilu vahaḥ phaṇicumbhali*" - 'Don't carry water on the supporting ring in the shape of a coiled serpent'. Here the word occurs in Feminine gender. Because the supporting ring is in a coiled shape and resembles a coiled serpent, it is compared with *phaṇi-* ; cf. *combhala-* at MP. 50 5 9 where it is compounded with *sappa-*. D. 3 16 records *cumbhala-*, *cuppala-* in the sense of *śekhara-*, 'a crest, a garland for the head'. Pāl. 349 notes *cubbhala-* in the same sense and Tr. 3 4 72, 357 also notes *chuppalaṃ* in this very sense ; cf. M. *cumbhal-* = 'a ring (of cloth, grass etc.) put

under a load upon the head or underneath a pitcher or vessel'. Kittel notes Kan. *simbi-* (Ta. *cimburi*) in the sense of 1) 'a ring (of cloth) to be put under a vessel etc. upon the head; a coil (of straw or of a creeper), for setting a vessel on the ground' and 2) 'the coil of a snake'. He compares M. *cumbal-* with this. Kittel also notes *sibbala-* and *cibbula-* and *cibbula-* (Te. *sibbi*) in the sense of 'a bamboo lid'.]

960. *√Cuhutt-* 'to adhere to, to stick to':

cuhuttar (pres 3. s.) 16 7 10 (v. 1. *cahuttar*)

[= *lagati* (gl.). The relevant passage is— "*to paṇavahu jai kaṁṭhi kayamta-vasu na cuhuttar*"— 'we shall pay homage (to king Bharata) if the noose of the God of Death does not cling to the neck'; cf. *cahutta-* = *nimagna-*, 'immerged' (D. 3 2); cf. PSM. *cahutta-* = *lina-*, 'clung'; cf. *√cahutt* occurring in this very sense in Vajjālagga (182) cf. G. *coṭ-* = 'to stick to, adhere to, cling to'.]

961. *√Cemcaa-* 'to decorate, to adorn, to beautify':

cemca(y)a- (p.p.) 3 2 4 (v. 1. *cimcaiya-*), 9 9 7, 24 12 9 (v. 1. *cimcaiya-*) 30 22 4, 39 14 3, 48 3 10, 61 15 13, 66 12, 66 5 4, 96 2 10.

[= *bhūṣita-*, *dadīpyamāna*, *alankṛta-*, (gl) ; cf. *cemcaiya-* in this very sense in CMC, p. 63, line 3. See *√cimcaa-*.]

962. *Cojja-* 8 7 23, 31 12 4, 36 16 4, 38 4 9, 42 9 2, 46 9 7, 55 9 4, 55 10 11, 58 10 10, 62 13 4, 65 6 8, 66 4 4, 83 17 6, 87 7 8, 94 23 1, 96 6 8, 99 15 5, 101 13 8, 'a wonder; 'a miracle; 'a surprise'.

[Compare *cojja-* v. 1. *cujja-* = *ācārya-*, 'a wonder' (D. 3 14; Pā. 451); cf. *cojja-* occurring in this very sense in JC. (1 18 8), NC. , PC. II, PC. III, Bh. , *cujja-* in SR.; cf. M. *coj-* = 'a wonder or marvel'. In Sk. *codya-* is mostly known in the sense of a 'difficult question raised to invite for controversy'. MW. records only one occurrence of *codya-* from Śiśupālavadha IX. 16 in sense of 'astonishment'. But here the context does not compel us to take the word in the sense of 'astonishment'. Bohtlingk Dictionary notes *codya-* in the sense of 'wonder' quoting the earliest occurrence of the word from Hemachandra's *Abhidhānaśāntāmaṇi* and *Anekārtha-saṅgraha*. Cf. Kan. *codya*, *cojja-*, Ta. *colliya*, Te. *sodya* = 'wonder, marvel'.]

963. *Combhala-* 28 27 1, 50 5 9 (v. 1. *cobhala-*) 'a coiled wreath for the head'.

[= *saṁāhe bibhatse vā* (gl. at 28 27 1), *vastragundikā* (gl. at 50 5 9). The relevant passages are.— 1) "*ghāra-ṇya-lulyamta-combhala-*" (28 27 1)— 'the dangling coil-shaped entrails being carried by kites'

2) "vivaraṁta-sappa-cumbhala-lalanitu" (50 5 9)– 'with the coiled serpents dangling from the cavities'. See *cumbhala* and *cumbhali*-. For the word *guṇḍikā*- in the gloss see Appendix.]

Looking to all the contexts it is quite clear that the meaning *bibhatsa*-, *samūha* given by the gloss at 28 27 1 cannot be supported. It is likely that it is a guess on the part of the commentator. There is no authority for these meanings.

Till one comes across actual literary evidence we cannot confirm or deny whether the word was current in the sense of *śekhara*-as recorded by Hem. and Trivikrama.

The meaning *vastragundikā*, 'supporting cloth-ring on the head' has affinity with the meaning *śekhara*-. In that case it remains to be decided which was the primary meaning and which developed later.

964. *Covāpa*— 1 16 10, 93 7 1 'a stick used for hitting the play ball'.

[=*gedi* =*yaṣṭi* (gl. at 1 16 10), *covāna-danda*= *catuṣṭakriḍādandaḥ* (gl. at 93 7 1). It is not noted by PSM.; cf. *covāna*- occurring in the same sense in PC. III. For the word *gedi*- given by the gloss at 1 16 10 see Appendix]

It is not clear what *catuṣṭa*-in the gloss at 93 7 1 means. *catuṣṭa*- may be a playing-ground or the name of a particular game.

965. *Chaua*— 5 3 1, 6 5 3, 48 6 3, 89 10 5 'slender, thin, slim'.

[=*kṣāma*-(gl.), cf. *chaua*= *tanu*= 'thin, emaciated' (D. 3 25; Pāi. 154); cf. *chaua*- occurring in the same sense in PC. III]

966. √*Chajj*— 'to appear beautiful or charming', 'to shine'.

chajjami (res. 1. s.) 17 2 6; *chajjai* (pres. 3. s.) 3 11 5, 5 17 5, 15 12 6, 19 1 4, 20 6 5, 22 4 11, 25 1 13, 31 20 5, 39 5 5, 44 7 8, 63 1 9, 73 29 18, 76 3 9, 78 27 5, 78 29 2, 83 20 6, 85 5 9, 85 15 10, 87 16 1, 87 17 8.

[Compare √*chajj*= *raḥ*-, 'to shine' (H. 4 100, Pāi. 152, Tr. 3 1 57); cf. √*chajj*- occurring in this very sense in JC. (2 35 6), NC., KC., PC. I, Bh.; cf. old Hi. *chājñā*= 'to embellish, to look beautiful'; cf. G. *chāj-vu*, M. *sāj-ñā*, Koṭ. *sāj-ñā*= 'to become, to beseech, to suit'.]

967. *Chada*— 28 15 1, 41 6 5, 51 14 3, 72 10 8; *Chadaya*— 70 15 4, 96 7 6 'a spray or sprinkling of fragrant water, besmearing with sandal paste'.

[= *chaṭa-* (gl.). Cf. PSM. *chaṭa-* (D) and *chaṭa-* (Pāi. 650) = 'a splash, a spray'; cf. *chaḍa-*, *chaḍaya-* = 'floor-plaster' (PC. I, PC. III); cf. *chaḍaya-* occurring in the above sense in JC. (1 4 10) & Bh.; cf. M. *sadā-* = 'sprinkling thin cow-dung wash, colour water etc. on a floor'; cf. G. *chaḍa-* = 'prints of the hand dipped in a red pigment, made on auspicious occasions on clothes, doors, walls etc'. cf. *chaṭa-* = 'sprinkling' (Supplement to J.O I, Baroda, vol.X. no.3 p. 136). See *chadaulla-*.]

968. **Chadaulla**— 16 1 12 'a spray or sprinkling of fragrant water'.

[Vaidya renders it with *sahmārjana-*, *jalādinikṣepa-*. The relevant passage is— '*kumkumeṇa chadaullau dijjai*'— 'a sprinkling or spray with water mixed with saffron is done'. See *chada-*.]

969. **Chadaya**— 4 17 11 'a kind of musical time or measure'.

[= *ṭala-viśeṣa-* (gl.) ; the context is of a dance performancee Ṭippaṇa of Prabhācandra gives— *īrngāra-rasābhinayaacchaṭakāṭalāḥ*.]

970. **Chimchai**— 54 12 6 (v. l. *chemchai*) 'an unchaste woman'

[= *pumśicala* (gl.) ; cf. *chimchaa-* = *jārah*, 'an adulterer' (D. 3 36) and *chimchai* = *arati-*, 'an unchaste woman' (H. 2 174). Cf. *chimchai* (Pāi. 91), Trivikrama notes *chimchai* in the same sense at Tr. 2 1 30, 21 and gives the etymology thus— "*dhuk-dhuk chichhi / dhig-dhiguti garhanā yasyāḥ sū*". cf. *chimchai-* occurring in PC. III *chemchai-* occurring in PC. I and GS. in the same sense.]

971. **✓ Chidd**— 'to deceive':

chiddu (abs.) 74 12 12.

[*chalayitvā* (gl.). The relevant passage is— "*so chuddiv mrgena māṭṭāniya nayaṇa-ravaṇi*"— 'having deceived him by means of the deer, I have brought the beautiful lady'. It is not noted by PSM.]

972. **Chibbara**— 76 6 13 (v. l. *chivvra-*) 'flat (w. r. to nose)''.

[*chibbaranāsa-* = *pṛithu-nāsikah* (gl.) ; the relevant expression is *chibbara-nāsa-* = 'flat-nosed', PSM. does not note it, D 3 9 records *ciccara* and *cicca-* in the sense of *cipṭanāsa-*, flat-nosed'; cf. *civvara-nāsa-* in the sense of 'flat-nosed' occurring in PC. I, *cibidanāsa-* = 'snub-nosed' in Sam. K. and *cipṭa-ghrāṇa-* in the same sense in Br. K., cf. *cipṭa-* = 'flattened rice' (Yt); cf. MW. *cipat* (L) = 'flat-nosed', cf. G *cibū-* = 'flat-nosed' and *chubū-* = 'a flat dish'.]

973. **✓ Chiv**— 'to touch';

chivami (pres. 1. s) 16 25 14; *chivai* (pres. 3. s.) 16 19 4, 24 14 6, 34 11 1, 37 20 10, 86 1 15, *chivamti* (pres. 3. pl.) 75 4 9; *chivamtiya* (p.p. enl. fem.) 3 14 15; *chivoppṇu* (abs.) 99 10 9; *chitta-* (p. p.)

4 10 10, 33 4 11, 46 3 21, 47 1 17, 59 8 12, 70 9 2, 72 4 2, 74 13 1, 83 16 13 (v. l. *vichitta*), 85 20 12; *chivaku* (inf.) 4 5 13, 78 26 9; *chippai* (pass. pres. 3. s.) 3 18 7, 65 9 4, 69 17 3, 71 9 8, 98 7 18 *chippamī* (pass. pres. 3. pl.) 11 33 11; *chippavu* (pass. Imp. 3. s.) 6 2 13.

[=*spr̥ṣta-* (gl.): at 4 10 13 *chitta-* is loosely rendered with *ad̥ita-* by the gloss; cf. $\sqrt{\text{chiv-}}$ *spr̥ṣ-*, 'to touch' (H. 4 182, Tr. 2 4 132) and *chitta*=*spr̥ṣta-*, 'touched' (D. 3 27. Pā. 150). Cf. $\sqrt{\text{chiv-}}$ occurring in this very sense in JC. (2 32 2, 3 14 11, 3 18 4), NC., PC. I, II, Bh. For N. I. A. derivatives see ND. *chunu*= 'to touch, meddle with'.]

974. **Chuḍu**— 17 7 1, 21 7 8, 39 10 5, 46 9 3, 52 12 3, 57 21 2, 57 25 5, 69 19 7, 81 3 2, 92 9 4 'quickly, soon, immediately'.

[=*ṣghram* (gl.), cf. PSM. *chudu* (D)= *ṣghram*, 'shortly, soon' (H. 4 401 illustration 1) and *yad*, 'if' (H. 4 385, 422); cf. *chudu*= *ṣghram* (NC. 3 9 12, JC. 2 28 4, 2 28 7 & PC. II) cf. *chudu*=*yad* (PC. I, PC. II). *chudu*= *ṣghra* (Chand. 4 76 4)]

975. **Chuḍu chuḍu**— 2 19 1, 12 1 3, 12 5 30, 30 22 8, 30 23 10, 32 17 11, 33 5 1, 71 13 9, 78 13 2, 78 13 6, 80 9 6, 81 10 13, 81 17 15, 91 8 1, 92 10 11, 94 2 1; **chuḍu ji chuḍu ji** 80 8 4 'gradually whenever, in due course'.

[=*yadā yadā* (gl.); cf. *chudu chudu* occurring in this very sense in JC. (3 13 18), NC. (5 6 7 & 6 15 12), PC. I, II & Bh. and *chudu ji chudu* in PC. I.]

976. $\sqrt{\text{Chuh-}}$ 'to throw, to place' :

chūḍha- (p.p.) 4 9 7, 71 5 1, 73 5 8, 78 5 1, 79 5 11, 88 23 8; *chuhāvīya-* (caus. p. p.) 69 19 5

[=*paṭta-*, *kṣipta-*, *nikṣipta-* (gl.); cf. $\sqrt{\text{chuh-}}$ = *kṣip-*, 'throw' (H. 4 143; Tr. 3 1 79), cf. $\sqrt{\text{chuh-}}$ occurring in the same sense in JC. (2 10 2), NC., PC. I, II, III, Bh. For N. I. A. derivatives see ND. *chunu*= 'to touch, meddle with'.]

977. $\sqrt{\text{Choḍ-}}$ 'to loosen, to let go' :

choḍai (pres. 3. s.) 28 19 9.

[Compare PSM. $\sqrt{\text{choḍ-}}$ =*muc-*. Cf. $\sqrt{\text{choḍ-}}$ occurring in this very sense in KC., PC. I, Sam. K., $\sqrt{\text{choḍ-}}$ in Up. K.; cf. $\sqrt{\text{chuḍ-}}$ = 'to cut, split' (Tri. III). For N. I. A. derivatives see ND. *chornu*= 'to let go, to give up'.]

978. **Choha**— 17 1 6 'casting (w. r. to glance)'.

[=*vikṣepa*-(gl.), the relevant passage is- "*aruṇacchi-choha-rāmīya-diyamta*"- 'the horizon tinged by the casting of glance by Aruṇa (in the form of dawn)'; cf. *choha*=*vikṣepa*-, 'casting, scattering' (D. 8 39) and *chuh*=*kṣip*-, 'to throw' (H. 4 143). The expression "*acchikoha*" is equivalent to Sk. *akṣi-vikṣepa*-, 'casting a glance'.]

979. **Jadi(ya)**— 1 16 6, 6 1 3, 7 12 4, 7 22 13, 7 26 9, 9 27 7, 21 13 7, 28 17 17, 32 2 7, 35 12 5, 36 19 12, 54 17 3, 57 10 6, 71 17 1, 73 19 11, 74 11 4, 76 9 10, 77 13 12, 78 18 14, 82 3 11, 85 16 18, 85 19 11, 88 23 7, 94 11 8 'inlaid, studded'.

[Compare *jaḍa*=*khacita*, 'inlaid, studded' (D.3 4 1); cf. *Jadia*- occurring in the same sense in NC., PC I. For the N.I.A. derivatives see ND. *jarnu*= 'to set (jewels), inlay' Bloch compares Dravidian forms, Kan. *jadi*, Ta. *ṣaḍe*= 'to drive in as a nail'. Kan. *jadda*-, Te. *jadda*= 'union, nearness'.]

980. **Jampāṇa**— 7 1 7, 77 8 3, 83 8 7, 84 5 2, 88 6 12 'a palanquin'.
[=*pālakhi iti deśi* (gl); cf. PSM. *jampāna*= *yānaviṣeṣa*, *śibikaviṣeṣa*-, cf. *jampāṇa*- occurring in the same sense in JC (3 27 1), NC., KC. PC. I, PC. III & Bh. cf. *yāpyāṇa*= 'palanquin' (Prabandha Kōśa) *yāpyāṇa*- is a Sanskritisation of Pk. *jampāna*-, cf. MW. *jampāna*= 'a sedan chair' (Jain); cf. Hi. *jhappān*= 'a kind of cot used by mountaineers for carrying men etc' For the word *pālakhi* given in the gloss see Appendix.]

981. **Jalajamjala**— 78 20 3 'a tank'.

[=*ladāga*-(gl) The relevant expression is- "*vanaviyalyatohiya-jalajamjalu*"- 'a tank of blood oozed from the wounds'. It is not recorded by PSM. *jalajamjala*- appears to be equivalent to *jalaīya*-, *jamyala*- is not known from any other source.]

982. **Jāṇḍa**— 28 1 3; *jāṇḍaya* 62 5 10 (v.l. *jāṇḍaya* -), '(saffron) produced in the Jāṇḍa country'.

[=*kuṅkuma*-(gl. at 62 5 10), *jāṇḍa-deśa*-(gl. at 28 1 3). It is not noted by PSM. cf. MW. *jāṇḍa*-(L)= 'saffron' Kittel also records *jāṇḍa*- in the same sense. See *jadila*.]

At 28 1 3 and at 62 5 10 the words *jāṇḍa*- and *jadila*- occur compounded. At the earlier occurrence the compound is rendered as "*jāṇḍa-deśoṭpannam kuṅkumam*". From this it follows that *jāṇḍa*- is the name of the country and *jadila*- (*jaḍila*-) meant 'saffron.' The *jāṇḍa* country must have been famous for its saffron. This is further

supported by the Sk. word *jāguda* = 'saffron' noted in MW. as occurring in Lexicons only and *jāguda* noted by Kittel in the same sense. The gloss therefore on 62 5 10 where *jāuda* is equated with *kunkuma* appears to be a loose-rendering and really it should mean there 'of the *jāuda* country'.

- 983 **Jonsu**—44 4 4 'the moon'.

[=*candra*-(gl.). It is not noted by PSM. Perhaps connected with Sk. *jyotis*— 'light, brightness'. cf. *Joya*]

- 984 **Joya**—19 4 2, 50 10 7 'the moon'.

[=*candra*-(gl.), cf. *Joa* = *candra*-, 'the moon' (D. 3 48; Tr. 3 4 121, 20). It is not clear whether the word has anything to do with Sk. *dyota*-, 'light, brilliance' See *jousu*-]

- 985 **✓Jokkh**— 'to weigh, measure, consider' :

jokkhai (pres. 3. s.) 4 5 5, *jokkhia*- (p.p.) 18 9 5, 83 4 10.

[=*ākalayati*, *ākalita*, *stambhita*-(gl.) ; Vaidya renders *jokkhai* with *tolayati*; the passage at 18 9 5 is as follows :- "*pāṇi niya-bhuyabaleṇa hau jokkhiu*"- 'I was measured, or weighed by you with the might of your arms' It is not recorded by PSM. For the N.I.A. derivatives see ND. *jokkhu*= 'to weigh, balance, ponder, consider'.]

986. **✓Jhamkh**— 'to prattle, to utter nonsense or irrelevant' :

jhamkhahu (pres.2.s.) 74 14 4, *jhamkhai* (pres 3s.) 60 7 10.

The relevant passages are : 1) "*kim jhamkhahu nam jarena gahiu*" (74 14 4)- 'why do you prattle as though you are delirious with fever ?' 2) "*capphahu jhamkhai camdagahillau*" (60 7 10)- 'The moon-struck person prattles falsehood'. Cf. *jhamkh*- in this sense at H.4 379, illustration 1). *jhamkhai* occurs at 3 29 7 in JC. and is rendered with *acchāday*- by the editor. But 'prattle' suits the context. The relevant passage is "*muhiyai jhamkhai*"- 'prattles in vain', cf. ✓ *jhamkh*- occurring in the same sense in NC., PC. II, Bh., cf. G. *jhamkh-vu*= 'to brood over', Ht. *jhamkna*= 'to lament, weep' and Kon. *jhākia*= 'speaks in a droll manner', *jhāki* (fem)= 'droll speech; utterance with imp-hed or hidden overtones; quaint speech' and *jhākro*= 'droll or immodest speaker'.]

987. **✓Jhadapp**— 'to strike, snatch, pounce' :

jhadappai (pres. 3.s.) 30 4 9, *jhadappivi* (abs.) 16 24 12, 62 15 3 (v.1. *jhadappinu*), *jhadappi(y)a*- (f.p.) 8 3 9, 54 14 11, 74 14 6, 76 2 10, 77 6 11, 88 6 5.

[Gloss loosely renders *jhadappya-* with *patana-* at 8 3 9, and with *prahata* at 76 2 10 and at 77 6 11; cf. PSM- $\sqrt{jhadapp-}$ = *āchid-*, and *jhaḍappa-* = 'haste'; cf. $\sqrt{jhadapp-}$ occurring in the same sense in JC., PC. II, Bh., cf. M. *jhadap-nē* G *jhadp-vū* = 'to pounce upon, to snatch'; cf. M. *jhaḍap* = 'a stoop of a bird of prey' and S. *jhaḍapnu* = 'to strike as e.g. wind, sun, demons etc.' and *jhadap* = 'a sun-stroke'. See ND. *jharu* = 'to fall, descend, go down.' Turner connects it with '*jhaṭa* = 'sudden movent'. See *jhadappana*.]

988. **Jhadappana**— 25 4 8, 99 12 5 'striking with a flap or flapping'

[Compare *jhadappana-* in this very sense occurring at JC. 2 33 5. See $\sqrt{jhadapp-}$.]

989. **Jhāmdulīya**— 66 7 11 (v.l. *jhm̐dulīya-*) 'an unchaste woman'.

[The gloss wrongly gives "*amlīkā, cīhā*"— as the meaning of the word. It appears to be an error in the text. The meaning given in the gloss can be equated with *ambilya* at 66 7 12 and *jhāmdulīya*— can be rendered with 'an unchaste woman'. The relevant passage is *nāvai komala jhāmdulīya* 'appears like a delicate unchaste woman'. cf. *jhāmdali-* *jhāmdulī* = *asa-* 'an unchaste woman' (D.3 54 and D. 3 61) and (Tr. 3 4 72, 475 & 476). See *jhm̐dulīya* and *jhēmdulīya-*]

990. $\sqrt{Jhamp-}$ 'to cover'

jhampāni (pres. 1.s.) 1 11 4; *jhāmpia-*(p p.) 26 14 9.

[Compare PSM $\sqrt{jhamp-}$ = *āchāday*, 'to cover'; cf. $\sqrt{jhamp-}$ in the same sense occurring in JC., SR. Bh. (9 15 10) For the N. I. A. derivatives see ND. *jhāpnū* = 'to cover'.]

991. **Jhāmpada**— 12 12 5, 66 5 3 'unbound, uncombed and unkempt (w.r to hair)'.

[*dhammilla-jhāmpada* = *muktakeśah* (gl) In both the occurrences, the word is used in connection with and qualifying a mass of hair. Hence "*netrayorardhonmīlana-*" (on the basis of M. *jhāmpad-*, sealed or closed state of eyes under stupor, sealedness of eyes) given by Vaidya (vide MP. I, Glossary) as the meaning of the word appears to be a conjecture. PSM. does not note this word *jhāmpada-* occurs in JC. at 1 16 6 and is glossed as *muktavīrala-*. This meaning suits the context as the relevant phrase here also is — "*jhāmpadiya-kesa-*" — 'with unkempt hair'. MW. notes *jhāmpada-* only in the sense of 'a kind of measure (in music)'.]

992. **Jhāsa**— 12 18 7, 28 24 6, 28 26 3, 52 15 5, 54 14 4, 53 20 10, 60 7 3, 73 26 1, 78 7 12, 78 18 5, 88 4 14, 97 2 9 'a sort of dagger, a rapier'.

[Compare PSM. *jhasara-* (D)= *ayudha-viśeṣa* (PV); D. 3 60 notes *jhasa-* in the sense of *ṭaṅkacchinna*, 'cut with a chisel'; *jhasa-* occurring in NC. is rendered with *kaṭari-* by the commentator. Cf. *jhasa-* in the same sense occurring in JC. and PC. I. For the word given in the NC gloss see Appendix.]

993. **Jhīmdulīya**— 74 8 6 'an unchaste woman'

[Gloss renders it with *kāmaṭhwaīa-*; cf. M. *china*, *ṣina*= 'whorish, unchaste'. See *jhamdulīya-* and *jhemdulīya-*]

994. **Jhumbukka**— 4 9 9, 12 1 5, 72 1 7 'a bunch, a cluster, a decorative bulb, a chandelier'.

[=*stabaka-* (gl.), PSM. does not note it, cf. *jhumvukka-* occurring in the same sense in PC. II. cf. G. *jhūmkhū*= 'a bunch, tassel, cluster' and *jhumnar*= 'a chandelier'. Cf. M. *jhubkā* or *jhumkā*= 'a bunch or cluster (of flowers etc.) and *jhumbar* 'a chandelier'.]

995. **√ Jhull-** 'to swing, dangle, flutter, stream';

jhulai (pres. 3. s.) 14 5 12, 80 7 9; *jhullamta* (pres. p.) 24 12 10, (v. 1 *rullamta*), 42 5 21, 77 5 12, 87 12 6.

[=*dolāyate*, *dolāyamāna*, *avalambamāna* (gl.), cf. PSM. **√ jhull-**= *andol-*, 'to swing'; cf. **√ jhull-** occurring in JC. (2 27 7) & SR. (134) in the same sense. For the N. I. A. derivatives see ND. *jhulnu*= 'to swing, sway from side to side'.]

996. **Jhemdulīya**— 15 6 15 (v l. *jhimdulīya-*), 36 18 3 'an unchaste woman,' 'a harlot'.

[=*pumścali veśyāvrīṭih* (gl.); cf. *jhemdulīya-* occurring in the same sense in PC. II. See *jhamdulīya* and *jhimdulīya-*]

997. **Jhempa**— 86 1 15 (v l. *jhampa-*) 'a spring, a leap'.

[=*jhampā* (gl.), cf. PSM. *jhampā*= 'jumping at once'; cf. *jhampā-* occurring in this sense in PC. I, PC. II, cf. *jhampā*= 'a jump' (Supplement to I O I Baroda, vol. X, no. 4, p. 139); cf. G. *jhamplav-ōu*= 'jump into, rush in', cf. M. *jheṃp*= 'a spring or dart forward to snatch or catch' and *jhāmpa*= 'a leap'.]

We find the variant *jheṃpa-* in three manuscripts. The word *jheṃpa-* is not recorded elsewhere in Pk. dictionaries; but it is preserved in Marāṭhi.

998. **Takkara**— 31 16 4, 57 10 12, 93 8 5 'a smart blow or stroke on the head,' 'a rap on the head milder than a knock and harder than a tap'.

[Vaidya has rendered *ṭakkara-* at 31 16 4 with *ḥilāśakala-*; but *āghāta-* suits the context; cf. PSM. addenda, *ṭakkara* (D)= 'a rap on the shaven head with a finger'; cf. *ṭakkara-* occurring in this very sense in NC. PC. II, PC. III Br. K., cf. MW. *ṭakkara*= 'blow on the head'; cf. Ht. *ṭakkar*= 'a conflict' and G. *ṭakkar*= 'a violent blow a blow with the horns of forehead, a butt', and *ṭakar*, 'a rap on the head, usually shaven'. For N. I. A. derivatives see ND. *ṭakkara*= 'obstacle, collision']

999. *Ṭimṭā-* 29 18 9 (v.l. *ṭemṭā-*), 46 2 1 (v.l. *ṭemṭā-*), 53 4 13 'a gambling house'.

[*dyūṭasthāna-* (gl); Vaidya has rendered *ṭimṭa-* occurring at 29 18 9 with *pumicāli-* (vide MP. I, Glossary). This meaning suggested by him appears to have been based on the usage in Karpūramañjarī. But *dyūṭasthāna-* fits in well in the context. Cf. *dyūṭasthāna-*, 'a gambling house' (D 4 3); one of the manuscripts of the Deśināmamālā notes the reading *ṭimṭa-* also, PSM. records *ṭimṭa-* and *ṭimṭā* in this sense and quotes in support Bh; cf. *ṭimṭā-* occurring in this sense in NC. & KC. and *ṭimṭāutta-* in the sense of 'officer in charge of gambling houses' (PC. III), *ṭmṭāutta-* occurs in Bh also in the same sense as in PC. III. See *ṭemṭa-*.]

In the corrupt form this word occurs as *ṭhinṭha-* in the sense of 'a gambling house' in Kathāsaritsāgara at XCII. 15 & 21 and as *ṭhinṭha-karāla-*= 'Name of a gambling-house keeper' in the same work at CXXI 71. These readings of Kathāsaritsāgara may be amended.

1000. *Ṭemṭā-* 12 9 18, 80 5 9 'a gambling house'.

Vaidya renders *ṭemṭā-* at 12 9 18, with *vṛnta-* (comparing it with M. *denṭh-*, 'stalk'). But here also *dyūṭasthāna-* suits the context. PSM. in the Addenda renders *ṭemṭa-* with *bhāṣana-* quoting Karpūramañjarī. But there too the passage appears to have been misunderstood and the meaning of *ṭemṭa-* there also is *dyūṭasthāna-*. Cf. *ṭimṭā* occurring in the same sense in PC. II. See *ṭimṭā-*.]

In Karpūramañjarī two expressions, namely, *bhamaraṭemṭa* and *ṭemṭākarāla-* occur at 1 18. A variety of interpretations are offered by commentators and editors and the original meaning of the word *ṭemṭa-* seems to have been lost. If we accept the interpretations offered by a commentator¹ for the word *bhamara-ṭemṭa-* here, namely, *bhamara*= *vṛta-*, then we can interpret *bhamara-ṭemṭa-* to mean 'a gambling place of the voluptuaries' which would aptly describe

1. See Karpūramañjarī, Lanman, C. R., Cambridge, 1901, Glossarial Index, p. 131.

a prostitute. In that case here too, *feṃṣa-* would mean 'a gambling house'. *feṃṣakarāla-* is 'terrible in the gambling places' or 'a terror of the gambling den'.

1001. **Ḍamara**— 59 19 6, 73 11 2, 88 3 16 (v.1, *ḍamara*). *ḍamaraya*—54 14 2 'fear', 'causing panic', 'fright'.

[= *bhaya-*, *bhayānaka-*, *bhayotpādaka-* (gl.). Really speaking *ḍamara*—should be a noun, but here it is used as an adjective. PSM. does not note the word in this sense. Cf. *ḍamara*, *ḍamarakara*—= *bhayānkara* 'causing panic' (PC.I), *ḍamarakara*—= 'causing panic' (PC. II) and *ḍamara-*, *ḍāmara*—= *bhaya-* (PC III).]

1002. **√Dar**— 'to fear, to be afraid' of, 'to dread'

daramta (pres. p.) 43 5 4 (v.1. *radamta*) 66 3 6 *dariya-* (p.p.) 88 20 3, [*daramta-* at 43 5 4 is glossed *garjan*, which suits the context. Hence the variant reading *radamta* is preferable here. At 88 20 3 the gloss loosely equates *daramta-* with *bhūta-*; cf. *√dar*—= *tras-*, 'to be afraid' (H. 4 198) and (Tr. 3 1 119). Cf. *√dar*—= 'to fear' (JC. 2 28 6). For N. I. A. derivatives and cognates see ND *darnu* 'to fear, be afraid'. Turner suggests connections with *dar-*, *dār-*, and *dal-* 'to split'. See *dara-* below.]

- 1003 **Dara**— 25 8 9, 36 10 7 'fright', 'fear'.

[The relevant passage at 36 10 7 is — "*ṇāsaḥ gahabhūyapūṣyaḍaru*"— 'destroys the fright of evil spirits and goblins'; cf. *dara*—= *bhaya-*, *bhūti* (H. 1 217); cf. *dara-* occurring in the same sense in JC., KC. PC. I, II & III, Bh.; cf. *dara*—= 'fear, terror, dread' (Apte); cf. *Hi. ḍar*—= 'fear'. See *√dar*— above.]

1004. **Daḍa**— 58 2 7 (v.1 *nivida*) 'intensely voluptuous'.

[The text appears to be uncertain here. The meaning given by the gloss is *dr̥ḍhaviṣṭa-*. No other source appears to throw any light. The relevant passage is— "*bahu-kavada-daḍa-nivaramjīyā*"— 'which entertains through many a deception voluptuaries in the form of kings'. PSM. does not note this word.]

1005. **Ḍāla**— 1 18 2, 12 13 12, 20 4 3, 20 5 6, 49 3 2, 75 11 12, 84 14 4, 'a branch', 'a bough'.

[Compare *dāl*—= *śakha-*, 'a branch' (D 4 9, Tr.3 4 72, 201); cf. also *dāla-* (PāL 333), cf. *dāla*—= *śakha-* (H. 4 445 illustration 3). Cf. *ḍāla-* occurring in the same sense in NC., Bh., PC.I, II, III, Vajjālagga (124); cf. MW. *dāla*—= 'a branch' (Siṅka on Ācāranaṃṇaya, 11). Cf. Old M. *ḍhala*, 'a small leafy branch' and *dhāl*—= 'a

branch or bough', cf. also *ḍāl-ṣakha* (Jñāncīvari). For the N I. A. cognates see ND. *dālo-* 'branch, bough'.]

1006. *Ḍaṇi-* 35 5 3 (v.l. *davi*) 'a seal, a finger-ring'.

[*-mudra-* (gl.); the relevant passage is- "*eha davi kulisamaya laeppiqu*" 'having taken this diamond ring'. It is not noted by PSM. The word may be originally connected with Sk. *darvi*= 'ladle' Cf. M. *dāu*= 'a hollowed coconut used as a cup or vessel', and *dāva*= 'a hollow case of a seal'. See ND. *dabbā*= 'small box, casket'.

1007. *Ḍimḍira-* 12 8 5, 14 6 5, 89 5 6 'the foam of the sea'.

[*=phena-* (gl.); the relevant passages are- 1) *siyagholamāṇa-dimḍiracira* (12 8 5),- 'the flowing garment in the form of white whirling foam of the sea' and 2) *tadalagga-dimḍirapinda* (14 6 5) - 'the collection of the foam of the sea stuck to the bank', cf. PSM *dimḍira*= *samudra-phena*-, cf. *d'mitra-* occurring in the same sense in PC I, II & III, CMC; cf. *dindira*= 'sea foam' (Tri. III), cf. Apte *dindira*= 'cuttle-fish-bone considered the foam of the sea'. Apte has noted *ḍindira-* in the sense of 'foam' quoting from Vikramāṅkacarita. Cf. Hi. *dindir-* in the same sense.]

1008. *Ḍuṁga-* 9 2 27 (v.l. *tumga-*) 'a herd', 'a group', 'a multitude'.

[*-vṛnda, samūha* (gl.) the relevant passage is - "*māyanga-dumgā*" - 'herds of elephants'. It is not noted by PSM.; cf. M. Hi. *ḍumg-* 'a pile or heap'.]

1009. *Ḍemḍuha-* 16 20 9 (v.l. *dimduha-*) 'a small water-snake'.

[The relevant passage is- "*demduhena kim sappu dasiyya*" - 'can a water-snake bite the serpent?' PSM. does not note *demduha-*, but notes *dumduha-* - 'a species of snake' At D. 7 5 *vaivalaa-* is equated with *demduha-*, cf. *dindika-*, *dinduka-* - 'a water-snake' (Br. K.), cf. MW *dindibha-* (L)- 'water-snake' and *dundubha-* - 'an unvenomous water-snake' (Sāyana), cf. G *demdū* - 'a tiny water-serpent'.]

1010. *√Dev-* to leap or rush forcefully or sweepingly towards something', *devamta* (pres p) 17 12 8, *devanti* (pres. p. fem. 17 13 4.)

[*=dhavan* (gl.); cf. PSM. *√dev*= *ut+langh-*, 'to cross, to jump'; cf. *√dev*= *ud+langh-* (PC.II)]

The gloss on *devamta* at MP. 17 12 8 renders it with *dhavan*. The relevant passage here "*saśichāhi-śaranga-devamta-stham*" - 'the lion leaping at the deer seen in the reflection of the moon'. The context is that of a lion and a deer. PSM. gives *√dev-* in the sense of

ut+langh-, atikramaṇa- and leaping (*kūdā*). So the sense 'leaping at' can well fit our context.

The passage at 17 13 4 is- "*devamī dūai saḥladhārā*"- 'the stream of water is seen rushing forth'. Here a forceful motion of the stream is implied. At PC.II 25 6 5 the passage is- "*uhaya valahī devamī vuhangai*"- 'the birds were crossing or haunting both sides'. Here √*dev*- means 'to jump across, fly across the whole length of the sky (*atikram*-)'.
devya- at NC. 7 7 5 is rendered with *prīṇta*- on the authority of the tipṇa-. The relevant passage is- "*rumda-pīmda- devya- bherumda*"- 'the *bherundas* were running towards, sweeping on towards the mutilated trunks'. In the light of the above occurrences we can very well take here also *devya*- in the sense of 'sweeping upon.'

Hence √*dev*- implies 'running on the ground' or 'any forcefull or sweeping motion either on the ground or in the sky'. 'To leap or rush forcefully or sweepingly towards something' would suit all contexts.

1011. **Dora**— 85 10 21 (v.l. *dora*-) 'a rope'.

[The relevant passage is- "*dadhadorenā pabalabalālo baddho bālo*"- 'The strong and sturdy child was bound with a strong rope'. cf. PSM. *dora*-(D)= *guṇa*-, 'a thread'; cf *dora*- occurring in the sense of a 'string-like necklace' in JC (2 26 5) & NC. For N.I.A. cognates see N.D *doro*= 'thread'. The word *davaraka*- is a Sanskritised form of *dora*-. See *dora*-.]

1012. √**Doll**— 'to swing to and fro'.

dollai (pres 3 s) 4 18 2.

[The relevant passage is- "*dollai vasumai*"- 'the earth swings to and fro', cf. √*doll*= 'to swing': cf., √*doll*- occurring in the same sense in JC (4 4 16), NC, PC. I & PCII. For the N.I.A. cognates see ND. *dol*= 'oscillation, shaking'.]

1013. √**Dhakk**— 'to cover':

dhakkamta (pres.p) 62 11 2 (v.l. *dhamkamta*).

[=*acchādayan* (gl.); cf. √*dhakk*= *chad*-, 'to cover' (H. 4 21); cf. √*dhakk*- occurring in the same sense in Bh. See √*dhakk*- and *dhakkamta*-.]

1014. √**Dhamk**— 'to cover, to conceal veil, shut'.

dhamkai (pres.3s.) 1 13 10, 3 12 17, 24 14 6, 47 5 12, 49 9 6, 73 19 2, 77 9 15, 88 6 12; *dhakkamti* (pres. 3. pl.) 3 15 11 (v.l. *dhakkamti*);

ḍhamkijjai, (Fut 3.s.) 26 7 4; *ḍhamkahu* (Imp. 2. pl) 6 2 11; *ḍhamkivi* (abs.) 24 1 14, 100 5 7; *ḍhamkevi* (abs.) 101 2 13; *ḍhamkeppiṇu* (abs.) 35 22 3; *ḍhamki(y)a-* (p.p.) 13 11 1, 16 24 4, 19 13 3, 24 3 14, 28 30 6, 32 8 5, 33 4 15, 42 9 9, 44 3 14, 55 9 4, 68 11 1, 73 12 8, 74 14 5, 80 7 9, 89 2 10, 92 6 12.

[=*pracchādayati*, *ācchādayati*, *jhampitvā*, *pracchādita-* (gl.), √*dhakk*=*chāday-* (H. 4 21); cf. √*dhank*- occurring in the same sense in NC., PC. II, cf. √*dhank*= 'to conceal. to cover' (Supplement to J.O.I. vol. x No. 4, p. 140). For the N.I.A. derivatives see ND. *dhākn*= 'to cover, hide, veil, shut'. See √*dhakk-* and *dhankana-*]

1015. **Dhāmkana-** 73 15 12 'a lid, a cover'.

[=*ācchādanam* (gl). The relevant passage is- "*suṇanna-bhūṃgārayahu khapparu dinnau dhāmkana-*" 'a broken earthen plate is placed as a cover to close the mouth of a golden pitcher'. cf. PSM. *dhāmkāṇ*=*pidhānikā*-, 'a lid, cover' (D. 4 14), PSM. notes *dhāmkana-* in the same sense quoting in support from *Anuogadārasutta*. See ND. *dhakana*, *dhakan*= 'lid, cover'. See √*dhank-* and √*dhakk-*.]

1016. **Dhāmkha-** 19 13 5 (v.l. *dhāmka*) '(a tree) without leaves, flowers and fruits'.

[*dhāmkha-taru*=*patrapuṣpaphala-rahito vṛksaḥ* (gl), cf. PSM *dhāmkhara-* (D)= 'a branch without fruits and leaves'. Cf. *dhāmkha-* occurring in JC. (1 13 3). KC, *dhāmkhara-* occurring in SR., GS, *Vajjālagga* (251) in the same sense. Tagare renders *dhāmkha*= with *śuska*-, 'dry. Cf. M. *dhāmk*= 'an old and decaying tree'.]

1017. **Dhāmdhara-** 31 26 6, 60 11 3 (v.l. *dhāmdhura*-), 74 16 10 'a demon'.

[=*rākṣasa-* (gl); cf. *dhāmdhara*= *piśāca*-, 'a demon, fiend' (D. 4 16), cf. *dhāmdhara*= occurring in JC (1 16 7) and glossed as "*rākṣasapreta-piśācādayah-*." Cf. *dhāmdhara*- occurring in the same sense in NC., PC. II & III.]

1018. √**Dhal-** 'to wane, bend, incline, slide, drop down'

dhalai (pres 3. s.) 72 7 10, 97 3 5. *dhalī(y)a-* (p.p.) 4 15 6, 5 15 13, 8 9 12, 31 19 12, 39 4 7, 53 6 11, 57 19 8, 62 20 9, 71 16 3, 77 2 8, 90 4 6.

[=*patita-*, *cyuta-* (gl.); cf. PSM. √*dhal* (D)= 'to drop, to bend or incline'; cf. √*dhal*- occurring in the same sense in NC.; cf. M. *dhalṇē* 'to slide or move out of place, to incline'. For NIA. derivatives see ND. *dhalnu*= 'to topple over, fall'. Tagare equates √*dhal* with *kṣar*.]

1019. $\sqrt{\text{Dhāl}}$ — 'to drop, 'to throw down,' 'to fell',
ḍhalai (pres. 3 s) 14 10 7; *dhāliya* (p p) 54 6 11.
 [*pātīla-* (gl.) cf. PSM. *dhāl-* 'to drop down'; cf. $\sqrt{\text{dhāl}}$ - occurring
 in the same sense in NC., KC.; cf. $\sqrt{\text{dhāl}}$ - 'to pour out, to cast
 off' (Supplement to J O I. vol. X no. 4, p. 140). For the N.I.A.
 derivatives see N.D. *dhālu* 'to fell, hew down'.]
1020. *Dhilla*— 32 3 5 'loose'.
 [The relevant passage is "*dhulthūyau nīotbandhaṇu*",— 'the knot of the
 wearing garment loosened', cf. PSM. *ḍhulla-* (D)= *ṣūhila-*. Cf. *dhilla-*=
ṣūhila (Pg. D). cf. Hi. *dhulnā*= 'to loosen' and *ḍhila*= 'loose'. See
 ND. *dhilo*= 'slow, slack' for N. I. A. derivatives.]
1021. $\sqrt{\text{Dhul}}$ — 'to slip down, to loosen'.
dhuliya- (p.p.) 88 7 10 (v.l. *khaliya-* v.l. *caliya-* v.l. *valiya*).
 [The relevant passage is "*pahurina-bandhaṇū nām dhuliyā*"— 'as
 though the ties of the debt in the form of the Lord were loosed'.
 It is not noted by PSM cf. *M ḍulnē*= 'to be lost or gone (money,
 a pledge); G. *dholu*= 'to spill, to make flow' and Hi. *dhulnā*= 'to
 be poured out, roll, be spilt.']
1022. *Nakkhachodī*— 49 4 10 'crackling of fingers'.
 [= *nakkacchoṭika angulivārah* (zl.). It is not noted by PSM. cf. *nakkhac-*
hodi occurring in this very sense in PC.II, cf. MW. *nakkhacchoṭanika*
 (L) 'making noise with the nails (as a token of applause or
 approval). 'See *nachodaa*.-]
1023. *Naggora*— 12 10 7 'camphor'.
 [= *karṇūra* (gl.); the relevant passage is— "*naggora-reṇu-dhavalijja-*
māṇu"— being whitened by the dust of camphor'. It is not noted by
 PSM]
1024. $\sqrt{\text{Nad}}$ — 'to be distressed, tormented, harassed, confounded';
Nadi(ya)- (p.p) 2 21 6, 23 18 11, 29 3 8, 32 4 10, 33 12 12, 50
 5 7, 54 18 12, 56 2 11, 66 8 7, 69 3 11, 78 2 14, 81 10 10, 83 13 4,
 84 2 15, 89 17 16, 90 2 10, 91 4 7, 98 7 7, 98 6 3; *nadijjai* (pass-
 pres. 3. s.) 98 15 21.
 [At 54 18 12 *nadiya* is loosely rendered by the gloss with *prerita-*;
 the relevant passage here is— "*kālē nadiyau*", which can be rendered
 as— 'harassed by time', hence *prerita-*. At 69 3 11 the gloss renders
nadia- with *vañcita-* and at 78 2 14 with *kadāṛhita-*; cf. *ṇaḍia-*=
vañcita-, 'deceived', *khodita-*, 'distressed' (D. 4 18) Trivikrama notes

nadia- in the sense of *vañcita-* only (Tr. 3 4 72, 248); cf. *paḍiṇa-* in the sense in JC. (1 29 12, 2 5 2 & 2 33 4), NC-, KC, PC. II & CMC. (p. 268, line 10); cf. M. *nad-ṇe-* 'to cheat excessively' see *√vinad-*.]

1025. *Nameru-* 96 2 11 'a kind of tree, *Elacocarpus Ganitras*.'

[=*kalpaorṅka-* (gl.); cf. PSM. *nameru= vṛkṣa-viśeṣa-*; cf. *nameru* occurring in Yaśastīleka, where it is glossed *pārjāta-*, cf. MW. *nameru* (L)= '*Elacocarpus Ganitrus*.]

1026. *Nākhachodā-* 24 8 1 'crackling of fingers'.

[=*nakhacchoṭṭikā-* (gl.); cf. MW. *choṭṭikā=* 'snapping the thumb and forefinger' cf. Hl., G *cuṭṭi=* 'a snap with the thumb and finger' See *nakkhachod-*.]

1027. *Nāhala-* 13 11 6, 15 1 9, 15 5 5, 15 20 4, 47 2 5, 73 13 7, 82 10 6, 83 9 9, 85 4 13, 90 17 11, 92 6 14, 92 18 6 'a barbarous tribe, an aboriginal tribe, a wild mountain race'.

[=*iabara-*, *bhulla-*, (gl.); cf. *nāhala=* 'a tribe of *mlecchas*' (H. I 256); cf. *nāhala-* occurring in the same sense in JC, and *nāhala-* occurring in Tri. I and *nāhala-* v.l. *nāhara* in Br K, cf. MW *nāhala* (L) 'name of a non-Aryan people (=mleccha)']

1028. *√Niy-* 'to see, to behold'

niyahu (pres. 2. s.) 52 8 2, *niya-* (pres. 3. s.) 4 1 10, 5 15 9, 19 3 6, 28 19 4, 45 6 10, 48 6 3, 62 16 1, 101 16 7, *niyanti* (pres. 3. pl.) 9 21 15, 36 16 12, 83 1 11, *niyamta-* (pres. p.) 2 20 10, 6 3 13, 61 13 2, *niyu-* (abs.) 55 3 5, 74 8 1, 86 5 1, *niyavi-* (abs.) 60 20 14 (v.l. *niyu-*), 85 7 13.

[=*paṣyati*, *paṣyan*, *avalokayan*, *drṣṭvā* (gl.) cf. *√nia= drī-*, 'to see' (H. 4 181) and (Tr. 2 4 153). Cf. *√nia-* occurring in the same sense in JC., NC. KC., PC. I Kāṇs., Bh. & Vajjā (198). Tagare connects *√nia-* with Sk. *√nī-* and compares *netra-*, *nayana*.]

1029. *Nikkhutta-* 11 9 7, 38 4 4, 98 15 11 'definitely, certainly'.

[=*nīcītam* (gl.) PSM. notes *nikkhutta-* in the same sense and quotes in support from Paumacariu of Vimalasuri. Perhaps connected with Pk. *khutta=* 'stuck, fixed' and hence 'certain'.]

1030. *Nikkhubbhu-* 20 1 7 (v.l. *nikkhuttu* v.l. *nikkhuttu*) 'constant', 'perpetual'.

[=*nirantaram* (gl.) PSM. does not note it.]

1031. *Niccapphala*— 49 7 1, 84 17 8 'truth'.

[Though the gloss renders it with *niscapalam*, it can very well be taken to mean 'truth' (*niscapphala*-). The relevant passage at 84 17 8 is— "*tena vi niccapphalaṃ taṃ sītiṃ*"— 'he also told her the truth'. See *capphala*-, *capphalatta*-]

1032. *Nicchatti*— 'to slip, to falter':

nicchuttasi (abs.) 4 15 11 (v. l. *nicchuddhiṃ*, v. l. *nicchuttvā*).

[=*skhalitvā* (gl.); the relevant passage is— "*lacchiṃ bharamtiṃ kaṇḍava-ṇṇu nicchuttasi kalasaṃ va jaṇi nimannu*" 'as though the golden-hued pitcher of Lakṣmī while filling slipped and was immersed in the water', cf. PSM. *nicchutta*=*nirmukta*-.]

1033. *Niddariya*— 35 1 4 (v. l. *ṇiriya*-) 'expanded due to strong emotional impacts like fear, wonderment, martial spirit etc.'

[The relevant passage is "*niddariyaṃ nayaṇaṃ nimmatha-muhu . . . rāṣe haṇḍavarū dīṭṭhau*"— 'The horse having expanded eyes, dry face without flesh etc. was seen by the king'. Vaidya paraphrases *niddariya*- as *mṣkānta*-, 'popping out or bulging out (eyes)'. PSM. does not record it. Cf. *niddara*=*vistāra*- (Tr. 1 3 105, 82.)]

In PC. II and PC. III *niddariya*- occurs several times and is rendered *bhayotpādaka*- by the editor. This meaning appears to refer to the eyes which *niddariya*- qualifies.

In KC. *niddariya*- occurs at 5 14 9 and 10 20 3. Here the reading *nidduriya*- appears to be a scribal error for the correct reading *niddariya*- (as in manuscripts *du* and double *ḍa* are mistaken for each other). The editor has rendered it with *nir-dulita*-¹ which seems to be a surmise. Here also the MP. meaning fits in well.

In all the occurrences *niddariya*- qualifies *ṇayana*- and the expression *niddariya-ṇayana*- can be rendered with 'eyes expanded, popping out of moving to and fro due to strong emotional impacts or various sentiments like fear, wonderment, martial spirit (*yuddhotsāha*) etc.' *niddariya*- refers to the condition of the eyes under the influence of these emotions. It may connote more than mere expansion. We are not in a position to pinpoint the exact connotation.

1034. *Nittala*— 58 22 7 (v. l. *nittava*-) 'spotless, bright, resplendent'.

[=*nirdoṣa*-, *bhāsura*- (gl.); the relevant passage is— "*so rehaṃ teṇa suṇimmaṇṇaṃ ṇava-mehu va ravaṇaṃ nittaleṇa*"— '(Hari) shines with the

1. See Karakamṇācariu, Jain, Hiralal, Karanja, 1934, Glossary.

spotless discs (in his hand) as a fresh cloud with a spotless sun.
nittala- in the sense of *anvrita-*, 'unreturning' noted by PSM. does not suit here]

1035. *Nittimsa-* 29 14 8 'unkind, cruel'.

[*- nirdaya-* (gl); cf. PSM. *nittimsa-* = *nistrimśa-*, *nirdaya-* (Supāsanā-hacarīya)]

1036. *Nim-* 'to dissolve, to disappear',
nimmai (pres 3 s) 6 4 10

[*kṣayopāśamam yāti* (gl.) The relevant passage is— "*nāhahu aḥju vī cariyavarānu dhu-nu nimmai genhai tavacarānu*"— 'In the case of the Lord the *cāritrāvarantya karma* which still persists can be certainly dissolved if he resorts to asceticism' Probably *nimmai* is formed on the analogy of *summai* = 'is heard' (passive), as *su-* gives a passive present 3 s. Similarly *ni-* can give us passive present 3 s *nimmai* = 'takes away, disappears' Cf. D. 4 34 *ninimaya-* = *gata-* 'gone'.]

1037. *Nirāriu-* 2 18 8, 9 26 3, 13 7 13, 14 5 5, 14 9 10, 29 4 6, 38 4 8, 39 7 13, 39 10 6, *nirāriu* 83 8 6 'constantly,' 'incessantly,' 'excessively,' 'definitely'.

[*-anvṛitam*, *atīśayena* (gl.) It is not noted by PSM. Cf. *nirāriu* occurring in the same sense in NC, KC, PC I, III & Bh.]

1038. *Nirikka-* 22 6 9, 29 17 3 (v l. *nirakka-*), 43 3 13, 57 10 11, 'a thief'.
 [= *cora-* (gl.) cf. *nirakka-* = *cora-*, 'a thief' (D 4 49) One of the manuscripts of Deśinānamālā notes *nirikka-* also, Pratikrama notes *nirikka-* in this very sense. (Tr. 4 4 72, 143), cf. *nirikka-* occurring in the same sense in JC (3 18 9), NC and PC I. Tagare connects *nirikka-* with *nir-īkṣ-* See *nirukka-*]

1039. *Niru-* 13 11 11, 20 1 11, 81 4 2 'surely,' 'indeed,' 'exceedingly'.
 [= *nīśayena* (gl.) cf. *niru-* = *nīśarāni*, 'certainly' (H 4 344 illustration 1); cf. *niru* occurring in the same sense in JC, KC, & PC. I.]

1040. *Nirukka-* 100 4 8 (v l. *nirikkha-*) 'a thief'.

[*cora-* (gl); *nirukka-* is nowhere else attested and as the spelling *nirikkha-* is isolated, we can suggest here *nirikka-* as an emendment. See *nirikka-*]

1041. *Nillūr-* 'to cut, rend, destroy'.

nillūram (pres. 1-s) 14 8 15, *nillūrai* (pres. 3-s.) 9 22 12; *nillūrya-* (p.p.) 13 11 4, 53 10 3, 75 5 6, 80 12 5; *nillūrti* (abs.) 46 8 9, 59 14 7.

[= *nirūrīta*, *spheṭita*, *vidhvasya*, *chedayitvā* (gl.); cf. √*lūr*-, √*ṇilūr* = *chid*-, 'cut' (H.4 124; Tr. 3 1 67); cf. √*ṇilūr*- occurring in the same sense in NC. & PC I. See *nilūraṇa* and √*lūr*-]

1042. **Nilūraṇa**— 7 16 2, 55 6 2, 71 4 7, 88 5 10 'eradication,' 'uprooting', 'cutting asunder,' 'splitting'

[= *nirmūlana*-, *spheṭaka*-(gl.). See √*ṇilūr*-.]

1043. **Nīva**— 44 6 7, 46 8 3, 47 7 3 'a water-jar', 'a pitcher', 'a pot'.

[-*ghaṭa*-, *kalāṣa*-, *kumbha*-(gl). PSM. does not note it]

1044. √**Nisudh**— 'to kill';

nisudhya-(p p) 76 1 10.

[The relevant passage is— "*sosiya sari sara nisudhya jalayara*"— 'The pond was dried up and the aquatic animals were killed', cf. PSM. √*nisudh*=*ni+sumbh*-, 'to kill' (H.4 158) and *nisudha*=*nipātita*. Cf. *nisudhya*- occurring at PC I 13 8 4 where it is glossed as *bhagna*- and "*nisudhya-gattai*" 'having their limbs shattered or broken (Bh 13 6 11)]

1045. **Ṇihelana**— 3 1 10, 3 5 20, 6 5 4, 12 16 11, 15 18 1, 16 3 9, 20 14 6, 22 2 10, 22 10 3, 23 1 4, 28 11 8, 31 2 17, 31 6 12, 32 14 6, 33 9 1, 36 19 5, 37 1 10, 38 3 2, 38 20 2, 39 10 4, 40 9 4, 41 4 7, 43 10 3, 46 3 19, 48 6 1, 51 6 7, 58 5 11, 59 4 5, 61 17 9, 65 14 4, 65 17 9, 69 9 3, 69 19 10, 72 4 8, 78 10 114, 83 3 1, 83 16 4, 85 4 3, 85 9 1, 85 25 3, 87 12 10, 99 3 1 'an abode, a house, a mansion'.

[= *mandira*-, *ālaya*-, *grha*-, *nīda*-(gl), cf. *ṇihelana*=*grha*-, 'a house' (D 4 51, H.2 174: Pāi. 77) and *ṇihelana*=*nilaya* (Tr. 1 3 105, 49). Cf. *ṇihelana*- occurring in this very sense in JC., NC & PC. I. Pischel derives it from *nibhelana* and √*bhū* *bhedana* (Dhātupāṭha 32, 86). See Pischel § 206.]

1046. **Nehira**— 25 9 12 'saffron'

[-*kukkuma* (gl.). The relevant passage is— "*payā-juyā-nehīrārūṇiyamaśa*"— 'the pair of feet reddened by saffron in the form of clouds'. PSM. does not note it.]

1047. **Takkāri**— 12 13 9 'a charioteer'.

[-*sārathi* (gl). The relevant passage is— "*takkāri-ṇamma loṭṭhihaṇṇī rahu kaddhu māruyavahāṇī*"— 'The chariot was pulled by horses which had the speed of wind and which were beaten by the charioteer with a whip'. PSM. does not note it.]

1048. **Tapa-** 1 3 2, 61 9 2, 81 2 5; **taṇya** 84 12 2 'pertaining to, belonging to'.

[=*saṇbandhi* (gl.). Cf. PSM. *tanaya* (D)= *sambandhi* (H. 4 361). Cf. *taṇaa-*, *taṇya-* occurring in this sense in JC. (2 13 19, 2 26 9 etc.) NC., KC., Bh K. Cf. G. *taṇo*, *taṇi*, *taṇu*= 'appertaining to, belonging to'. *taṇaa-* is a Genetive Post-position 'used with the sixth case in the sense of *tasya idam*'.]

1049. **Tapusiya**— 'a blade of grass'.

[=*tṛṇasīta-* (gl.), the relevant passage is— "*khudamī rāma-lakkhaṇa-sīra-kamalaṁ taṇusiyaḥ damītaḥ m malu phīṭṭai*"— 'as we use a tiny blade of grass to remove the dirt in the teeth, I would make use of slender *Sīta* to break the beads of Rāma and Lakṣmaṇa'. PSM. does not note it. *tanu-* in the compound "*tanusiya*" cannot be equated with *tṛṇa*. Either it means 'a tiny blade of Durvā grass' or the word should be *tanasiya* or *siyatānu-*; cf. MW. *sīta*-(L)= 'a kind of Durva grass' and *tṛṇasīta-* (L)= 'name of a fragrant grass'.]

1050. **Tatti**— 36 19 5, 37 11 2, 48 14 5, 67 12 4, 81 11 8, 101 1 8 'anxious thought, entire devotion to a thing'.

[=*cintā* (gl.), cf. *tatti*= *taṭparatā*= 'entire devotion or addiction to a thing' (D 5 20, Tr. 2 1 30, 70); cf. *tatti-* occurring in the same sense in NC, PC.I. See *tattva-* and *tattilla-*]

1051. **Tattia**— 84 7 13 (v. l. *tamīa-*) 'anxious', 'devoted to', 'concerned'.

[=*cintāyukta-* (gl.); the relevant passage is— "*raṇatattii nicchau khattii ehu na paru bhāvijjai*"— 'As he is devoted to war, he is definitely a *kṣatriya*, he should not be mistaken for anyone else'. See *tatti* and *tattilla-*.]

1052. **Tattilla**— 1 5 13, 77 13 16 'devoted to, engrossed in'.

[*cintaka*, *cintāyukia* (gl.); cf. *tattilla*= *taṭpara-*, 'closely intent on, eagerly engaged in' (D. 5 3; Tr. 2 1 30, 91). See *tatti-* and *tattia-*.]

1053. **Talappa**— 4 11 6, 51 4 1, 51 16 5, 76 7 14, 95 10 16 'a stroke, a slap with the palm'.

[=*karaprahāra-*, *prahāra-* (gl.); PSM. does not note it. At 1 18 5 in NC. the word *talappa-* has this very meaning; it cannot be equated with *talpa-* as is done in the Index. Cf. *talappa*= 'stroke, slap' (PC.II).]

1054. **Talima**—24 6 7, 36 5 12, 43 4 11, 58 4 9 'a couch'.

[=*paṭlanka-* (gl.); cf. *talima*=, *laṇṇa-*, 'a couch' (D. 5 20; Tr. 3 4 72, 764); cf. MW. *talima*-(L)= 'a couch'.]

1055. **Talla**— 14 7 9, 25 2 8, 29 26 12, 73 2 11 'a tank, a pond'.
[=*kṣudrasara-taḍaga* (gl.); cf. *talla*=*paloals*-, 'a small pond' (D. 5 19)
cf. *talla-kasāra* (1 r. 3 4 72); cf. *talla*- occurring in the same sense
in Chand. & Yt.; cf. MW. *talla*- (L)= 'a tank'; cf. M *talē*, Hi. *tal*-
and *talaiyya*- 'a pond, tank.' See *tallara*-.]
1056. **Tallara**— 78 14 8 'a small pond or lake'.
[=*alpataḍaga* (gl.); the relevant passage is- "*tallarajali kailāsu vi jala-*
yeru"- 'in the waters of a small pond a crab is said to be
an aquatic animal', see *talla*.]
1057. **Tālūra**— 30 11 3, 32 10 11 (v.l. *maṭūra*-) 'a wood-apple *Feronia*
Elephantum'.
[=*kapitiṭha*- (gl. at 30 11 3). The gloss on 32 10 11 giving '*bilva-phala*'-
as the meaning, obviously pertains to the variant reading *maṭūra*-
of the MSS. MB.; cf. *talūra*= *kapitiṭha-laru*, 'the wood-apple tree'
(D.5 21) Cf *talūra*- occurring in this very sense in PC. II]
1058. **Tiyāsa**— 37 22 9 'ash'.
[=*abhasma*- (gl.); the relevant passage is- "*tiyāsu vamiḍiyau unde*"- 'the
ashes were saluted by Indra'. PSM. does not note it.]
1059. **Tigṭicchi**— 9 21 14 (v.l. *tiṃgicchi* v. 1. *tiggimchi* v. 1. *tigumcha*) 'the pollen
of a flower'.
[The relevant passage is- "*vāuggaya-tigumchiḥi*" 'with (lotuses) whose
pollen was raised on account of breeze'. Valḍya renders it with
makaranda-, *parāga*-; D.5 12 notes *tiṃgiā*- and *tiṃgicchi*- in the sense
of *kamala-rajā*-, 'the pollen of a lotus' and H. 2 174 notes
tiṃgicchi- in the sense of *pauspam rajas*-, 'the pollen of a flower'.
Trivikrama also notes *tiṃgicchi*- and *tiṃgaa*- in the sense of *pūpa-*
rajāḥ (Tr. 3 4 72, 81 & 62); cf. also Pāl. 342-*tiṃgicchi*-. In the light
of the spelling in the Deśināmamālā and other occurrences the
reading *tiṃgicchi*- is to be preferred to *tigimchi*-. See *tiṃgiccha*- and
tiṃgicchi-.]
1060. **Tiṃgiccha**— 5 1 10 (v. 1. *tiggamcha*, v. 1. *tiggimchi*) 'the pollen of
flowers'.
[=*makaranda*- (gl.); *makaranda* here should be taken as 'pollen' and
not 'honey of flowers'; cf. D. 6 123 *mayaranda* = *kusumaraḥ*, 'pollen
of a flower'; cf. *tiṃgiccha*- occurring in the same sense in JC.
(4 17 13). See *tigimchi tiṃgicchi*]
1061. **Tiṃgicchi**— 17 12 4 (v. 1. *tiṃgiccha* v. 1. *tigimchi* v. 1. *tiggimcha*-)
'pollen of flowers'.

[The relevant passage is "maruddhaya-*tūṃgicchi-dhūh-vliittam*"- 'besmeared with the pollen-dust raised on account of the breeze'; cf *tūṃgicchi*- in the same sense occurring in Lālāvai. The word *tūṃgimcha*- occurring at MP 11 5 6 and 11 6 1 is a proper name of a lake and does not stand for 'makaranda-' See *tigimchi*- and *tūṃgiccha*-.]

- 1062 **Tiḍikka**—37 21 10, **Tiḍikkā**- 25 5 8 'a spark.'

[*sphulinga*- (gl.) ; PSM. does not note it cf *tiḍikka*- occurring in the same sense in PC. II, PC. III, cf M. *tiḍki*= 'a spark' (used in poetry) and *tiḍkā*= 'sending forth sparks' and G. *taṅkho*- 'spark' and *tadko* 'sushine-]

- 1063 **Tuṃgi**—44 3 13 'the night.'

[*rātri* (gl.) : the relevant passage is- '*tumgyah virāma*'- 'at the close of the night' , cf *tumgi*=*rātri*-, 'the night' (D. 5 14; Tr. 3 4 72, 138), cf MW *tungi*(I)= 'night]

1064. **Tuṇava**—77 8 6 'a sort of drum also known as "jhunkhā"

[*karaṭā vāḍya-vīśa* (gl.) the relevant passage is- "*panava- tuṇava-jhallari-mahāsaran*"- 'great din of *panava tuṇava* and *jhallari*-' cf. *tuṇa*= *jhunkhā**hyasiūrya-vīśa*-, 'a kind of musical instrument known as *jhunkhā*'(D 5 16). At D 3 58 *jhunkhā*- is rendered with *tunayākyo vādya**viśeṣa*, *tuṇa*- occurring in PC. II is glossed *bheri*, *tuṇa*-also occurs in the above sense in PC. III. The word *tuṇava*- noted by MW. in the sense of 'a flute' does not seem to be connected with this. For the word *karaṭa*- given in the gloss. see *karada*-.]

1065. **Tumḍāhi**—7 12 7, 10 11 11 'a kind of worm, an earthworm'

[=*gandūpāda* (gl.) , the relevant passage at 7 12 7 is- "*cira-tumḍāhi-jāla-samruddhau*"- '(the body) is full of multitudes of earthworms in the form of veins' PSM. does not note it.]

1066. **Tuppa**—20 5 3, 26 1 5, 28 23 9, 52 21 3, 77 10 8, 78 2 10, 'ghee, a greasy or oily substance'.

[At 26 1 5, 28 23 9 and 52 21 3 *tuppa*- means 'clarified butter or ghee'. At 20 5 3 *tuppa*- can be taken in the sense of *snigdha*, 'oily or greasy' and the passage here namely "*mayatuppabimḍu*" can be rendered as 'greasy drops of ichor (*mada*)'. The expression at 78 2 10 is- "*vasātuppaplitam*". Here *vasā* means 'fat' or 'marrow' and *lipa*- means 'besmeared'. *Destānamālā* records *mrakṣita*= 'anointed, besmeared' and *snigdha*= 'oily, greasy' among the several meanings of *tuppa*- But neither the meaning 'ghee' nor the meaning *markṣita*- and *snigdha*- suit our context here. The only alternative is to take *tuppa*- in the sense of 'an oily substance' in

general and accordingly render the expression as- "besmeared with the oily substance in the form of marrow or fat". Similarly the expression at 78 2 10, "*vasātuppa*" can be rendered- "oily substance in the form of marrow". A parallel development is found in the G. word *coppada*- which means 'a fatty substance' and 'ghee or oil'; cf. *tuppa*= *snigdha*-, 'oily, greasy' and *mākṣita*-, 'besmeared or anointed' (D. 5 22). Ramanujaswami has wrongly rendered *snigdha*- here with 'attached, affectionate' (See Deśināmamālā, edited by Ramanujaswami, Glossary, p. 48). Cf. also Pāi. 762- *tuppa*-; cf. PSM. *tuppa*= *ghṛta*-, 'ghee'; *tuppaia*-, *tupfalia*- *tupparia*-(D) 'anointed or besmeared with 'ghee'; PSM. also notes *tuppa*- in the sense of *veṣṭita*- quoting in support from Anuogaḍḍrasutta; cf. *tuppa*- occurring in the sense of 'ghee, fatty substance' in JC (3 9 1), PC. I & II; cf. M. *tūp*, Kan. *tuppa*- 'clarified butter, ghee'.]

- 1067 **Teppu**-6 6 9 (v.l. *tṛppu*) 'a kind of stringed instrument'.

[=*trpa* (gl); the relevant passage is "*nikkalu teppu vi tamtiraṇṇu*"-'there are two types of stringed musical instruments: *nikkala* and *trpa*'. PSM. does not note this word.]

1068. **Teramga**- 48 3 8 (v. l. *neramga* v. l. *ṇeramga*) 'curds'.

[=*dadhi* (gl), the relevant passage is- "*gulu sappi duddhu teramgu tellu*"-'molasses, ghee, milk, curds and oil'. PSM. does not note it.]

1069. **Tomtadiya**-49 5 10, 57 10 6, 71 10 1 'mixed,' 'intermingled'.

[=*miśra*-, *miśrita*-(gl.) The relevant passages are- 1) "*varamaṇi-kiraṇaḥi tomtadiya uggaya raviyara ṇau dīsaṇṇi* (49 5 10)- 'the intermingling of the rays of precious gems appeared as though the sun arose,' and 2) "*annaṇi rayanaṇi taṇi tomtadiya*" (57 10 6)- 'other gems were mixed with them'. Cf. *tomtadi*= *karamba*-, 'flour mixed with curds' (D. 5 4). Cf. also *tottadi*- Pāi 440. See *tomtadilla*-.]

As *karamba*- originally meant curds rice and later on came to mean 'a mixture', similarly, *tomtadi*- which originally meant 'curds rice', came to mean 'a mixture'. Hence *tomtadiya*- 'secondarily mean 'mixed'.

1070. **Tomtadilla**-28 1 5 'mixed, intermingled.'

[=*miśrita*-(gl.); the relevant passage is- "*catidana-tomtadilla varavāriṇi*"-'with holy waters mixed with sandalwood paste'. Made up of *tomtadiya*+ possessive suffix-*illa*-. See *tomtadiya*.]

1971. **Thada**—12 3 19, 13 1 19, 13 6 5, 29 14 9, 38 8 10, 52 9 13, 58 20 8, 75 6 5, 76 1 9, 77 12 24, 88 8 2, 99 5 2 'a row', 'a battalion', 'a full and dense array', 'a troop, a group'.

[=*samūha*- (gl). Vaidya renders *thada*- at 13 6 5 with *stabaka*-; but *samūha*- suits the context, cf. PSM. *thada*=*samūha*-; cf. *thada*- occurring in the same sense in NC., PC. I, III & Bh. See *thaṭṭa*-.]

1972. **Thimbha**— 88 9 5 'a drop'.

[=*bindu* (gl.); the relevant expression is "*lohiyambha-thimbhehi*" - 'with drops of red liquid or blood'. PSM. does not note it. See *thimbha*-.]

1973. **Thembha**— 3 14 20, 67 2 7 (v.l. *thimbha*). 73 13 10, 83 8 10 'a drop'.

[=*bindu* (gl.); Alsdorf notes *scota*- as the gloss at 83 8 10. PSM. does not note it. Cf. *theva*= 'drop' in Sam. K.; cf. M., Koñ. *themb*= 'a drop'. See *thimbha*-.]

1974. **Thotta**— 77 3 6 'strong, powerful, competent',

[=*samartha*- (gl), the relevant passage is— "*daramalai thoṭṭa-dugghoṭṭa-ithoṭṭa*" - 'destroys the troop of strong elephants'. PSM. does not note this word. The word occurs in NC. at 7 7 5 and the editor has conjectured the meaning as *chinna-hasta*- on the basis of M. *thoṭṭa*, H. *thūṭṭa*, 'deprived of arms or legs'. But here also as in MP., it occurs with *dugghoṭṭa*-, and the meaning *samartha*- appears to suit the context. The word *thoṭṭa*- also occurs in JC. at 3 4 6. Here too, the editor has rendered it with *chinnahasta*- on the basis of M. *thoṭṭa*-. But in the notes at the end of JC. on 3 4 6, the editor says, "*thoṭṭa*- is either *sthūla*- or *samartha*- according to marginal notes." ¹ In JC. *thoṭṭa*- occurs along with *samaratta* and *kevaṭṭa* and the relevant expression is - "*samaratta thoṭṭa-kevaṭṭahi*" - 'with arrogant and powerful fishermen'. Hence in all the three occurrences *thoṭṭa*- can be rendered with *sthūla* or *samartha*-]

1975. **Damḍi-Khaṇḍi**— 22 16 22 'a tattered and dilapidated rag stitched or mended'.

[=*śatajarjaram jīnam stutam vastram* (gl.). Hemacandra notes *damḍi*- at D. 5 33 and gives the meaning according to others as - "*damḍivat-sūcāsamghaṭṭa-vastra-yugalamaṭṭiyanye*" - 'a couple of cloths stitched together', cf. also *damḍi*, *damḍa*, *diṇḍi*= *sūcā samghaṭṭāni vastra-khaṇḍāni*,

1. See Jasaharacariu, Vaidya, P.L., Karanja, 1931, Glossary, p. 132 & notes, p. 132.

'pieces of cloth stitched together' (D.4 7); PSM. notes *damḍi* in the sense of 'mended rags' and quotes from Nāyādharmakāṇḍi; *damḍi-khaṇḍa* occurs in Caupannamahāpurisacetiya on page 321 line 7 in this very sense; cf. G. *damḍiyā*= 'the sound pieces of a used dhōti or saree sewn together, after removing the damaged piece' and M. *damḍa*= 'the line or stripe (of a garment) where two pieces are sewn together'.]

1076. √*Daramal*— 'to destroy, to pulverize, to crush' :

daramalai (pres. 3.s.) 77 3 6; *daramalaṁṭa* (pres.p.) 73 16 6; *daramali-(y)a-* (p.p.) 12 5 9 (v.l. *dalamaliya-*), 14 2 1, 28 36 28, 71 12 3 (v.l. *daradariya-*).

[Compare PSM. √*daramal*=*marday-*, *cūrṇay-*; cf. √*daramal*- occurring in this very sense in KC, PC.I, II, III; √*daramal*- occurring in Bh. (13 13 10) is equated, with √*kamp-* by the editor on the basis of M. *dalamalaṁ*= 'to tremble'. But here also the meaning crush, destroy' suits the context. Possibly connected with *dar-* ('to tear') +*mal-* ('to crush'). Tagare connects √*daramal*- with *durmad-*. Cf. √*dala-* *avatt-*]

1077. √*Dalavatt*— 'to crush, to pound, to destroy'

dalavattami (pres.1.s) 75 1 8; *dalavattai* (pres.3.s) 60 11 12; *dalavattivri* (abs.) 16 23 6, 35 7 6, 85 8 13, *dalavatt(y)a-* (p.p.) 15 3 5, 25 12 3, 33 6 12, 37 5 5, 55 8 1, 60 27 7, 76 7 12, 77 12 24, 84 5 2, 86 7 7.

[=*khandita-*, *cūrṇam*, *cūrṇita-* (gl.). PSM. √*dalavatt*-. Cf. √*dala-* *avatt*- occurring in this very sense in NC, PC. I, II, III, Bh. Cf. G. *dāḷovāḷa*= 'total ruin' and M. *dalvatṭa*= 'to trample or tread injuriously' and *talpaṭ*- 'ruin, annihilation'. Possibly connected with √*daj*-='to split open' and √*vaṭ*-='to pound with a grinding stone'. Cf. √*daramal*-. See *dalavattana*-.]

1078. *Dalavattana*-- 22 3 1, 52 15 9, 80 16 5, 84 14 4, 85 20 5, 88 2 12 'complete destruction', 'ruin', 'annihilation'.

[=*cūrṇakaraṇa-* (gl.); cf. *dalavattana*- occurring at NC. 2 7 2 glossed as *cūrṇaka-*. See √*dalavatt*-.]

1079. *Dāya*- 56 2 8 'a throw or cast of dice, cowries etc.'

[PSM. does not note the word in this sense; In PC. III *ṭhāula-* is glossed as *dāya-*. See ND. *dāu*= 'a throw in dice'. Turner compares with this Pers. *dāv*= 'stroke or move in a game'. Cf. Hi., M. *dāv*-, Kan. *dāya*- Koñ. *dāy*= 'a throw or cast of dice (in a gambling game).']

1080. **Dāmbaa**—37 2 8 'a mushroom', 'fungus'.

[=*gomayacchatra*-, *śilindraka*- (gl.); the relevant passage is- '*vīyasāviya-
dāmbaa-patto vāsaratīao*'— 'the rainy season during which the mus-
rooms bloom, arrived'. PSM. does not record this word. For the
word *gomayacchatra*-given in the gloss see Appendix.]

1081. **Dillāmditiā**— 85 4 5 'a girl'.

[Compare *dillāmditiā*=*bālā*-, 'a boy' (D.5 40). One of the manu-
scripts of the Deśināmamālā notes the reading *dillāmditiā*-; cf. Pāl. 46
dillāmditiā= *bālā*-, 'a girl'; PSM. notes *dillāmditiā* in the sense of
bālā- and quotes in support from GS., *dillāmditiā*- occurs in NC.
at 3 5 5 where it is glossed '*lālūkā, cāṭukā vā*'. See *dillāmditiā*-.]

1082. **Dillāmditiā**— 61 12 6 'a girl'.

[=*bālā*- (gl.). See *dillāmditiā*.]

1083. **Divāḍa**— 28 9 15 'a kind of serpent, a low class snake'.

[=*sarpajāti-miṣṭa*- (gl.); cf. PSM. *divāḍa*-(D)= *jalajantu miṣṭa*-; cf. M.
divāḍa= 'a serpent of a large but harmless species' and Koṇ. *divāḍa*=
'a small variety of snakes without venom'.]

1084. **Duālī**— 54 10 17, 85 13 3: **Duyālī**— 88 4 7; **Duvālī**— (v.l. *duyālī*-) 20
24 10, 85 10 9, 85 24 14, 91 16 4 (v.l. *duālī*) 'foolish obstinacy',
'uncontrolled behaviour or mischief', 'disobedient deeds'.

[=*durāgraha*-, *apanyāya*-, *anyāya*-, *utsakatva* (?), *Āligārapaṇa* (?), *Gulāi* (?)
(gl.). Alsdorf notes **Rolābāji**- and **Guālī**- as the gloss on the word
duālī- occurring at 88 4 7 and **Roulā-Roulā-Bāji** on the word *duvālī*-
at 85 10 9, *rolā*, *guālī* at 85 13 2 and *rolā* at 91 16 4. D 5 49 no-
tes *doālā*- in the sense of *vṛṣabha*-, 'a bull'; PSM. does not note this
word; cf. *duvālī*= 'mischief' (PC II), Jñānēcvarī has one occurrence
of *duālī* in the sense of *kleśa*, *pidā*-, cf. M. *duād*= 'mischievous'; cf.
Urdu *duvālbaj*= '*chālī*, *vaṅcaka*-, *thag*, *dogābāj*.']

1085. **Dugghoṭṭa**— 51 4 1, 77 3 6 (v.l. *dugghaṭṭa*), 96 1 11 'an elephant'.

[=*duṣṭagaja*-, *durdhara*-, *balavattara gaja*-(gl.).]

From the reading in the gloss, it is clear that the commentator as-
sociates the element *du*- in *dugghoṭṭa*- with Pk *dur*-, *dus*- meaning
'bad'. But his etymology is unsound and the rendering *durdhara*- or
'unruly' is not justified. *dugghoṭṭa*- is just a Pk. synonym of *gaja*-.
It is a Pk. reflex of Sk. *durpa*= *dvabhyam pibati* it. Corresponding
to *dvi*- in Sk., we have *du*- Pk. *ghoṭṭa*- means *piba*- (H.4 10). So
dugghoṭṭa=*durpa*-, 'one who drinks by two means'. There is no
connection with *durdharatā* or *duṣṭa*-. See Kāmasavaho, ed. by Upa-

dhye, notes, p. 187 where the editor observes as follows:— "The elephant has two frontal globes, so it may be called *duḡhaṭa*". Cf. also Tr. 2 1 30, 5— "*duḡghoṭṭo dogghoṭṭo doṭṭaḥ. pibaterghoṭṭaḥ. doḡ. bhyām pibatti*". Cf. *duḡghuṭṭa* = *hasti*, 'an elephant' (D.5 44) and Pāl 9, *doghaṭṭa* = 'elephant'. *duḡghoṭṭa* occurs in NC. at 7 7 6; the editor has given *duḡhaṭa* with a query in the Index. Here also *duḡghoṭṭa* means 'an elephant'. Cf. *duḡghoṭṭa* occurring in the same sense in PC. II, III, Bh., *duḡghuṭṭa* in Candralékha and *dogghoṭṭa* in Usā, Kams.)

- 1086 **Dugghotta**— 48 21 10 (v.l. *duḡghuṭṭa*—) 'a sweet intoxicating drink'.

[= *madhu*-(gl). This is a free-rendering. *duḡghoṭṭa* here means that which is bad or forbidden to drink (Sk. *duḡgha*—). *madhu* is a forbidden drink for the Jainas.]

1087. **Deṃṭulla**— 4 11 11 (v.l. *diṃḍulla*—) 'a stalk or stem of a plant'.

[= *ḍṛṣṭa*-(gl); the relevant passage is — "*alagga-dora-deṃṭullayā*" — 'attached to the stems in the form of the strings'; this word is not recorded in PSM.; cf. M. *deṇṭh*—, Koṇ. *deṇṭu*, Hl. *daṇṭhal* = 'a stalk or stem of some particular plants (of the lotus etc)'; cf. Kan., Te., Tu. *daṇṭu* = 'a stalk'.]

1088. **Dora**— 2 16 2, 4 11 11, 5 11 11 'a rope, a string, a cord'. *dora*— 3 14 17 (v.l. *ḍora*—), 4 19 10, 5 19 12, 8 13 1, 11 8 8 (v.l. *ḍora*—), 14 7 7, 26 3 5, 34 6 3, 42 7 4 (v.l. *dora*—), 43 9 4 'a thin string like necklace'.

[Deśināmamālā records *dora*— in the sense of *kaṣṭhūtra*—, 'a waist band' (D. 5 38) and *davara*— in the sense of *tantu*—, 'a thread' (D. 5 35). PSM. notes *dor*(D) in the sense of 'a small rope'; cf. *dora*— occurring in the sense of 'a string like necklace' in JC.; NC. & PC. I. Cf. MW. *davara*— = 'a string' (Jain) For NIA. derivatives see ND. *doro* = thread'. See *dora*—]

J. Bloch regards *dora*— as a *deśi* word. (See La Formation de Langue Marathe, p. 254). R G. Harshe connects M. *dor*, 'rope', *dorā*, 'thread' with Sumerian root *dur*—, 'to bind, to tie'; and compares this with Sindhi *duri* = 'a kind of double necklace of gold beads'.

1089. **Dhaṇa**— 23 14 9, 25 18 10, 62 15 8, 73 7 10; **dhaṇā**— 20 7 3, **dhaṇiya**— 81 14 3, 101 1 18 'wife'.

bhāryā—, *vadhū*, *strī*—(gl.); cf. *dhaṇā*— = *pryā*—, 'beloved, wife' (D. 5 58; Tr. I 3 105, 20) and *dhaṇi* = *bhāryā*—, 'wife' (D. 5 62); cf. *dhaṇa*— = *pryā* (H. 4 330, illustration 1), cf. *dhaṇa*—, *dhaṇi* occurring in PC. I.

dhana- in PC. II and *dhania-* in Bh. in this very sense; cf. MW. *ghanika*(L)= 'a virtuous or excellent woman, any young woman or wife'; cf. G. *ghaniz*= 'wife' and H. *ghan*= 'a young woman, a lately married lady'.]

1090. **Dharā-** 89 5 14 'a banner' (?)

[=*pataka*-(gl.).]

In the gloss on this line, we have *dharā*=*pataka*. But the text of the line appears to be defective. The metre is here Simba-vikrānta Dndaka which consists of 5 shorts + any number of *yaganas* (or in which the *gurus* are occasionally replaced by *laghus*)¹

In the line under question the structure is violated at the very place where the word *dharā-* occurs. To rectify the metre we would require one *guru* extra. Under the circumstances we are not quite sure about the occurrence of the word *dharā-* in the original text. From no other source *dharā-* is known in the sense of *pataka*-. Alsdorf drops the word *dharā-* in the corresponding passage in his edition.

1091. **√Dhād-** 'to send, expel, drive out'

dhāda: (Pres. 3. s.) 28 8 2, *dhādī* (abs.) 30 11 5; *dhādī(y)a*-(p.p) 60 25 5, 69 8 10, 69 24 8, 84 3 11, 90 14 15.

[*nirghāṭita*-(gl.) ; cf. **√dhād-**=*nih+sr-* 'to issue' (H. 4 79) and *dhadī*=*nirastam*= 'thrown away' (D 5 59), cf. PSM. *dhādīa*= 'repudiated, expelled'; cf. **√dhād-**-occurring in the above sense in PC. II and Bh.; cf. M. *dhādṇe*, Kon *dhādce*= 'to send']

1092. **Paṁgutta-** 1 14 4, 37 10 14, 57 15 5, 86 10 6 'covered or concealed with a mantle, sheet or cloak'.

[=*pangurana-*, *panguranava-* *lipta*, *parihitam* (gl). PSM. does not note *paṁgutta-*, cf. **√paṁgur-** *prā+vr-* 'to cover', *paṁgurana*=*prā+arana-* 'a mantle' (H. 1 175), cf. *paṁgutta-* occurring in the same sense in JC. (3 24 9), PC I, PC. II. The word *pangurana-* given in the gloss is a Pk. word for Sk. *prāvarana-*. See **√paṁgur-** and *pangurana-*.]

1093. **√Paṁgur-** 'to cover oneself with, to cast loosely around the body a shawl, cloak etc'.

paṁgurut (abs) 4 15 14; *paṁgurev* (abs.) 4 16 6.

[Vaidya renders it with "*paṭena ācchādayitva*". cf. **√paṁgur-** occurring in the above sense in JC., NC (1 7 4), KC., Bh., PC. III; cf. M. *pāṅgharṇe*, Kon *pāṅgure*= 'to throw on a shawl, cloak etc., to cover oneself with a shawl or sheet'. See *paṁgutta-* and *pangurana-*.]

1094. **Paṃguraṇa**— 7 13 4, 7 23 9, 15 18 6, 32 24 12, 59 19 8, 71 9 5 'a mantle,' 'a cloak,' 'a covering,' 'an upper garment'.

[=*prāvaraṇa*-(gl.). At D. 6 29 Hemacandra notes the word *paṃguraṇa*- in the sense of *prāvaraṇa*, and considers it to be Tadbhava word; cf. *paṃguraṇa*= *prāvaraṇa*-(Tr. 1 3 105, 38). Cf. *paṃguraṇa*- occurring in this very sense in]C. (3 19 4). *paṃguraṇa*- in Bh. and *paṃguraṇa*- in Br K, cf. M. *pāṃghūn*= 'cloth in general to throw over or to wear loosely around the body as a shawl, mantle, cloak, sheet'. See *paṃgulla*- and √*paṃgur*-.]

1095. √**Pacappaṇa**— 17 15 10 (v.l. *pacampaṇa*-) 'pressing, crushing' [*pa+capṇ*-. See √*capṇ*- and √*camp*-]

1096. √**Paccār**— 'to censure, to upbraid, to reproach, to chide, to jeer or taunt':

paccārai (pres. 3, s) 52 20 14, 60 10 11, 88 8 9, *paccāri(y)a*-(p p.) 7 5 5, 11 16 8, 28 28 8, 30 19 2, 35 6 8, 52 17 2, 37 8 8, 57 12 6, 69 31 8, 84 10 13.

[The gloss loosely renders *paccāra*- at 7 5 5 with *pracārita*-. It means 'rebuked or censured' here; cf. √*paccār* = *upā+labh*-, 'censure' (H. 4 156). cf. √*paccār*- occurring in this very sense in NC., Bh., PC. II; cf. Kan. *paccāra*= 'upbraid, reproach' and *paccārisu*= 'to upbraid, reproach, chide, jeer' and Mal. *paccā*= 'disgracing, deriding, jeering'.]

1097. **Paḍahaccha**— 78 1 8 'full to the brim'.

[=*bhṛta*-, *trpta*-(gl.), the relevant passage is- "*ahavarāja-harisa-paḍahaccha*" - 'one who is full of joy on account of the din of war'; cf. *paḍihattha*= *pūrṇa*-, 'full' (D. 6 28; Pāṇi 142); Tr. 3 1 132, 183-*paḍihattha*= *apūrṇam*. PSM. notes *paḍihaccha*- in the sense of *pūrṇa*- and quotes in support from Sanatkumāracarite; cf. *paḍahattha*- occurring in the sense of *bhṛta*- and *paḍihatthiya*= *paṃpūrṇa* in PC. III. Cf. *paḍahaccha*- and *paḍahattha*- in this very sense in CMC.]

1098. **Paḍahacche**— 85 14 2 'speedily, quickly'.

[=*śighram* (gl.), the relevant passage is- "*paḍahacche vasuveṇa joia*" - 'he was quickly seen by Vasudeva'. The corresponding reading in Alsdorf's edition is *paḍahattha*- which he notes with a query. PSM. does not record this word. D. 6 71 notes *parihaccham* in the sense of *paṭu*-, 'clever, skillful'. See √*parihacch*- at S. No. 1104, *parihaccha*- and *parihattha*-.]

1099. √**Paḍibhull-** 'to forget, to miss' :

paḍibhulla- (p.p.) 47 6 9.

[Compare √*bhull-*= *bhraṇś-*, 'to fall from' (H.4 177), cf. Hi. *bhūlānā*= 'to miss, to blunder, to forget' See √*lhull-* *padi+bhull-*.]

1100. **Pama(y)a-** 73 17 7, 73 25 6, 76 8 1, 77 3 12 (v.l. *pavaya*), 82 7 8 'a monkey'.

[=*markaṣa-*, *pramṛga-*, *vānara* (gl), PSM. does not note this word; cf. *pavaya*=*vānara*, 'monkey' (H 4 220), cf. *pamaya*=*markaṣa* (PC.III) and *pamayaddhaya*=*kapidhaya* (PC II). The word *pramṛga-* given by the gloss is a Sanskritisation of *pamaya-* and does not occur in Sk. dictionaries]

1101. √**Paratt-** 'to burn to ashes, to reduce to ashes';

parattivi (abs) 65 24 1.

[=*bhasmīkṛtya* (gl.); the relevant passage is— "*khattiya sayalu u chāru parattivi*" 'having reduced all the *kṣatriyas* to ashes'. PSM. does not note it. *parattau* occurs in PC.I at 17 14 9; it is given with a query in the Index Verborum. Here also it can be taken in the above sense. The relevant passage in PC I is— "*masvannu parattau*"—'half-burnt or charred'. Cf. *parattiya-* occurring in PC. III at 77 9 9 in the same sense. The relevant passage here is— "*iakkhane chāraho pumju parattiu*"—'immediately reduced to or burnt to a heap of ashes'; cf. M. *paratne*, Koṇ. *paritūce*= 'to cook somewhat hastily, and imperfectly'. For details see MP. vol. II, ed. by Vaidya, notes, P.LXVII.]

1102. √**Pariyamā-** 'to rock in a cradle';

pariyamāḍa- (pres.3.s) 4 4 13 (v.l. *peruthḍa-*), *pariyamā-* (p.p) 91 11 2; *pariyamājjai* (pass.3.s) 85 7 5 (v.l. *pariamājjai*)

[=*āndolayati*, *āndolita-* (gl); PSM does not record the word in this sense, √*pariyamā-* noted by PSM in the sense of 'praise' is obviously connected with *pari+vamā-* and hence is not related to our sense of √*pariyamā-*, cf. √*pariamā-* and √*pariyamā-* occurring in this very sense in PC.II and PC III. See *pariyamāṇa-*.]

1103. **Pariyamāṇa-** 73 13 10 'rocking in a cradle'.

[=*āndolana-* (gl.). See √*pariyamā-*]

1104. √**Paribacch-** 'to hasten' :

paribacchiya- (p.p.) 69 26 4.

[The relevant passage is "*teṇa kajju parihaṇṇiyāu*" 'he hastened with the work or hurriedly completed the work'. PSM. does not note it. See *paḍahacche*, *parihaccha-* and *parihaṭṭha-*.]

1105. **Parihaccha**— 14 1 20, 17 14 2, 84 11 1 (v.l. *parihaṭṭha*) 100 5 11 'speed'.

[=*vega-*, *vegavat*, *ṭighraṃ* (gl.); PSM. does not note it in this sense; D. 6 75 records *parihaccha-* in the sense of *paṭu*, 'clever, skilful'. So also Pāi. 811 notes *parihaṭṭha*= *dakṣa*. Cf. *parihacchi-* occurring in PC. I and *parihaccha-* in PC. II and CMC. in this very sense. See *pa-* *rihaṇṇ-*, *parihaṭṭha* and *paḍahacche*]

- 1106 **Parihaṭṭha**— 33 8 10 'speedily, quickly'.

[*ṭighraṃ* (gl.); the relevant passage is— "*uccāvaṃ parihattṭhu jīṇagehi varu sammāhiyau kaṇṇaṃ*"— 'having lifted the bridegroom quickly he was kept in the Jina temple by the girl'; PSM. does not note it; *parihaṭṭha-* occurs in the sense of *dakṣa-* in PC. II and Bh. See *pa-* *rihaṇṇ-*, to hasten', *parihaccha-* and *paḍahacche*]

1107. **Parīṇa**—43 2 3 'tired, wearied, exhausted'.

[*pra-*+*rīna-*. See *rīna-*.]

1108. **Parohada**— 29 14 9 (v.l. *parovaḍa-*) 'the back-door', 'the backyard of the house'.

[=*gr̥ha-paścādavāra-* (gl.); the relevant passage is— "*vahuvāru vī paṇaṭṭhu parohadēna*"— 'the bride and bridegroom escaped through the back-door of the house'; cf PSM. *parohada*-(D)= 'the courtyard behind the house'; cf *parohada* in the above sense noted in Pāi. 934; cf *paḍohara*= *gr̥ha-paścīmāṅganam*, 'the backyard of the house or the court-yard behind the house' (D.6 22); Ramanujaswami in the glossary to his edition of the *Deśināmamālā* has given the meaning of *paḍohara*— as 'the western courtyard of a house'. He appears to have taken *paścima-* in the sense of 'west'. But *paścima-* can be taken to mean 'behind' also and our rendering appears more appropriate in the light of occurrences in MP. and elsewhere. Cf. PSM. *paḍohara*= 'the backyard of a house'; cf. *purohada-*, *pacchokada-* (*Sātavāhana*)= *zṛṭamahiṇvāstuvācaka-*, 'an enclosed site or house' (D.8 15); PSM. notes *purohada*= *agradavāra-*, 'the front door' and quotes from Oghaniriyukti in support. PSM. also notes *palohara-* and *paloghara* in the sense of 'backyard'; cf. *pacchahara-* occurring in PC. II and *pacchahara* occurring in PC. III.]

1109. **Pāṇa**—31 7 11, 31 17 5, 31 22 6 'an outcast', 'a man of low caste'.
[*cāṇḍala-* (gl.); cf. *pāṇa=śvapaca-*, 'a man of low caste' (D.6 58); Tr. 3 4 72, 565; Pāi.209; cf. *pāṇa-* occurring in this very sense in J.C. (2 17 3; 3 15 2), Br.K. & Sam.K.]
1110. **Pāla**—77 1 14 'a sword'.
[For the discussion of the word see *śavāla-*.]
1111. **Pāhuṇa**—24 10 8, 69 18 5, 85 25 2 'a visitor', 'a guest'.
[=*prāghūrṇaka-* (gl.); cf. PSM. *pāhuṇa-*, *pāhunaya*, *pāhuṇiya*=*alithi-*, 'a guest'; cf. *pāhuṇa-* occurring in the same sense in NC., Sam. K., PC.I and *prāghūrṇaka-* in Br.K. The word *prāghūrṇaka-* in the gloss is a Sanskritisation of Pk. *pāhuṇa-*; cf. MW. *prāghuṇa*= "(Prakrit for *prā+ghuṇa*)—A visitor, a guest (Kathāsaritsāgara)"; cf. M. *pāhuṇa*—G. *prāhuṇa-* and *parona-*, Hi. *pāhuṇa*= 'a guest, a visitor'. See *pāhuṇatta-*.]
1112. **Pāhuṇatta**—99 6 5 'hospitality'.
[See *pāhuṇa*.]
1113. **√Pimḍav-** 'to send':
pimḍavahi (imp 2.s.) 31 13 7 (v.l. *paṭṭhavahi*).
[=*preṣaya* (gl); the relevant passage is — "*e paradesahu mā pimḍavahi*" — 'don't send him to distant countries'; cf. **√pimḍav-**= *pra+sthā-*, 'to start' (H.4 37)]
1114. **Pimḍi**—46 11 10, 99 1 3 'Jonesia Asoka'.
[=*aśoka-vrkṣa-* (gl); PSM. notes *pimḍi-* in the sense of *kharjūra-viśeṣa*; cf. MW. *piṇḍipuṣpa-* (L)= 'Jonesia Asoka' and *piṇḍitaru* (L)— 'a thorny Gardenia']
1115. **Puṇḍālī**—15 6 6, 18 1 7, 33 8 3, 78 2 16 'an unchaste woman', 'a harlot'.
[=*punicalī* (gl.); cf. *puṇḍālī=asatī-*, 'an unchaste woman' (D. 6 53; Tr. 2 1 30, 20); cf. *puṇḍāl-* occurring in the above sense in J.C. (2 9 16), PC. I, II & III.]
1116. **Puṇḍari(y)a**—25 6 6, 62 3 3, 66 9 10 'a tiger'.
[=*vyāghra-* (gl); cf. Pāi. 10 and PSM. *puṇḍaria=vyāghra-*; cf. *paṇḍariya-* occurring in Sam. K. and *pundarika-* in Br. K. in this very sense; cf. MW. *pundarika*-(L)— 'a tiger'.]
1117. **Putra-Haṇḍa**—71 7 3, 76 10 7 'sons and other similar relatives'.
[=*putrabhāṇḍa-*, *putra eva bhāṇḍa* (gl.); cf. *bhāṇḍa=daṁḍita-*, 'a daughter's son' (D. 6 109; Tr. 3 4 72, 526); cf. *putrabhāṇḍa-* occur-

ing in Tri. II where it is rendered with 'affectionate term for a son'; MW. records *putrabhāṇḍa-* in the sense of 'a substitute for a son, one who is to be regarded as son'; Cf. G. *bhaiḥāṇḍū* = 'brothers and sisters of same parents,' and M., Koṇ. *bhāvāṇḍa-* = 'a collateral relation by the same parents, - a brother or a sister.']

1118. *√pus-* 'to efface, to wipe off':

pusa- (pres. 3. s.) 4 19 4, 24 8 8, 31 21 11, 74 13 10; *pusira* (agent.) 6 6 1; *pusamla* (pres. p.) 91 12 4: *pusevi* (abs.) 78 5 6; *pusiya-* (p.p.) 6 9 3 (v. 1. *phusiya-*) 40 1 5, 65 22 3, 73 17 6.

[*=mārṣi*, *prōchaka-*, *prōchita-*, *nirākṛta-*, *māryula-*, *parāmṛṣa-* (gl.) ; cf. *√pus-* = *mṛj-*, 'to wipe' (H. 4. 103). For the N. I. A. derivatives see ND. *puchnu* or *pochu* = 'to wipe, clean'; *√pus-* in the sense of 'touching' occurs at 2 19 10, 14 4 7, 93 10 6 etc.; this should be distinguished from *√pus-* = *mṛj-* 'to wipe off'. PSM. does not record *√pus-* in the sense of 'touch', but records *√phus-* *spṛi-* = 'to touch.']

1119. *Pūga-* 44 4 1, 67 4 12, 67 7 6 'an elephant'.

[*=gaja* (gl.) ; cf. *pūga-* = *hasti*, 'an elephant' (D. 5. 56).]

1120. *Pūsa-* 2 20 1, 9 19 10, 57 1 9, 71 15 5, 87 11 7 'a parrot'.

[*=śuka* (gl.) ; cf. *pūsa-* = *śuka-*, 'a parrot' (D 6 80) and *pūsa-* in the same sense (Pāi 291) ; cf. *pūsa-* in JC. (1 10 6) *pūsaya-* in PC. III & GS., *pūsa* in Jñāneśvari and *pūṣaka-* in Br. K. occurring in this very sense.]

1121. *Peṭṭa-* 82 12 4, 84 18 3, 96 1 11 'the belly, the stomach'.

[*=jathara-*, *udara-* (gl.) ; cf. *peṭṭa-* = *udaram*, 'stomach' Tr. 3 4 72, 453) ; PSM. notes *peṭṭa-* in this sense and quotes in support Pravaçana-sāroddhāra and Prākṛtapāṇḍala- ; cf. *peṭṭa-* occurring in this very sense in JC. (3 12 13), NC. (3 4 14) & *peṭṭa-* (v. 1. *piṭṭa*) in PC. II. For the N. I. A. derivatives see ND. *peṭ-* = 'belly'; 'stomach'; cf. Sk. *piṭaka-*, *peṭaka-*, 'a basket' See. *poṭṭa-*]

1122. *Pehuṇa-* 62 2 7, 78 8 4 'a feather of a tail'.

[*=piṇcha-* (gl.) . cf. *pehuṇa* = *piccham*, 'a feather of a tail' (D 6 58 and Pāi 294) and *pihuṇa-* = *piccha-*, (Tr. 3 4. 72, 358) PSM. records *pihuṇa-* in this sense ; cf. *pehuṇaya-* occurring in JC. (2 33 8) and *pehuṇa-* in PC. III, CMC., NC. (7 14 2), Vajjā. (212) in this very sense. See *pehuṇilla-*]

1123. *Pehuṇṭila-* 65 14 5 'a bird (literally, one having feathers).'

[*=pakaṣṭi* (gl.) See *pehuṇa-*]

1124. **Pottala**—7 12 8, 20 10 12, 69 31 5, 71 4 10 'a bundle'.

[Vaidya renders it with *granthi*-; cf. PSM. *poṭṭa*-, *poṭṭala*-, *poṭṭaliga*-, *poṭṭaliya*- (D)= *gaṭhar*-. Hemacandra at D. 2 34 renders *kumṭi*- with *poṭṭala*-, 'a bundle'; cf. *poṭṭalikam*= *suvarṇādikam antarmūhāya bahirbaddham karpaṭakhaṇḍam* (Tr. 3 4 72, 432 a); cf. *poṭṭala*- occurring in this very sense in JC. (2 11 1) NC., PC I, II, & III. The word *poṭṭalaka*- occurs in Up.K. at page 409, line 3. Here the editor Peter Petron has given the word with a query, the relevant passage in Up.K. is—"naṭṭa vahnivat poṭṭalake kathacūṭa vārayitum śakyat"—'this, like fire, cannot in any way be obstructed by putting in a bundle', cf. MW. *poṭṭala*-(L), *poṭṭala*-(Caraka) *poṭṭali*(L), *poṭṭalika*(L), *poṭṭalaka* (Kātyāyana Sūtra) 'a bundle or packet' and *poṭṭati* *kṛ*- 'to put together into a bundle or packet' (Caraka).]

1125. **Potti**—9 4 13, 88 19 4 'a bath-towel': 'a bathing garment'.

[Vaidya renders "*potti*-" with *snānaśāṭi*; the relevant passages are—1 "*potti telu āsanu vi padhou*" (9 4 13)—'gave a bath-towel, oil and a stool'. 2) "*tena uppari potti ghṛita vihasamā*" (88 19 4)—'laughing, he threw a bathing garment on (her)'. The word "*ollaniya*-" occurring at 88 19 7 is glossed *poṭikā*- which appears to be a Sanskritisation of Pk. *potti*=*poṭikā* is equated here by the gloss with *snānaśāṭi*;- cf. PSM. *potti*= 'dhoti, cloth for wearing, a piece of cloth (*vastra-khaṇḍa*)'. Cf. *potti* occurring in this very sense in PC. III. Cf. *potta*= 'a garment' (Sam. K); cf. MW. *pota*-(L) *poṭikā*(L)= 'a cloth, a garment'; Cf. also G. *poṭiyu* and *poṭi*= 'a loin-cloth', cf. Kan. *potti*= 'a cloth' and Tam.= 'a garment of fibres']

1126. √**Pomā**—'to praise, to eulogise':

*pomā*vi(abs.) 38 15 4, 65 14 5, *poṃai*(y)a- (p.p.) 27 14 16, 40 10 4, 51 8 5, 58 4 11, 74 16 15, 76 10 13, 83 15 4, 86 10 10, 98 7 17, 100 1 14, 101 11 4.

[=*praśamsya*, *praśamsita*-, *ślāghita*-(gl.); PSM does not note it; cf √*poṃā*- occurring in this very sense in NC., PC. I, II, III.]

The word *poṃā*- occurs in JC. at 2 31 10. Here the editor has rendered it with *avalokita*-, but *praśamsita* suits the context quite well. The relevant passage is—"hathe paramatthe joiyaṭṭa puṇu do vi tena poṃāyā" 'holding (them) in the hand they were seen or observed, and then both were praised by him'.

1127. **Pombhala**—53 5 4, 71 9 9 'full of,' 'abounding in'.

[*prapura*- (gl. at 71 9 9); at 53 5 4 the gloss renders *pombhala*- with *mūṭa*;- but here also the meaning *prapura*- fits in well; the relevant

passage at 53 5 4 is— "*pārijāta-poma-pombhālam*" — 'abounding in *pārijāta* flowers and lotuses'; PSM. does not note it.]

1128. **√Phitt-** 'to perish, disappear, to be lost';

phittai (pres.3.s.) 8 4 36.

[The relevant passage is "*na phittai jivahu jammāsahāse*" — '(the *sin*) does not disappear or is not consumed even by thousands of births of the *jiva*'; cf. **√phitt-** = *bhrahī-*, 'to fall from' (H. 4 177); cf. **√phitt-** occurring in the above sense in NC., KC. PC. I, II, III & Bh.; MW. notes **√phitt-** 'to injure, kill, hurt' only from Dhātupāṭha. For N. I. A. derivatives see ND. *phitte* See **√phed-**.]

1129. **Phed-** 'to split, to clear off' ;

phediya- (p p.) 1 17 10.

[The relevant passage is "*pavano iva phediya-māṇḍamehu*" — 'like the wind which splits or clears off the small clouds'; cf. **√phed-** = 'to break' (H. 4. 358 illustration 1); PSM. notes **√phed-** 'to destroy, to drive away'; cf. **√phed-** occurring in the above sense in JC., NC., KC., PC. I, Bh.; cf. G. *phed-vū-* 'to break down, to clear off' and M. *phedne* 'to pay off, to loosen'. See **√phitt-**.]

1130. **Pherava-** 60 21 11 (v.l. *phakka*) 'a jackal'.

[= *śṛgāla* (gl.); the relevant passage is — "*jara-pherava-rava-bhāmai saṁgāmai*" — 'in the battle which was terrible due to the howling of old jackals'. PSM. does not note this word. With the variant reading *phakka*— cf. PSM. *phakkara* = 'the howling of a jackal'; cf. *pheranda* = 'jackal' (Tri. I & Prabandha Kośa); cf. MW. *phera*-(L) = 'a jackal', cf. Hl. *pherand-* in this very sense.]

1131. **Bappa-** 25 14 12, 25 17 12, 28 23 9, 29 13 1, 30 8 8, 31 4 4, 31 16 13, 31 18 1, 32 15 13, 37 24 1, 39 15 5, 47 14 6, 50 6 7, 57 2 11, 57 23 5, 57 27 2, 60 25 5, 62 12 2, 70 6 8, 73 24 7, 84 10 13, 89 17 6, 90 5 4, 90 9 7, 99 14 7a), 99 17 22 'father'.

[Compare *bappa* = *pita-*, 'father' (D. 6 88); cf. *bappa-* occurring in this sense in JC. (3 9 4), NC., *vappa-* in PC. I, II, III, *vapir-* in Yt. and *bap* in Prabandha Cintāmaṇi. For the N. I. A. derivatives see ND. *bap* = 'father'. See *bappa-* below.]

1132. **Bappa-** 1 9 12, 4 8 7, 19 11 1, 20 20 1, 21 11 2, 22 1 12, 22 7 7, 23 7 14, 26 6 3, 28 33 3, 29 3 15, 31 28 11, 34 3 8, 35 3 10, 38 3 5, 39 6 9, 39 7 4, 48 20 11, 51 10 7, 52 1 17, 52 8 10, 52 19 5, 52 21 4, 52 26 14, 54 3 7, 54 15 8, 56 6 8, 59 15 6, 60 5 8, 61 17 8, 65 12 5, 66 4 4, 69 8 2, 69 16 6, 73 20 2, 79 6 5, 83 23 9, 86 7 8,

92 12 12, 93 13 6, 94 10 1, 98 1 10, 98 4 3, 98 5 6, 98 8 7, 99 4 11, 99 10 14, 99 14 7b), 100 4 4, 100 6 14, 101 3 6 'a term of address'.

[D. 6 88 records *bappa-* in the sense of *śubhāṇa-*, 'a warrior', and *pita-* = 'father'. Here *bappa-* is used as 'a term of address' equivalent to Sk. "ita-". Vaidya in the Glossary to MP. vol. I gives *bappa-* = "putra it sambodhane". Cf. *bappa-* in this sense occurring in JC. (2 2 1); cf. *bap* = 'term of address' (Jñāneśvari). See *bappa-* above.]

1133. **Bappiṇa(y)a-** 2 13 13 (v.l. *vavvhiya-*), 12 7 2 (v.l. *vuvvhiya-*), 80 9 4 'a kind of bird which is supposed to drink only rain-drops'.

[=*cātaka-*(gl.); cf. *bappiṇa-* = *cātaka-*, 'a bird supposed to live only on rain-drops, *Cuculus melanoleucus*' (D 6 90, H. 4 383 illustrations 1 & 2, Pāi. 293) Trivikrama notes *vappaa-* and *vappiṇa-* in the sense of *cātaka* (Tr. 3 4 72, 689 & 690). Cf. *vappiṇa-* occurring in this sense in PC. II, III, Yt., *vavvhiya-* in SR., and *vappiṇa-* in Vajjā., *bappa* at JC. 2 2 1. Cf. G. *bappayo* and H. *pappiṇa-* = *cātaka*, 'the sparrow hawk'.]

1134. **Bāulliya-** 72 7 8 'a doll'.

[=*puttalikā-*(gl.), the relevant passage is - "naṁ bāulliya kaṁcana-ghadiya" - 'as though a doll made out of gold'; cf. *bāull-* = *pañcalika*, 'a doll' (D. 6 92, Pāi. 258) and *bāull-* = *putrikā-*, *kumārī kridocitā śalabhahjika* (Tr. 3 4 72, 113); cf. PSM *bāullaya-*, *bāullia-* (D) = 'a doll'; PSM. also records *bāa-* (D) in the sense of *bāla-*, *śiṣu* from Śaḍbhāṣā-candrikā. Cf. *bāullia-* occurring in this very sense in Karpūramāñjari, (4 19) and *bhūṭi-vāullaya-* occurring in Vajjā. (68) in the sense of 'a painting or a doll on a wall'. Cf. M. *bāhula-*, G. *bāulu-*, Kon *bāulic* 'a doll, a puppet'.]

The word *bāull-* is a feminine of *bāullaya-*, which appears to be perhaps made up of a base *bāva-* + *ullaya-* which is very well attested in MP. and noted by Hemacandra in his Prakrit Grammar (H. 4 429) and by Alsdorf¹.

A Pratiḥāra king of Mandor, Bāuka is known from his inscription dated v.s. 894².

1135. **√Bukk-** 'to speak, to say, to tell':

bukkia- (p.p.) 41 5 4; *bukkaa-* (p.p.) 65 14 2 (v.l. *bukkia-*)

[=*tathitam. uktam*(gl.), The relevant passage at 41 5 4 is - "tahi avasari sakke bukku" - 'at that occasion Indra said'; cf. *√bukk-* =

1. See Harivanshpurāṇa, Ahdorf, L., Hamburg, 1936, Introduction, p. 160.

2. See Glory that was Gurjardesa, vol. III, Munshi, K. M., 1944, pp. 55, 56, 58 & 66,

'to roar' (H. 4 98; Tr. 3 1 50) cf. also PSM. and Tr. 3 1 150; \sqrt{bukk} - = 'to bark'. Perhaps connected with "*bokka*- = 'an empty boast' and hence \sqrt{bukk} - = 'to boast'.]

1136. \sqrt{budd} - 'to sink, drown, dive, be immersed in, plunge':

buddai (pres. 3. s.) 92 12 7, 98 4 5, 95 6 6; *buddamta* (pres. p.) 21 1 1, 80 14 4, *buddijjai* (pres. pass. 3. s.) 33 11 11.

[Compare \sqrt{budd} - = *masj*-, 'to sink, to drown' (H. 4 101); cf. \sqrt{budd} - occurring in the above sense in PC I, PC. III, Bh. & Kama. For N.I.A. derivatives see ND. *burnu*- 'to sink, be immersed, drown'.]

1137. *Bukka*- 83 22 1 'empty boast'.

[=*chāga*- (= *bhaṭabru*-) (g1.).]

The commentator has rendered *bokka*- with *chāga*-, 'sheep'. But there appears no connection with *chāga* here. "*bhaṭabruvebhyaḥ*" = 'warriors only in name' given by the commentator is nearer the actual meaning. The relevant passage is - "*bhaṭabokkham vara vīru na kampai*" - 'the brave warrior does not tremble at the empty boasting of warriors'. Cf. *bukkāsāra*- = *bhīru*, 'a coward' (D. 6 95); cf. *vokka*- occurring in the sense of 'boast' and *bhaḍa-vokka*- in the sense of 'boast of bravery' in PC. III. The relevant passage at 80 4 2 in PC. III is - "*bhaḍa-vokkeḥi suhadu ṇa jau lahai*" - 'a brave warrior does not attain victory with empty boasting'. Cf. PSM. *bukka*- = *garjanā* and *bukkia*- = *garjita*-; cf. *bokkāra*- occurring in the sense of 'challenge or boasting' in CMC.)

1138. *Bola*- 17 3 4, 22 9 9 'an uproar, a confused noise',

[Compare *bola*- = *kalakala*-, *lamāla*- 'a confused noise' (D. 6 90). Tr. 3 4 72, 326 notes *bolla*- in the same sense. Cf. *vola*- occurring in this very sense in Bh. and *bola*- in KC., *vola*- occurs in PC. II in the sense of *samūha*-. Cf. *halabola*-.]

1139. $\sqrt{bhaṇḍ}$ - 'to fight, quarrel, reprove, abuse':

bhaṇḍahi (pres. 2. s.) 35 8 7; *bhaṇḍai* (pres. 3. s.) 52 2 10.

[Compare *bhaṇḍaṇa*- = *kalaha*-, 'a quarrel' (D. 6 101); cf. PSM. $\sqrt{bhaṇḍ}$ - = 'to quarrel, to deride'; cf. $\sqrt{bhaṇḍ}$ - occurring in this very sense in NC., PC. II, PC. III; cf. MW. $\sqrt{bhaṇḍ}$ - = 'to reprove, to deride' (Dhātupāṭha). For N.I.A. derivatives see ND. *bhar*- = 'quarrelling(?)' and *bhankaru*- = 'to stagger with anger, to abuse, to reprove'. See *bhaṇḍapa*-.]

1140. **Bhāṇḍaṇa**— 14 8 7, 17 15 1, 22 18 7, 29 15 4, 49 2 6, 52 20 10, 54 15 3, 60 19 9, 65 10 2, 71 1 1, 76 6 6, 81 1 2, 86 9 2, 88 14 3, 'a combat', 'a quarrel', 'a battle'.

[= *sangrāma*-(gl.); cf. *bhāṇḍaṇa*- occurring in this very sense in JC. (3 32 1), NC., PC. II, PC. III, Bh. and *bhāṇḍaṇa*- in Br.K. and Yt.; cf. MW. *bhōṇḍana*-(K)='war' and *bhāṇḍana*='a quarrel' (Divyāvadbhāṇa). See *√bhaṇḍ*-.]

1141. **Bhaluḥa**— 99 7 17 (v.l. *kamla*-) 'a dog'.

[= *ḥvāna*-(gl.); the relevant passage is - "*pāṇāṁ dahavi bhaluḥohu gayā*"-'the life of the dog was extinct'. PSM. does not record it. *bhalla*- occurring in JC at 2 32 1 is glossed *ḥunaka*- by the commentator; cf. MW. *bhaluḥa*-(L) and *bhalluka*-(L)='a dog'. For the variant reading see *kavila*-.]

1142. **Bhasala**— 1 5 2, 3 13 7, 7 9 11, 9 28 2, 15 1 13, 16 2 9, 17 9 7, 34 3 14, 38 24 1, 40 10 10, 41 8 9, 42 4 5, 48 2 10, 50 1 8, 52 10 15, 52 22 9, 52 27 4, 54 15 1, 57 11 3, 66 2 7, 69 2 1, 70 5 5, 70 14 10, 73 5 11, 73 16 2, 74 4 5, 74 7 10, 79 12 8, 84 17 12, 86 2 7, 86 4 1, 86 5 4, 87 12 2, 87 14 9, 88 1 13, 89 20 8, 91 9 7, 91 22 6 'a bee'.

[= *bhramara* - (gl.); cf. *bhasala*= *bhramara*-, 'a bee' (H. 1244); cf. *bhasala*- occurring in this sense in JC., NC., PC. I, PC II, Bh., Candralakṣhā, CMC.; cf. MW. *bhasala*- (L)='a large black bee'.]

1143. **Bhumbhulabholt**— 71 6 11 (v.l. *bhumbhurabholt*-) 'inexperienced,' 'innocent,' 'simple-minded,' 'extremely artless,' 'untutored'.

[= *avyutpanna*- (gl.), the relevant passage is- "*īḍvasi ujyaya bhumbhula-bholt*"-'the ascetic girl is straightforward and extremely artless'. Cf. *bhambhala*= *mūrkhā*-, 'a fool' (D. 6 110) and *bhambhala*= *mūrkhā*-(Tr. 3 4 72, 320); cf. *bhumbhala-bholt* occurring in PC I, where it is glossed as "*abhinavā*-, *akuṣṭhā*". In PC. III also *bhumbhala-bhola*- occurs, but is used as a Proper Name; cf. G. *bhammara-bhola*= innocent, outspoken, simple-minded, knave'. See ND *bhola*= 'simple, unsophisticated'.]

The word *bhambhara-bholya*- is found in Phāgu Saṅgraha (old Guj) edited by Sandesara and Parekh in 1955, Baroda. Therein the II Naminātha-phāgu of Jayasekharasiri dated in the beginning of 15th century is given on page 243-3-1 onwards and therein the stanza 46, line 1 contains this word. Another reference is to an old Gujarati poem called Śṛṅgārāṣṭaka composed possibly in 14th century and published in Hindi-Gujarati Bhāratiya Vidyā volume III, pp.214-223, Therein the 58th stanza, 3rd line, the word *bhammara*-

bhūliya occurs. Next, the unpublished poem *Ritthasamleśarī* of Svayambhūdeva (Manuscript Bh.ari) has "*bhumbhala-bhola-*" at 11th Sandhi, 2nd Kaṣṭhaka and 5th line. See Bhayani's article on "Apabhramśa and old Gujarati Studies-II" in *Bhāratīya Vidyā* volume XVIII nos. 3 & 4-1958 for further discussion on the word.

1144. *Bhurakumḍiya*— 46 6 14 'besmeared, sprinkled with dust'.

[The meaning given by the gloss, namely, "*bhūrakumḍi*" seems to be wrong. The rendering "*dhūli-līpta*" = 'besmeared with a lot of ashes' suits the context well. The relevant passage is— "*nau bhūribhūi bhurakumḍiyau nau masirihā bhūsaṇu*"— 'he is neither besmeared with a lot of ashes, nor adorned with moustaches and beard.' Cf. *bhurukumḍia*— v.1. *bhurukumḍia* = *uddhūlitam*, 'sprinkled with dust' (D 6 106). See *bhurukumḍia*—.]

1145. *Bhurukumḍia*— 93 11 14 'besmeared, sprinkled with dust'.

[=*uddhūlita*—, *carata*— (gl.); the relevant passage is— "*so gururā bhūtraya-bhurukumḍi*"— 'the disciple was besmeared with ashes by the preceptor'. PSM. notes *bhurakumḍia*—, *bhurukumḍia* and *bhurumḍia*— in the sense of *dhūlilīpta*— and quotes the following passage from Kumārapālpratiḥodha— "*bhūibhura(?ru)kumḍiyango*"— 'besmeared with ashes'. See *bhurakumḍiya*—.]

1146. *√Bhull*— 'to err from the path, go astray, miss';

bhullaa— (p.p.) 60 7 10.

[The relevant passage is— "*sā jampai pai buddhihi bhullau*"— 'She said— your intellect has erred from the path or distracted'; cf. *√bhull* = *bhrāmś* = 'fall from' (H.4 177); cf. *√bhull*— occurring in this very sense in JC, NC. For N.I.A. cognates see ND. *bhulnu* = 'to make a mistake, go astray, forget'. See Bhayani's article on "Apabhramśa and old Gujarati Studies-II" in *Bhāratīya Vidyā* vol. XVIII, nos. 3 & 4-1958. See *vibhulla*—.]

1147. *Bheramḍa*— 94 17 4 (v.1. *bheramḍa*) 'a fabulous bird with two heads' [See *bheramḍa*—.]

1148. *Bhetamḍa*— 7 6 3, 14 6 3, 28 26 8, 32 14 10, 77 10 5, 88 5 11 'a fabulous bird with two heads'.

[See *bheramḍa*—.]

Hemacandra records the word *bheramḍa*— in two senses. First at D. 6 50 he paraphrases the word "*prajaruḍa*" with Sk. word *bheramḍa* and explains *bheramḍa*— as follows:— "*oddāmadāvayopeto bhāruṇḍakṣyaḥ pakṣaḥ*"

bherumda- is the same as the bird *bhārumda-* known to have two heads.

At D. 6 108 he records "*bherumda-*" in the sense of *dvī-* (*island*) which is rendered by the word *citraka-* in the commentary. Again at the same place Hemacandra gives the word "*bhoruḍaa-*" in the sense of *bhārumdaya* and in the commentary he says, "*bhoruḍo bhārumda pakṣi*". This means that Hemacandra accepts "*bherumda*" and "*bhārumda-*" as Sk. words in the sense of designation of a particular type of bird. Besides this, *bherumda* as a deśya word is recorded by him to be current in the sense of *citraka-*. In the manuscripts there is a variation between *bherumḍ-* and *bheramda-*, also between *bhārumda-* and *bhāramda-*.

In NC. the word *bherumda-* occurs at 4 10 13 and at 7 7 5. The editor has rendered it with *citraka-*. But in the context '*bhārumda-pakṣi*' fits. So it appears that the author must have used the word *bherumda-* in MP. as well as in NC. in the same sense.

MW. records *bheruṇḍa-* as occurring in Mahābhārata in the sense of 'a species of bird'.

1149. **Bhela-** 29 25 12. 87 1 5 'very old, aged'.

[*atavṛddha-*, *vṛddha*, *jarati* (gl.); at 29 25 12 the word occurs as *bhelā-valtha-* 'old age' and at 87 1 5 as *bhela-mahilā-*, 'aged women'; D. 6 110 notes *bheli-* in the sense of *ceṭi-*, *dāsi-*, female servant'; MW. records *bhela-* in the sense of 'timid, foolish, ignorant' as found in Lexicons only]

1150. **Bhola-** 2 20 7 'gullible', 'artless', 'credulous', 'simple-hearted'.

[Vaidya renders it with *mūḍha-*; the relevant passage is—"*tahi ji padivau jahī siyanavasani thaviu na pecchai abholau Janu*"— 'the simple-hearted people don't see the white garment which has fallen (on the white marble-ground on account of the similarity in colour)'; cf. PSM, *bhola-* (D)= 'artless, simple'; cf. *bhulla-* rendered "*agnata-*" by the commentator, at 4 23 8 in Chand. Tagare notes *bahulaka-*= 'a simpleton', cf. M. *bhoḷa*, Kon., G. *bhoḷo*= 'artless, credulous, simple-hearted'. For further N.I.A. cognates see ND. *bhola*. See Bhayani's article on "Apabhramśa and old Gujarātī Studies" in Bhāratīya Vidyā vol XVIII nos. 3 & 4 - 1958 for a further discussion on the word.]

1151. **Maumda-** 22 8 8 'a kettle-drum'

[*mṛdaṅga-* (gl.): cf. PSM. *maumda-*= *mukunda-*, *vādyā-viśeṣa-*; cf.

mauhda- and *mauhdā-* occurring in this very sense in PC. III; cf. MW. *mukunda* (L)= 'a kind of drum or kettle-drum']

1152. **Mam Chuḍu** 24 10 8 'lest'.

[PSM. connects *mam-chuḍu* with *manṭṭu-* and renders with *siḥra-*; cf. *mamchuḍu* occurring in PC. I, II, III and Bh. (6 2 6) & JC. (3 14 6). See note on *chudu* in the Index to PC. III.]

1153. **Maḍapphara**— 15 15 11 'false pride,' 'vanity'.

[=*mithyāgarva-* (gl.); cf. *maḍapphara-*, *maḍahara-*= *garva-*, 'pride' (D. 6 120); PSM. notes *maḍappara-* and *maḍappa-* also in this sense. *maḍappara-* noted by Trivikrama at Tr. 2 1 130, 134 and rendered with "*madhuparak*" by him may not be connected with this. Cf. *maḍapphara-* occurring in the above sense in PC. I, II, III & Bh.]

1154. **Maḍamba** 5 21 4, 20 5 8 'a village,' 'a settlement'.

[Compare PSM. *madamba-* (D)= 'a kind of village completely isolated for one *yojanā*', cf. *madamba-* occurring in this very sense in JC., NC, Sam, K., CMC. & Tri. I.]

1155. **Maḍaha**—12 12 13, **Maḍahā**—(Fem.) 16 26 2 'small, little'.

[=*laghva-* (gl.); Vaidya loosely renders "*maḍaha-*" at 12 12 3 with *sundara-*; but *laghu-* fits in well here. The relevant passage at 12 12 3 is—"*sumadaha-thūla-vrāla-dasoṇa*"—"very small, thick and few teeth"; cf. *maḍaha*= *laghu-*, 'small, short' (D. 6 117, Pk 472); cf. *maḍaha-* occurring in this very sense in Sam K., Vajñ. (230) and *maḍahulla-* in NC. (3 4 12); cf. also *maḍahiya-* occurring on page 234 in CMC. See *ladahamadaha*']

1156. **Maḍḍa**—13 2 3, 78 7 21 'coconut grove', coconut tree'.

[Vaidya renders it with '*nūlikeravana*' at 13 2 3; PSM. does not note it; cf. M. *māḍ*, Koṇ. *māḍḍa*= 'a coconut tree.' See *maḍḍi*.]

1157. **Maḍḍi**—70 14 11 'a kind of tree'.

[=*vykṣa-viṣṣa-* (gl.) The gloss further explains that its blooming time is before spring season. PSM. does not note it; cf. Koṇ. *māḍḍi*= 'a kind of tree resembling the coconut tree.' See *maḍḍa*.]

1158. **√Maḍh** 'to encase or cover over with hide, leather or metal leaf' : *maḍhiya-* (p.p.) 78 17 4, 78 25 14.

[The relevant passages are—1) "*lohadaḍhamadhiya-damṭhi-*" (78 17 4)—'with teeth firmly encased with metal' and 2) "*kaṭṭhe ghaḍiyau camme maḍhiyau*" (78 25 14)—'(the drum) is made of wood and covered over with hide'. Cf. PSM. *maḍhua-* (D)= *khacita-*, 'wrapped, inlaid'; cf.

Pr: 684-*madhia-* in this sense; Hemacandra at D. 2 75 renders *khunṇa-* with *madhya-* which is paraphrased as *parivṛṣṭam*, 'surrounded' in the commentary by him; cf. G. *madh-vu-* 'to cover over, to encase with a metal leaf or leather' and M. *madhne-* 'to overlay or line, to cover over with gold or silver-wash, cloth, paper, leather etc.')

1159. *Mamta*—9 8 11, 94 8 4 (v.l. *mantha-*) 'an idler'.

[=*nirudyama-*, *nirudyamī* (gl.); cf. *maṭṭha-*= *alasa-*, 'lazy' (D. 6 112) and *madda-*= *alasa-* (Tr. 3 4 72, 301); PSM. records *mumṭa-* (D) in the sense of 'an invalid'; cf. the compound '*umṭa-mumṭa-*' noted by PSM. with our MP. compound '*kumṭa-mamṭa-*' at 9 8 11. *mamṭha-* in the sense of *ṣaṭha-*, 'a rogue' noted at D. 6 111 by Hemacandra does not suit our context. Cf. *maṭṭa-* occurring in the above sense in JC. (2 17 1) & PC. II; *mamṭa-* occurring to NC. 4 4 2 is glossed *mūka-*; cf. M. *maṭṭa-*= 'slow, sluggish'. See ND. *maṭṭha-* 'slow.')

1160. *Mamḍala*—5 15 12, 7 6 4, 49 2 8, 51 17 2, 93 5 6 'a dog'.

[*kukkura*, *ṣvā*, *grāma-śardūla-* (gl.); cf. *maṇḍala-*= *ṣvā-*, 'a dog' (D 6 114; Pr: 62); cf. *maṇḍala-* occurring in this very sense in Yt. & Tr. III: cf. MW. *maṇḍala-* (L)= 'a dog'.]

1161. *Maddala*—3 20 5 (v.l. *maṇḍala-*), 4 11 7, 17 3 3, 28 27 12, 42 2 9, 51 14 2 (v.l. *māṇḍala-*), 78 26 7, 89 6 12, 96 7 13 (v.l. *maṇḍala-*) 100 6 6 'a kind of drum, tambourine' a kettledrum'.

[Compare *maddala-*= *muraja-*, 'a drum' (D 6 119); cf. *maddala-* occurring in this very sense in NC. and *maddala* in JC. (2 20 3); cf. MW. *mardala* (L)= 'a kind of drum'; cf. M. *māṇḍala-* 'a tabor of large kind', cf. Hl. *maṇḍal*, Koṇ. *māḍala-*, 'a Kettle-drum']

1162. *Mamḍira*—12 11 3, 85 6 4, 'metal rings on churning sticks, ferrule'.

[=*raṅkīrodhaka-lohavalaya*, *lohamayaṣa-* *ankuṣaḥ* (*lohānū ākṣu*) (gl.). Alsdorf has loosely rendered *maṇḍira* at 85 6 4 with *manthāna-daṇḍa-*. Cf. *maṇḍira-*= *ṣṅkhalam*, 'a chain' and *manthāna*, 'a churning stick' (D. 6 141); Hemacandra has given *ṣṅkhalam* as one of the meanings of '*maṇḍira-*'. He probably means the same thing as 'metal ring to strengthen the churning stick etc' and not mere 'chain'. Because generally there are metal rings round the churning stick. Therefore, either somebody must have confused it with 'churning stick' or by association it might have developed this meaning. MW. records *maṇḍira-* in the sense of 'a post round']

which the string of the churning stick passes' as found in Lexicons only. For the word *raṇikā* given in the gloss see Appendix.]

1163. *Maratta*—16 16 8, 25 10 4, 27 3 2, 36 9 9, 37 11 4, 47 21 10, 56 8 12, 57 13 1, 62 20 11, 77 3 6, 81 13 7, 84 9 9 'false pride,' 'vanity,' 'arrogance'.

[*darpa-*, *ahankāra*, *garva*, (gl.) ; cf. *maratta*= *garva-*, 'pride' (D. 6 120, Pñi 89, H. 4 422, illustration 6, Tr. 3 4 72, 251) ; cf. *maratta*-occurring in this very sense in JC. (3 4 5), NC., PC. I, PC. II, Bh., CMC. (page 150 line 17).]

1164. *Marāla*—78 3 7b) (v.l. *atyala*) 'a cloud.'

[=*maro malaḥ kṣṇatvam tasya ālayo meghaḥ* (g.l.), the relevant passage is - "*sūreṣaḥāḥaru sū marālan*" - '(Rama appeared) as if a cloud destroying the lustre of the sun'. PSM. does not record the word in the sense. cf. MW. *marāla*-(L)= 'a cloud'. Kittel also notes *marāla*-in the sense of 'a cloud'. The variant reading "*viyala*" is also a deśi word meaning 'twilight' ; or 'evening' ; cf. D. 7 90.]

1165. √*Mal*—'to crush to pieces' :

malanṭa-(pres. p.) 13 6 12.

[Compare √*mal*= *myd-*, 'to press' (H. 4 126, Tr. 2 4 152) ; cf. √*mal*-occurring in this very sense in NC., KC., PC. I, PC. III, Bh., JC. (2 6 17). For N. I. A. cognates see ND. *malnu*= 'to rub, anoint'.]

1166. *Mallaya*—11 7 2, 80 12 9 a 'shallow dish, plate'.

[*śarāva-* (gl.) ; cf. *mallaya*=*śarāva-*, 'a shallow dish, platter' (D. 6 145) ; PSM. notes the *mallaya*-, *mallaga*- in the sense of *pānapātra*, 'a drinking vessel' also : cf. *mallaya*- occurring in this sense at JC. 4 11 13 and NC. 15 8, In MP., JC., and NC. *mallaya* is used in the context of the description *bhuvanas*. One of the *bhuvanas* is described as having a shape like a *mallaya* ; cf. MW. *mallaka*-(L)= 'a vessel made out of coconut shell'. Kittel records *mallika*= 'an earthenware vessel of peculiar form, a sort of drinking vessel']

1167. √*Mah* 'to wish, to desire, to long for' :

mahāhi (pres. 2 s) 72 8 7 ; *mahai* (pres. 3. s.) 13 1 12, 15 6 10, 19 6 2, 58 1 3, 61 2 13 ; *mahamsi* (pres. 3 pl.) 77 2 12 ; *maheppina* (abs) 16 8 3 ; *mahia* (p.p.) 9 21 1.

[=*māchati*, *icchati*, *śāghayanti*, *sāchita abhilāṣa* (gl.) ; cf. √*mah*= *kāṅkṣ-*, 'desire' (H. 4 192 ; Tr. 3 1 107) ; cf. √*mah* occurring in this sense in NC.)

1168. √*Mahamah*—‘to give out or waft fragrance, to have a diffusive fragrance, to smell sweetly and strongly’;

mahamahanti (pres. 3. pl.) 12 1 13; *mahamahanta* (pres. p.) 46 2 2, 70 14 1, 70 14 12, 99 9 14; *mahamahanta* (pres. p.) 46 2 2, 70 14 1, 70 14 2, 99 19 14; *mahamah(y)a* (p.p.) 16 12 13, 21 12 7, 40 15 10, 69 4 3, 75 12 5, 81 3 4.

[Compare √*mahamah*= *prasiṣṭ* (*gandha-viṣaye*) (H. 4 78, H. 1 146; Tr. 3 1 11); cf. √*mahamah*— occurring in this very sense in JC. (2 23 11), Bh., Vajjā, CMC and √*mahamahamah*—in JC. (4 7 7); cf. G. *maghmaghvū* M. *maghmaghne*, Hi. *mahaknā*, Koṇ *ghamgham*= ‘to spread or waft perfume’. See √*mahamah*—.]

1169. √*Mahimah*— ‘to waft fragrance, to smell sweetly and strongly’;
mahimahiya—(p. p.) 60 12 11 (v. l. *mahamahiya*—).

[In the light of the spelling in Hemacandra, Trivikrama and other occurrences, the reading *mahamahiya* is to be preferred. See √*mahamah*—.]

1170. *Mā*—4 15 12, 9 22 11, 13 2 8 ‘Goddess of wealth, Lakṣmī’.

[=*lakṣmī* (gl.). Cf. PSM. *mā*= *lakṣmī* Cf *mā* occurring in PC. II in this sense.]

1171. *Māmā*—29 4 11, 29 27 11, 34 2 3, 60 6 11, 60 17 2, 65 14 14, 66 1 8, 69 23 2, 70 12 5, 82 17 7, 83 12 10, 90 9 6, 98 15 7 ‘maternal uncle, father-in-law’.

[Compare PSM. *māma*—(D)= ‘mother’s brother’ (Supāsanābhacariya); cf. *māma*— in the above sense occurring in NC., PC. III, Bh. & Yt.; MW. records *māmaka*— in the sense of ‘maternal uncle’ as found in Lexicons only and *māma*— as found in Galanos’ Dictionary; cf. M. *māmā*= ‘uncle’; cf. Kan. *māma*—, *māva*—, Te. *māma*, Ta. Mal., Tu. *māma*= ‘maternal uncle, wife’s or husband’s father’. With the word *māma*— which is currently used as a kinship term in New Indo-Aryan languages, compare the proper name *Mammatā*— (with *mamma*— as base and suffix *-tā*—); cf. other kinship terms also, used as proper names in Medieval India and currently used in Modern Indian languages as kinship term, e.g., *dadda* (*dādā*), *nanna* (*nānā*), *bappa* (*bāpā*), see *māmi*—]

1172. *Māmi*— 69 23 2 ‘maternal uncle’s wife’, ‘mother-in-law’.

[Compare *māmā* and *māmi*= *matulānī*, ‘maternal uncle’s wife’ (D.6 112); Trivikrama also records *māmā* and *māmi* in the sense of *matula*—]

bhāryā (Tr. 3 4 190 & 191): cf. M. *māmi* = 'maternal uncle's wife'; cf. Ta., Tu. *māmi* = 'maternal uncle's wife, wife's or husband's mother'. See *māma*-.]

1173. *Māmi* 25 4 8 'a term of address to a female friend'.

[= *he sakhi* (gl.); cf. PSM. *māmi* = *sakhyā āmantrāṇ-*, 'an indeclinable used in addressing a female friend' (H. 2 195). cf. *māmi* used in this sense in Vajjā. (225); cf. MW. *māma* = "dear friend, uncle (only in Vocative singular as a term of affection among animals in fables)" (Pañcatantra).]

1174. *Mālūra*- 8 4 22, 9 10 9, 9 14 2, 21 152 'the wood-apple tree (commonly called Bel), Aegle Marmelos'.

[= *bilva*-(gl.) Hemacandra notes *mālūra*- at D. 6 130 in the sense of *kapi. ūha*- and *bilva*-. He considers *mālūra*- in the later sense to be *tatsama*, "*mālūro kapitthaḥ; bilva-vāc tu saṃskṛtasamaḥ*" (D. 6 130). Cf. *mālūra*- occurring in PC.I. Though in PC.II the gloss *bumba-phala* for *mālūra*-, from the context it is more likely that it is *bilva*-. Cf. *mālūra* occurring in this very sense in Bh. and Yt.; cf. MW. *mālūra*-(L) = 'Aegle Marmelos or Feronia Elephantum'. Kittel also notes *mālūra*- in the sense given by MW.]

1175. *Māhumḍala*- 16 9 12 'a kind of serpent'.

[= *sarpa-viśeṣa*-(gl.); PSM. does not note it.]

1176. *Māhura*- 22 15 10 'a vegetable'.

[The relevant passage is - "*māi uccoli bariya māhurayohu*" - 'I filled up the fold of my garment with vegetables'; cf. *māhura* = *śaka*-, 'a vegetable' (D. 6 130); Vāldya renders "*māhura*" with 'a vegetable similar to spinach' (See MP. Vol. I, notes, p. 646). In the context the meaning 'a vegetable in general' also fits in.]

1177. *Mumḍiya*- 15 2 5 'side wooden poles of the stable'.

[Occurs in a compound *sa-mumḍiya*- and glossed as - *mandurobhaya-pārvanikhāsa-kāṣṭhadvayena sahitaḥ*. The relevant passage is - "*harivara-māndurau samumḍiyau*" - 'the wooden poles planted on both the sides of the stable of horses'. PSM. does not record *mumḍiya*- in this sense.] The word *mumḍiya*- refers to that particular pole found as a part of the structure of the stable (tying post). The word appears to be unknown to Pk. or Sk. lexicons. At the most we can compare MW. *mumḍa* (W) = 'the trunk of a lopped tree, and *mumḍaka* (L) - 'the lopped trunk or stem of a tree, pollard'.

1178. **Musumūḍhi**— 77 9 1 (v.l. *musumūḍhi*—) 'an iron club, an iron bludgeon'.
[*śaṅḍa-vīṣaḥ paṇḍayudham* *on* (gl.), PSM. notes *musumūḍhi*— v.l. *musumūḍhi*— in the sense of *tastra-vīṣaḥ* and quotes in support from Aupapātika Sūtra Cf. *musumūḍhi*— occurring in this sense in JC., and *musamūḍhi*— PC. I and *musamūḍhi* in PC. I and PC. III. Cf. MW. *musuṇḍhi* (v.l. for *bhusuṇḍhi*) (L.)= 'a kind of weapon'. See *musumūḍhi* and *musumūḍhi*—.]
1179. **Musumūḍhi**— 76 8 3 'an iron club, and bludgeon'.
[Kittel notes *musuṇḍhi*— in the sense of 'a kind of weapon'. See *musamūḍhi*— and *musumūḍhi*—.]
1180. **Musumūḍhi**— 11 17 1 (v.l. *musamūḍhi*—) 'an iron club, a kind of weapon'.
[Compare *musumūḍhi* in PC. III. See *musamūḍhi*— and *musumūḍhi*—.]
1181. **√Musumūr**— 'to break to pieces; to pound, to destroy'.
musumūrai (pres. 3 s) 49 4 8, 77 3 9, 78 16 11, *musumūraṭṭa* (pres.p) 79 14 1; *musumūri*(abs) 78 13 5; *musumūri*(y)a—(p.p.) 13 11 5, 29 10 3, 59 14 4, 80 3 6, 85 21 9, 89 34 10, 78 7 14, 77 12 24, 87 2 4, 95 11 10.
[=*mārita*, *cūrṇaḥ saṅgāṭaḥ*(gl.), cf. √*musumūr*—, √*mūr*— *bhañj*—, 'break' (H. 4 106, Tr. 3 1 49); cf. √*musumūr*— occurring in this very sense in NC., PC. I II, & III. See *musumūraṇa*—.]
1182. **Musumūraṇa**— 7 6 12, 9 29 8, 99 20 1; **Musumūraṇiya**— 8 3 3 pound-
ing or reducing to powder'.
[=*piṇḍīkaraṇa*—, *cūṛṇaka*, *drāvaka*—(gl.). See √*musumūr*—.]
1183. **Meṭṭha**— 28 24 3 (v.l. *meṭṭha*—) 'an elephant driver'.
[Compare *meṭṭha*— occurring in this very sense in NC., KC. See *meṭṭha*—.]
1184. **Meṭṭha**— 12 5 11 (v.l. *meṭṭha*—), 17 7 12 (v.l. *meṭṭha*—) 'an elephant driver'.
[Compare *meṭṭha*—=*hastipaka*—, 'an elephant-keeper or driver' (D. 6 139); cf. *meṭṭha*— occurring in this sense in Tri.III; cf. MW. *meṭṭha*—='an elephant-keeper' (Hemacandra's *Paṇḍitaśāstra*). See *meṭṭha*—.]
1185. **Meṇḍha**— 16 9 10 (v.l. *miṇḍha*— v.l. *meḍha*—) 'a ram'.
[Compare PSM. *meṇḍha*—=*meṣa*—, 'a ram' and *miṇḍha*—='ewe' (Pai. 869); cf. *miṇḍha*— occurring in this very sense in JC. (2 30 7), *miṇḍhi* at JC. 3 30 3 and *meṇḍhaka*— in Tri.III; cf. MW. *meṇḍha*(L.) and *meḍha*(L.)='a ram'; cf. G.*meṇḍha* and M.*meṇḍha*—='a ram',.]

1186. **Mottiyāra**— 17 14 7 'adolescent'.

[The relevant passage is—"mahilāṇa gohaḥo mottiyāra"—'an adolescent hero among women'. PSM. does not note this word. Cf. Rājasthāni mottiyār= 'a grown-up son'.]

1187. **√Ramkkol**— 'to dangle about, to swing to and fro':

ramkholira(agentive) 3 2 1; ramkholamāna(pres.p) 28 24 5

[=milāṣanaiṣ'a(gl.); the relevant passage at 3 2 1 is as follows: "mehala-ramkholira-ramanyau" - 'beautiful on account of the dangling girdle'; cf. √ramkhol= *dul-*, 'to swing' (H. 4 48, Tr 2 4 97, Pñi. 532); cf. √ramkhol- occurring in this very sense in NC. PC. I, PC. II & CMC.]

1188. **Rāli**— 54 10 17 (v.l. *rādi*) 'a quarrel'.

[=kaḷaḷa(gl.); the relevant line is - "mā karahi rāli" - 'don't quarrel'. PSM. does not note the word. With the variant reading cf. *rādi*= *sangrāma-*, 'a fight' (D. 7 4, Tr 3 4 72, 518) Cf. *ārodi*- occurring in this sense in Br. K.; cf. MW. *rāḍi*(L)= 'war, battle'. cf. old G. *rāḍ*= 'complaint due to misbehaviour'; cf. Koñ. *rāḍ*= 'topics full of complications and confusions'.]

1189. **Rāha-/Rāhā**— 4 9 1, 5 8 2, 16 10 2, 48 1 16, 67 2 12, 85 10 11, 85 25 12, 99 666 'beauty', 'splendour'.

[=śobhā śobhāyukta-(gl.), Cf. *rāha*= *śobhita-*, 'adorned' (D. 7 13; Tr. 3 4 72, 776); cf. *rāhā*- occurring in this very sense in JC (1 17 10) & NC. See *rāha-* *rāhilla-* and *sarāha-*]

1190. **Rāhia**— 82 20 7 'having or possessing beauty'

[In the compound "akkhayarāhiu" occurring at 82 20 7, *rāha-* stands for 'beauty or glory' and *rāhia*= *śobhāyukta*. The compound can be rendered as 'having inexhaustible beauty or glory'. But the commentator has looked upon it as derived from *akṣata+rai+adhipoḥ-* and rendered it as '*akṣara-draṇyasyādhipaḥ*'. See *rāha-* and *rāhilla-*.]

1191. **Rāhilla**— 73 12 7 'beautiful'.

[=śobhāmāna-(gl.); the relevant line is - "pavalanikurukkera-rāhilla-rāho" - 'the bank looking beautiful on account of the heaps of coral-sprouts'; cf. *rāhilla-* occurring in this very sense in CMC. Made up of *rāha-*+*illa* suffix. See *rāha-* and *rāhia-*.]

1192. **Riccha**— 1 14 4, 7 8 7 (v.l. *riccha-*), 8 8 25, 9 19 8, 14 10 1, 16 13 2, 78 8 1, 86 10 11 'a parrot'.

[=*iuka*-(gl.). Alsdorf renders *rimcha-* at 86 10 11 with *pakṣi*, 'a bird'. But here also we can take *rimcha-* to mean 'a parrot'. PSM. does not note this word. Cf. *rimcha-* occurring in this sense in NC. See *rimchiya-*.]

1193. **Rimchiya**— 30 4 12 (v1, *ricchiya*-) 'a female bird'.

[=*pakṣīni*-(gl.); the relevant passage is - "*rimchiyae visadamsahu muhi ghutau*" 'the female bird threw herself in the mouth of the cat'. Here *rimcha-* is used in the sense of 'a bird' in general'. See *rimcha-*.]

1194. **Rina**— 1 3 6, 2 14 5, 4 7 18, 12 9 17, 16 25 11, 22 9 3, 29 15 3, 32 20 15, 34 2 11, 36 19 8, 57 7 6, 57 25 6, 58 12 5, 61 20 9, 62 14 8, 70 10 9, 73 2 13, 80 12 3, 83 8 9, 85 15 5, 87 4 3, 88 8 15, 89 5 14, 93 7 4 'fatigued', 'tired', 'afflicted', 'wearied'.

[=*śrānta-*, *klānta*-(gl.); cf. PSM. *rīna*= *pidita*-; cf. *rīna*= occurring in this very sense is JC. (2 17 2, 3 7 7 & 3 19 5). See *rīnatana*-.]

1195. **Ripattana**— 9 15 6, 20 14 9 'fatigue, exhaustion'.

[See *riṭa*-.]

1196. **Rumda**— 3 5 19, 3 7 10, 4 16 11, 7 5 9, 7 23 5, 8 14 17, 9 20 16, 9 29 1, 11 7 2, 11 20 9, 13 11 8, 15 20 2, 15 23 1, 20 5 5, 20 16 4, 23 1 7, 32 14 11, 42 10 10, 43 5 13, 45 2 20, 48 4 11, 53 8 3, 61 15 1, 64 5 11, 72 9 5, 76 5 2, 77 4 8, 81 7 1, 84 6 12, 88 18 2, 90 14 9, 90 14 12, 92 7 1, 94 11 4, 94 17 13, 94 22 12, 99 14 2 'large', 'extensive', 'wide', 'great' abundant'.

[=*garīṣṭha-*, *mahān*, *visṭirna-*, *bahula*-(gl.); cf. *rumda*= *vipula*-, 'wide, extensive' (D 7 14, Pāi. 126); PSM. notes *rumda-* in the sense of *visṭirna* and *sthūla*-also. Cf. *rumda-* occurring in this sense in JC. (3 16 3), NC., PC. I, II & III; cf. MW *rundra*-(L)= 'rich in'; cf. M. *runda*, Koṇ. *rūnda*= 'broad, wide'. See *rumdattana*- and *rumdima*-.]

1197. **Rumdattana**— 11 3 11, 37 20 1 'extensiveness', 'expanse'

[See *rumda*- and *rumdima*-.]

1198. **Rumdima**— 11 4 5 'expansion'.

[Abstract noun with -*ima* suffix. See *rumda*- and *rumdattana*-.]

1199. **√Roll**— 'to dangle, to swing to and fro':

rullamta (pres. p) 24 12 10 (v1. *jhullamta*-.)

[The relevant line is - "*rullamta-mothiyāhi*" - 'with pearls dangling about;' cf. PSM. *√rul-* *√luṭh-*, 'wallow' and *√jhull-*= *andol*, 'to wave, swing'.]

- 1200 **√ Reh-** 'to shine, to appear beautiful':

rehai (pres. 3.s.) 1 16 6, 2 2 12, 2 16 8, 9 14 5, 10 3 6, 13 3 10, 20 7 5, 29 12 8, 46 4 11, 51 5 12, 58 22 7, 60 14 11, 63 3 12, 80 13 1, 85 21 9, 86 2 12; *rehas* (pres. 3.s.) 73 24 2; *rehamts* (pres. 3. pl.) 69 13 1; *rehamta* (pres. p.) 69 5 9, 87 15 6, 73 12 12.

[=*śobhats*, *śobhamāna* (gl.); cf. *√reh*=*rāj-*, 'to shine' (H. 4 100, Pāṇ. 152, Tr. 3 1 57); cf. *√reh-* occurring in this sense in NC., KC., PC. I & PC. II. See *reha-*.]

1201. **Reha-/Rehā-** 62 20 9, 70 3 8, 70 9 5 'beauty', 'splendour', 'excellence' [*śobhā* (gl.). See *√reh-* and *śarsha-*.]

- 1202 **Royara** (v.l. *khayara-*) 17 12 7, 41 4 24 'a ruddy goose, *cakravāka*'. [*cakravāka-* (gl. 41 4 24). PSM. does not note this word.]

Though the gloss at 17 12 7 renders *royara-* with *ruciram*, 'bright, radiant' the meaning does not quite suit here while if we take *royara-* to mean '*cakravāka*'- the line becomes clear. The context here is the description of the lake and the meaning '*cakravāka*' is appropriate. The relevant expression is - "*royar-āraddha-kīlam*" - (the lake) with *cakravākas* which had begun to sport or play.

The gloss on the word *royara-* at 17 12 7 of T manuscript gives '*cakravāla*' which seems to be a mistake for '*cakravāka*'.

1203. **Rola-** 8 7 8, 14 2 4, 14 5 9, 14 7 5, 16 6 1, 17 3 3, 27 14 14, 28 26 7, 29 8 4, 29 24 12, 38 12 13, 47 8 4 (v.l. *raia-*) 48 3 2, 51 2 13, 52 4 2, 52 6 15, 59 13 10, 78 1 3, 80 7 17, 86 5 10, 91 15 1, 99 8 2 'an uproar'; 'a loud and confused noise,' 'clamour'.

[=*kolāhala-*, *svana-* (gl.); cf. *rola*=*kalaha-*, 'a quarrel', *rava-*, 'a noise' (D. 7 15; Pāṇ. 47), PSM. notes it in the sense of *kolāhala-*; cf. *rola-* occurring in the sense of 'noise, cry' in KC., Up. K., Trl. II, Paumāsāricarī, Kumārapālacarī & CMC., cf. Hi. *rol-* and *rolā*= 'clamour outcry, noise'.]

1024. **Lañjiya-** 31 21 1, 36 5 4, 58 2 7, 60 30 10, 74 12 10, 99 7 10 'a slave girl'.

[=*dāsi* (gl.). PSM. does not note it; cf. *lañjiya-* occurring in this very sense in JC. (2 34 7) & PC. II and *lañjikā* in Yt. where the commentator gives the meaning as *dāsi*; cf. MW. *lañjikā-* (L)= 'a harlot, prostitute'.]

1205. **Ladāhamadāha-** 62 2 3 'beautiful,' 'graceful.'

[*manoharam* (gl.); the relevant passage is - "*khujjaya naccanti ladahamadāha*" - 'the dwarfs are dancing gracefully'. In this word both *ladaha-*

and *madaha-* are significant Cf. *ladaha-*=*ramya*, 'pleasing, beautiful, lovely' (D. 6 117) and *madaha-*=*laghu*, 'small' (D. 6 117) PSM. and Tr. 2 1 30, 73 note *ladaha-* in the sense of *vilāsavatī strī*, 'an amorous woman'. *ladaha-* occurs in the sense of 'beautiful' in JC. KC., Bh., Sam K. & Līlāvai, cf. MW. *ladaha-*= 'pleasing, beautiful' ('Bālaīrā-māyana') and *laṭabha-*= 'handsome, pretty, lovely' (Virkamāṇkacarita) See *madaha-*.]

1206. **Lampēkkha**—100 5 13 'a thief'.

[*aura-* (gl.) ; cf. a *lampikkha-*= *cora-*, 'thief' (D 7 19), Trivikrama notes *lammikka-* in the sense of 'a thief' at Tr 3 4 72, 143 ; cf. *lampikka-* occurring in this very sense in PC. II, and *lampikṣa-* or *lampikṣuh* in Br. K. , cf Kon slang *lampis-*, 'to pilfer, to steal small articles']

1207. **Lalla**—9 8 11, 29 18 4 'one who stammer, one who babbles or speaks indistinct words.'

[*asphuṭavācin* (gl.) ; cf PSM. *lalla-*= 'one who speaks indistinct words'. In support PSM quotes Pṛāśnavyākaraṇa Sūtra. D 7 26 notes *lalla-* in the sense of *saśprham*, 'eagerly' and *nyūnam*, 'less, in a less degree.' The former, if not both, may be quite different from the present word. Cf. *lalla-* occurring in the above sense in JC. (2 17 1) & *lallura-* v.l. *lallara-* in Chand, cf. MW *lallara*(L) "Onomatopoeic" 'stammering' and *lalalla* 'indistinct or lisping utterance. (Kathāsaritsāgara).]

1208. **Lallakka**—14 7 5 (v.l. *lalakka-*), 28 26 2, 54 13 13 'terrible,' fierce'.

[*raudra* (gl.) ; cf *lallakka-*= *bhāmam*, 'terrible' (D. 7 18, Pā. 109) At H. 2 174 *lallakka-* is given as *bhāṣa-śabda-* cf *lallakka-* occurring in this very sense in JC (1 15 20 & 3 87 14) Līlāvai & NC., CMC, Chand. In PC II and PC. III *lallaka-* is used in the sense of *yuddhahvāna nāda-*, 'a cry of challenge'; with this cf. G., H. *lalakar-*, M. *lalakar*= 'a cry of challenge, a challenge'

1209. **Lāni**—4 5 4, 93 7 3 'a limit, a boundary.'

[*maryādā*(gl.) ; the relevant passage at 4 5 4 is - "*disalāṇthe sammuhu sūru jema*" - 'like the sun before the boundary of the day.' PSM. does not note it Cf. *lani*= *maryādā* (Jñāneśvari.)]

1210. **Lāla**—71 13 5 'one who longs for,' 'one who desires.'

[*lalaka*(=*vāṇchaka*) (gl.) ; the relevant line is - "*gurukāma-lāla*" - 'longing for the feet of the Lord'; PSM. does not note it ; cf. *lalla*= *saśprham*, 'eagerly' (D. 7 26 ; Tr. 3 4 72, 617) and *lall-* occurring

in the sense of 'eagerly' in KC.; cf. MW, $\sqrt{\text{lal-}}$, 'to desire' (Dhātupāṭha)]

1211. **lālapimḍi**—52 20 16 'a pole placed in front of the elephant's trunk'.

[*gajamukhagraśaṭha-* (gl.). The relevant passage is - '*kari-kara-cāṇḍīhi-lālapimḍi*' *ya so jujjhiu* - 'he fought by means of the poles tied to the front of the elephant, which were as fierce as their trunks'. PSM. does not note it. The word *lālapimḍa* occurs in NC at 3 16 6 and is rendered with *lālā+pinda-* by the editor. The commentator here gives "*mukhakaṣṭham lālapimḍi*". The relevant passage in NC. is - "*gaya gayadanta-musala-dalavaṭṭiya lālavimḍi vhaṭṭiya loṭṭiya*" - 'the elephants were destroyed with tusks (used as weapons), being clubbed with their own front tying-poles, they rolled over'. MW. notes *lalikā* in the sense of 'a rope round the nostrils of a horse as found in Lexicons only.]

1212. $\sqrt{\text{Luh-}}$ 'to wipe off, to remove 'to wash off'.

luha (pres. 3 s) 58 18 1, *luhivī* (abs) 40 15 1, 55 11 12; *luhi* (imp. 2 s) 52 13 1, *luhau* (imp. 3.s) 54 9 11, *luhiya-* (p.p) 12 17 4, 62 5 2. [*spṛṣṭayati*, *spṛṣṭayitoṣ*, *vinatiya*, *pramāṛjaya*, *māṛjayatu*, *prohchita*, *mṛṣṭa*, *spṛṣṭita* (gl.), cf. $\sqrt{\text{luh-}}$ = $\sqrt{\text{mṛj-}}$, 'to wipe' (H. 4 105: Tr. 3 1 48). Cf. $\sqrt{\text{luh-}}$ occurring in this sense in PC. I, II, III, & Bh.; cf. T G. *loh-vū* = 'to wipe off, cleanse by rubbing', For N.I.A. derivatives See. ND. *bhulnu* = 'to make a mistake, go astray, forget' Cf. Sk. $\sqrt{\text{luṣ-}}$, 'to rob, steal' (Dhātupāṭha).]

1213. $\sqrt{\text{Lūr-}}$ 'to cut';

lūriya- (p.p.) 7 5 9, 67 15 12.

[*vidārīta-* (gl.): cf. $\sqrt{\text{lūr-}}$ = $\sqrt{\text{chid-}}$, 'cut' (H 4 124, Tr. 3 1 67); cf. $\sqrt{\text{lur-}}$ occurring in this very sense in NC & KC For N.I.A. derivatives see ND. *luchnu* = 'to pull out by force, snatch, claw' and *lāchnu* = 'to tear down'. See $\sqrt{\text{ullūr-}}$ & *lūrana-*]

1214. **Lārāpa**—28 27 3, 66 2 9 'cutting asunder'

[See $\sqrt{\text{lūr-}}$ and $\sqrt{\text{ullūr-}}$.]

1215. $\sqrt{\text{Lhikk-}}$ 'to hide, conceal, disappear':

lhukka (pres. 3 s) 50 3 5; *lhukkivī* (abs.) 69 21 2, 88 9 9; *lhikkeppinu* (abs) 88 3 5, 98 10 14; *lhukkāva* (caus. pres. 3 s) 24 14 4; *lhukkāvī(ya-* (caus. p.p.) 1 13 9, 36 10 11, 71 16 8, 100 6 12.

[*tiṛobhūtoṣ*, *gopitam* (gl.) cf. $\sqrt{\text{lhikk-}}$ = *niṭṭi*, 'hide' (H-4 55, Tr. 3 1 8) and *naṭi* = 'perish' (H. 4 258); cf. *lhikka-* = *gata*, (Tr. 3 1 132, 178) and PSM. *lhikka-* (D) = *naṣṭa-*; cf. $\sqrt{\text{lhikk-}}$ occurring in this sense in NC.,

KC., PC. II PC. III & Bh.; cf. M. *likṣ*= 'to hide'.]

- 1216 √**Vajjar**— 'to say, tell, speak';

vajjarami (pres. 1 s) 11 2 11, 23 14 3, 33 6 9, 68 1 15, 69 28 2;
vajjarahī (pres. 2 s) 19 9 4, 32 1 3, 90 10 14; *vajjaras* (pres. 3 s) 5 3
12, 10 1 17, 10 12 5, 11 22 17, 11 35 1, 29 12 3, 37 15 1, 62 16 6,
69 26 6, 84 7 6, 92 8 1; *vajjarami* (pres. 3 pl.) 33 7 10, 52 4 6, 68 8
4, *vajjaramā* (pres. p.) 59 13 7, *vajjarim* (abs.) 31 27 2, 85 25 2; *vajjarevi*
(abs.) 101 14 6, *vajjari(y)a-* (p.p.) 10 10 11, 21 15 9, 29 2 4, 31 6 11,
36 2 1, 37 17 7, 61 5 2, 82 10 4, 83 8 14.

[*kathayati*, *kathita* (gl.); cf. √*vajjar*= *kath-*, 'to tell' (H.4 2, Tr. 3 1 69); Hemacandra gives √*vajjar*= *kath-* at H.4 2, but notes √*bajjar*— in the same sense in the commentary on D. 6 92; cf. √*vajjar*— occurring in the same sense in JC. (3 4 15), NC, PC. I, II, III & Bh.]

- 1217 **Vattutivīdi**—32 20 5 'a pile of spherical stones'.

[*vatta-*+ *uttivīdi-*. Gloss gives *utramdi* (which is marked by the editor with a query) as the meaning of *vattutivīdi*; but *vatta-* here stands for 'a spherical stone' and hence the meaning given by the gloss applies only to the second member of the compound, namely *uttivīdi-*, the relevant passage is — "*vattutivīdi vi rāya challe*"— 'a series of spherical stones were arranged one above the other by the shrewd man'; cf. PSM. *uttivada* (D)= 'a pile of vessels'. For this meaning PSM quotes the following passage from the Upadeśapada "*phodeḥ birālo lolayā sāvī uttīvadam*"— 'the cat breaks with a push the pile of pots on account of its greediness', cf. G. *utrevad*= 'a series of pots arranged one above another'. See *uttivīdi-* and *uttiradi-* and *vatta-*.]

1218. **Vadda**— 1 12 6 'great'.

[Vaidya renders it with *mahat*. The relevant passage is — "*sahū sasa-harena vaddau virohu*"— 'the great enmity with Śaśadhara', cf. *vadda*= *mahān*, 'big, great'. (D. 7 29, H. 4 366 illustration 1), cf. *vadda*— occurring in this sense in KC., PC. III & Bh. Cf. M. *vād*, G. *vaḍū*, H. *bada*= 'large, great, huge', cf. Kan. *vadra*= 'large, great' and *odda*= 'a pile, heap']

1219. **Vadha**— 83 21 17, 85 20 4 'a block-head,' 'a fool,' 'a term of address in mild rebuke'.

[*sthūlabuddhi-*, *mūrkha-* (gl.); cf. PSM. *vadha*— (D)= *mūka*, 'dumb' quoted from Sankṣiptasāra of Kramadīvara; cf. *vadha*= *mūḍha*—, 'a fool' (H. 4 422 illustration 4); Trivikrama notes *vaḍha*— at Tr. 1 3 90 and renders it with *vaṭa*—. It may be the same word as the word under

discussion: cf. *vaḥha-* occurring in this sense in PC. II and PC. III *vaḥhara-* in Up.K. & Pāṇḍa Dohā. *vaḥha-* occurs in Paramāitma-Prakāśa (at 2 19, 154 etc.) also used as 'a term of address used by Guru for his ignorant disciple'.]

1220. **Vamṭaya**— 45 8 13 (v l. *vattaya*) 'portion,' 'share'.

[=*bhāga-*(gl.); the relevant passage is— "*māhi-vamṭaya-ṇikkamṭaya-vaihi*"— 'to the lord of a portion of the earth free from enemies'; cf. *vamṭha*=*khanda*, 'a portion' (D. 7 83) and PSM. *vamṭaga*=*vibhāga-*; cf. MW. *vanṭa-* (L) and *vanṭaka* (L)= 'a portion, a share'; cf. M. *vāṭa*, Koṇ. *vanṭo*= 'a share, portion' and Hi. *bāṭnā*= 'to apportion'.]

1221. **Vamṭha**— 29 18 5 (v l. *raṭṭha-*) 'crippled, maimed or a dwarf'.

[Compare *vamṭha*=*vāmana*, 'a dwarf' (H. 4 447); D. 7 83 notes *vamṭha-* in the sense of "*akṛtavivāha-*"— 'unmarried' and "*bhṛtya-*"— 'a servant' (but here the reading appears to be wrong, it should be "*vandha-*". Cf. G. *vāḍho* 'unmarried'). The word *vamṭha-* occurs in JC at 3 24 3 and the editor has rendered it here with '*juṣka-vṛkṣa-*', 'a dried up tree' on the strength of M. *vaḥhaleṭa*= 'dried, withered'. But 'maimed or crippled' suits the context; in JC. also; cf. MW. *vanṭha-* (L)= 'crippled, maimed, a dwarf'.]

1222. **Vaddala**— 7 16 8 'a hurricane, a violent storm'.

[Vaidya renders it with *jhaṇjhāvāta-*, 'high wind in the rainy season'. The relevant passage is— "*vāya-vaddolukkampiya-kāyaḥi*"= *vaddala*=*durdina*, 'a cloudy day' (D. 7 35, H. 4 401), Tr. 3 4 521 renders *vaddala-* with "*megha-timiram*". *vaddala-* occurs at NC. 9 25 5 in the above sense. Cf. *vaddala*=*megha-* (SR.) and *vaddaliya*=*megha-* (PC.I); cf. MW. *vardala*-(L)= 'a rainy day, bad weather'; cf. M. *vāḍaḥ*= 'a hurricane, a violent gale or storm'. For N.I.A. cognates see ND. *bāḍaḥ*= 'cloud, fog, mist'.]

1223. **Vamāla**— 1 11 7, 2 2 8, 7 23 6, 12 18 2, 17 3 4, 27 4 1, 48 5 7, 52 2 4, 52 18 17, 73 14 11, 78 9 9, 96 6 6, 98 6 14 'a loud and confused noise,' 'an uproar,' 'a tumult'.

[=*kolāhala*, *kalakalayukta* (gl.); cf. *hamāla-* v.l. *vamāla*=*kalakala-* 'a confused noise' (D. 6 90, Pā. 47) *vamāla-* occurs at NC. 7 7 11 where the commentator has rendered it with *melāpaka-* or *kolāhala-*. The rendering *kolāhala-* quite suits the context; cf. *vamāla* occurring in this very sense in JC., NC., PC. I, II, III, CMC., Bh. & KC.]

1224. **√Vamph**— 'to taste, smack, try the flavour of';

vamphami (pres.1.s.) 101 15 15 (v.l. *phamphaviya-*).

[=śad āvādayāmi (gl.) the relevant passage is— "*vāṭṭhāmi aju iṣ gayai lo*"— 'when the people left, I may have a bite at it'; cf. *vāṭṭhān= bhukiam*, 'eaten' (D.7 35; Pāi. 134).]

1225. **Valimuha**— 76 8 7 'a monkey'.

[=*vānara*— (gl.) the relevant passage is— "*laggā valimuha gurisilakhaṇa-dahī*"— 'the monkeys engaged themselves with the slabs of stones from mountains', cf. PSM *balimuha*— 'monkey' (Pāi. 65); cf. MW. *valimukha*(L)— 'a monkey'.]

1226. **Vāvalla**— 7 5 11, 12 18 7, 28 30 2, 52 15 5, 78 18 5, 94 23 14 'a sort of steel weapon, a kind of iron crow'

[=*sarvalohamaya*— (gl. at 7 5 11), *sella*— (gl. at 28 30 2). Though the gloss renders *vāvalla*— with *sella*— it may not be exactly like *sella*— Because at 7 5 11 *vāvalla*— is used along with *sella*— which shows it is a weapon different from *sella*—, though may be similar. Cf. PSM. *vāvalla*—=*śastra-viśeṣa*; cf. *vāvalla*— occurring in this sense in PC. I, PC III, & CMC.; cf. MW. *vāvalla*—(L)— 'a kind of arrow'. For the word *sella*— given in the gloss see *sella*—.]

1227. **√ Vigov**— 'to disdain, to put to shame';

vigovai (pres 3,s) 92 8 3.

[=*kopayati*, *krodham kārayati* (gl.)]

The reading in the text is— "*vi govai*"; but it should be taken as "*vigovai*" in which case it will suit the context. The gloss gives "*kopayati, krodham kārayati*". This seems to be wrong interpretation on the part of the commentator as he has taken the reading as "*govai*" and not "*vigovai*". The relevant passage in the text is— "*jā soḥ-aggē kāmu vigovai*"— 'who disdains (i.e. surpasses) the god of love in point of beauty'. Compare PSM *√vigov*— 'to disdain', cf. *vigupyate* and *vigopita*— occurring in Up K. in the same sense, i.e. 'to dishonour, to put to shame'. Cf. G. *vagov-vu*— 'to defame, slander, censure'.

Alsodorf takes *govai= gopayati*, 'conceals' and renders the expression "*kāmu vi govai*" as "*Kāma in den Schatten stellte*".

1228. **Viggutta**— 90 2 4 (v.l. *vigutta*—), *vigutti* (fem.) 85 2 16 (v.l. *viggutti*) 'agitated, distracted'.

[The relevant passages are— 1) "*mānusu samañadhamma vigguttāṃ parai*" (90 2 4) — 'A person dies being perturbed by the Jain doctrine'; 2) "*pekkhiv mahumahanu mayāṇe ṇam sari vī vigutti* (v.l. *viggutti*)' (85 2 16)— 'Seeing Madhumathana, the river was agitated as if by love'. The variant reading "*viggutti*" is preferable at 95 2 16,

as it suits the context. Cf. *viggova* = *vyakulabhava*-, 'agitation, distraction' (D. 7 64) and PSM. *viggutta* (D) = 'distracted or agitated'; cf. *viggovaya*- occurring in the sense of 'agitation' in Vajjā (153) and *viggutta*-, 'agitated' in Bh.]

1229. **Vicchaddiya**— 25 10 6 'a collection, multitude'.

[= *samūha*- (gl.). Cf. PSM. *vicchaddia* = *puñjikṛta*-, 'collected together' quoting from Setubandha. Cf. *vicchadda* = *nivaha*-, 'a heap, a collection' (D 7 32) and *vijjhadda* = *samūha* (Tr 3 4 72, 81); cf. *vicchadda*- occurring in this very sense in PC.II. PC III & GS The word occurs with the spelling *vicchidda*- in JC. at 3 13 12 and 4 17 13. The relevant expressions are- 1) "*hadda-vicchadda*"- 'a heap of bones' and 2) "*imṁgiccha- vicchadda*"- 'a collection of pollen' respectively. See *vicchamda*-.]

- 1230 **Vicchanda**— 88 9 4 (v.l. *vicchadda*-) 'a collection,' 'a multitude'.

[The relevant line 13- "*rumda-numḍa-vicchanda-bhayamka*" - '(in the battle) which was fierce on account of multitudes of headless bodies and heads'. See *vicchaddiya*-.]

1231. **Vicchūḍha**— 3 15 5 'thrown, inserted and hence fastened to'.

[*vicchūḍha*- means *vikṣipta*-, 'thrown' and hence 'inserted'. The commentator has freely rendered it with "*paridhāpita*"-, 'made to wear'. The relevant passage is- "*vīṁdheppinu savanaḥjuyalu jīṇaḥ vicchūḍhai manmaya-kumḍalā*" - 'having pierced the two ears of the jīṇa, the jewel-studded ear-rings were hurriedly put on (or he was made to wear them)'. Cf. *vicchūḍha* = *vikṣipta* (Pāi 14 7) and PSM. √ *chuh*- = 'to put'; PSM records another *vicchūḍha*- (D) in the sense of *viyukta*, *mraḥita*- quoting from Sam.K. in support. See √ *chuh*-]

1232. **Vittala**— 7 12 8, 20 10 12, 89 31 5, 90 3 16 'impure,' 'polluted,' 'defiling,' 'unholy'.

[= *apavitra*- (gl.). Though the gloss on the word *ṛsadha*- at MP 7 12 8 is "*bībhatsam-apavitrām*", it is likely that "*bībhatsam*" is the rendering of *ṛsadha*- and "*apavitra*-" that of *vittala*- which occurs immediately after the word *ṛsadha*- in the said line. Elsewhere, *ṛsadha* is found rendered with only *bībhatsa*-. Cf. *vittala*- = *asprīya-samsarga*-, 'contact with the untouchable or touching that which is prohibited' (H. 4 422, illustration 3); cf. PSM √ *vittala* = 'to make unclean'; cf. *vittala*- occurring in this very sense in JC. (2 11 1 & 3 18 4), NC., PC. II & III, *vittala*- in Sam.K. & *vittala*-, 'polluted' and *vittalita*-, 'polluted' in Br.K.; cf the expression *paraputtavittalīṇa*-]

'defiling others' sons' occurring in Karpūramanjari at 1 18; cf. M. *viṭṭala*= 'impurity or uncleanness as subsisting in certain persons etc. and communicable by them through contact'. See *sumṭṭala*-]

Everywhere, where the meaning is *apavitra*-, 'defiling', the form is *viṭṭala*-; nowhere it is *viṭṭala*-. In MP, JC, NC, etc. the context is the same and the word *apavitra*- is found used with reference to the human body. Though the gloss gives *apavitra*- there is a doubt, as to its connotation. It is quite likely, that it may be connected with *viṃṭṭala*-, 'a bundle' and might have come to mean *apavitra*- because of the confusion with the meaning of *viṭṭala*-. It is likely that the Jain monks might have referred to human body as 'a dirty roll or bundle'. Cf. PSM. *viṃṭṭaliya* (D), *viṃṭṭiya* and *viṭṭi-gaṭhari*, 'a bundle'; cf. *viṃṭṭana*= 'a wrapper, a roll' (Br K); cf. G. *vinṭṭo* and *vinṭṭi*= 'a roll'. See ND. *biṭulo*= 'impure, and defiled' *biṭo*= 'bundle, sheaf'

1233. **Vidappa**—12 6 3, 20 8 4, 59 2 5, 63 10 12, 73 8 1, 74 16 17, 79 10 2

'Rāhu, a demon supposed to swallow the moon'.

[=*rāhu* (gl); cf. *vidappa*= *rāhu* (D. 7 65, Pāl. 38; Tr. 3 4 72. 431); cf. *vidappa*- occurring in this very sense in NC., PC II & PC III.]

1234. **Viddama**—(?) 18 13 1 'fear', 'panic'.

[=*bhaya*- (gl); the relevant passage is - "*payaniya-janana-marana-viddama-rai*". If we follow the gloss its rendering would be - "you, who have created attachment or liking for the panic for births and deaths". As such the word '*rai*-' would be quite meaningless in such a context. So the expression as it stands appears to be unsatisfactory. It is likely that the syllables '*ma*-' and '*ra*-' in the original might have been transposed through scribal error. This suspicion is supported by the fact that *viddama*- is not found occurring anywhere else. In that case the passage would be - "*payaniya-janana-marana-viddara-ma*"- which has created the idea of the terrible nature of the rounds or circle of births and deaths' (*viddara*= 'terrible') See *viddara*- below.]

1235. **Viddara**—74 2 11 (v.l. *dāvāra*-) 'terrible', 'dreadful', 'fierce' 'causing panic'.

[=*bhayanaka*- (gl); the relevant passage is - "*naccāvami viddara dāniya*" 'I make the fierce female goblins dance'. Cf. *viddara*= *raudra*-, 'terrible' (D. 7 90); PSM. notes *viddara*- in the sense of *raudra*- from Upadeśapada ṭīkā; cf. *viddirilla*- occurring in this very sense in Kemaś., Uśā. (2 43) & CMC. Manuscript T in MP. has got the variant reading at 74 2 11 "*dāvāra*-" on which it gives the following gloss-

"*bhayanakam saṅgrāmo vā, viddara itī paṭhe api ayamevārīhaḥ*". With the variant reading *dāvare-*, cf. PSM. *ḍamara=bhayanakara-*, 'causing panic' from *Supāsanaḥcarā* and *ḍamara-* occurring in the same sense in PC. I. See *√dar-* and *damara-*]

1236. *√Vinad-* 'to be deceived, harassed, distressed';

vinadī(ya)- (p.p.) 12 19 6, 15 6 6, 23 2 18, 37 10 2, 43 11 13, 52 8 6, 52 16 26; *vinadījai* (pass.p.3. s.) 81 18 10.

[Compare *vinadīya-* occurring in the sense of *vanṇita* in JC. (1 21 14, 4 2 23). See *√nad-*]

1237. *Viddāṇa*—39 13 12 'sad, dejected',

[=*mlānavadana*—(gl.) ; the relevant passage is — "*saṁsāre bhinṇi vi tū dīṭṭha sūttu viddāṇa*" — 'The father full of sorrow found them very much dejected'; cf. PSM. *viddāna=mlāna-*, *nisteja*, *śokātura-* with reference to Surasundari Caria, Sanatkumāra Caria and others; cf. *viddāna-* occurring in this very sense in PC.II, Sam. K. & *viddānaya-* in PC. III.]

In the Sanskritised form "*vidrāna-*" occurs several times in Up. K. of Siddharsī. Here the editor Peterson gives, 'embarrassed, perplexed' as the meaning in various contexts. In all the occurrences the word is used compounded with *vadana-* and can be rendered with 'dejected face', or 'sorrowful face'. It is equivalent to Sk. expression "*mlāna-vadana*".

Sk. *vidrāna-* 'roused from sleep, awakened' is different from this *vidrāna-*.

1238. *Vibbhalla*—90 2 16, 101 12 11 'perplexed,' 'confused'

[*bhṛānta-* (gl.) . See *√bhull-* and *bhola-*.]

1239. *√Vireh-* 'to shine' 'to appear beautiful' :

[*vireha-* (pre 3. s.) 9 21 3, 43 7 6, 86 6 10, 88 17 11; *virehamā* (pres. p.) 89 5 10.

[Compare *√vireh-* occurring in this sense in NC. *vi-resh-*. See *√reh-*.]

1240. *Virolīya*—31 23 7 (v.l. *virolīya-* v.l. *virolā-*), 89 11 16 'tormented,' 'agitated'.

[=*kadarthita*—(gl.) ; Alsdorf notes *calitam* as the gloss on *virolīya-* at 89 11 16, the relevant passages are — 1) "*asahamātem viraha-virolīyau lenappau kakkari ghalliyau*" (31 23 7) — 'He, tormented by separation, finding the situation unbearable threw himself from a precipice.' 2) "*teṇa manoharam tahi tiha bolliyam juha hiyaullayam in virolīyam*" (89 11 16) — 'He spoke in such a sweet manner, that her heart was tormented or agitated (by love or longing)'. PSM. does not note it in this sense. Cf. MW. *virolita*(L)= 'disturbed, disordered'.]

1241. **Virolliya**—36 13 7 (*virolliya*-) 'tremulous, spread or widened (eyes due to emotional feelings like love, joy or jealousy etc.).

[*virolliya*- may be a mis-reading for *virilliya*-. The relevant passage is—“*suloyanahi rāyavasa-virolliyaloyanahi-punu bhāṣi*” — ‘he said to Sulocanā whose eyes were widened or spread on account of love’. Cf. PSM √*virell*-, *virill*=*vi+itr*-, ‘to spread, to widen.’ and Pāi 521—*virallhiya*= ‘spread’; cf. *virallhiya*- and *virolliya*- occurring in this very sense in PC. I and *virilliya*- in PC. III The relevant expressions and passages are as follows — 1) *virolliya*-(v.l. *virillaya* v.l. *virallhiya*) *ṇayane*’ (PC I 11 5 4) — ‘with the eyes spread’; 2) “*virallhiyakkha*’ (PC. I 16 14 7) — ‘with the eyes spread’; and 3) “*loyanai virillevi avalou rāvanu macchareṇa*” (PC. III — 74 9 10) ‘widening the eyes (Lakṣmaṇa) saw Rāvana with jealousy’. In all the occurrences the word qualifies ‘eyes’.]

1242. **Vila(ya)**—5 4 13, 6 7 10, 10 5 1, 11 26 14, 14 4 6, 31 9 3, 62 4 3, 88 17 3 ‘a lady’.

[=*vanitā*, *stri* (gl). At D. 7 65, Hem. notes the word *vilayā*- in the sense of *vanitā*-, ‘a woman’ and considers it to be a *tadbhava* word : cf. Pāi. 12; cf. *vilāḍ*-, *vilayā*- occurring in this very sense in JC.; NC. and Up. K, and *vilaya*- in PC. II, PC III, Bh & Sam.K.]

1243. **Vilumpiya**—98 12 8 ‘desired.’

[Though the commentator renders *vilumpiya*- with *upadruta*-, the meaning seems to be *abhiṣṭāta*-, ‘desired’ The relevant passage is — “*iāsu bāla kālena samappiya, tena vi kāmālena vilumpiya*” — ‘The *bhilla* by name Kāla gave the girl to Simha ; and she was desired by him who was full of *kāma*’. Cf. *vilumpia*= *abhiṣṭātam*, ‘desired’ (D. 7 66), and √*vilump*=*kāṅkṣ*-, ‘desire’ (H. 4 192); cf. *vilumpia*- occurring in Kumārapālacarita in this very sense ; the relevant line is — “*a-vilumpia-bhava-sukkho*” (7th Sarga 33 stz) — ‘one who did not desire the worldly pleasures’. PSM. also notes another *vilumpia*- (D) in the sense of *āhita*-, *kavalita*-, ‘devoured, swallowed in one morsel’ on the strength of Pāi. 134.]

1244. **Visatta** 16 16 8 ‘elation’.

[=*cittabheda*- (gl). Here *visatta*- appears to have been used in the sense of ‘a similar state of the mind like *māṇa*- and *maratta*-, hence the gloss renders it with ‘*cittabheda*-. The context is of Bharata’s messenger giving advice to Bāhubali to give up pride, arrogance and elation. The relevant passage is — “*māṇa maratta visattu mueppinu jivahu ekkamekka aṇuṇeppinu*” — ‘Leaving aside (your) pride, arrogance

and elation, both of you live together amicably.' PSM. does not note this sense of the word. At 7 7 6 in NC. *visatta-* occurs compounded with *kulabala-*, *vihava* and *maratta-*. The context here is the description of battle scene. Hence it is quite likely that the word is used in the same sense as MP. 16 16 8. The editor has rendered it with *dalana-*]

1245. **Visatta**—84 18 3, 85 24 8 (v. l. *visadda-*), 91 20 7, 94 19 4, 99 1 14, 99 10 3, 99 13 1 'a multitude,' 'a collection,' 'full of'.

[=*samūha* (gl). The relevant expressions are - 1) "*kuladhana- visattu*" (84 18 2) - 'a collection of family wealth' 2) "*vasaha-vinda-dhekkāra-visattahi*" (85 24 8) - 'full of the bellowing of a herd of bullocks'. Excepting in 84 18 3, we can take *visatta-* in the sense of *pūrṇa-*, 'full of'. PSM does not note the word in this sense.]

1246. **Visambhara**—81 17 12 'a spider'.

kolikah(gl), the relevant passage is - "*macchiyahi visambharu dhāyau*" 'the spider darted towards the fly'. PSM. does not record *visambhara-* in this sense. Deśināmamālā records *visambhara* at D. 7 77 in the sense of *grhagodhā*, 'a small house lizard'. MW. also notes *visambhara* in the sense of 'the domestic lizard' as found in the Lexicons only. For the word *kolika-* given in the gloss see Appendix.]

1247. **Visāri**—53 5 6, 96 8 7 'a fish'.

[=*matiya*-(gl), the relevant passages are - 1) "*kālamānaya mahā-saramāre visārino*" (52 5 6) - 'the fish sporting in the huge lake' and 2) "*saramā saramam visārīna damdam*" (96 8 7) - 'a couple of fish moving in the lake'. Deśināmamālā records *visāri-* at 7 62 in the sense of *kaṃalāsana-*, 'the God Brahmā'. Cf MW *visāra*(L)= 'fish'.]

1248. **√Visūr**—'be afflicted, be distressed, be tormented';

'*visūrahi*(pres. 2.s.) 23 7 15, 99 6 3; *visūrai*(pres. 3.s) 2 20 10, 14 5 10, 30 21 10, 70 19 8.

[=*khidyate* (gl); cf. *√visūr*= *khid-*, 'be afflicted' (H. 4 132; Tr. 3 1 73); cf. *√visūr-* occurring in this very sense in PC I, III, Bh & Vajjā (183). MW notes *visūraṇa-* in the sense of 'sorrow, distress' giving reference from the Prakrit passages of Vikramorvaśī, Act IV stanza 19. See *visūraṇa-*.]

1249. **Visūraṇa**—78 2 2, 81 1 11, 87 2 7 'distress,' 'torment,' 'affliction'.

[=*kheda-*, *jhūrana-*(gl). For the word *jhūrana-* given in the gloss at 81 1 11 see Appendix, See *√visūr-*.]

1250. **Vihalamghala**— 28 19 8, 83 4 8 'perturbed', 'agitated', 'distracted'.
 [=vihalā- (gl. at 83 4 8); at 28 19 8 the gloss loosely renders *vihalamghala-* with *vihvalānga-* PSM. also renders *vihalamghala-* with *vihvalānga-* and further paraphrases it with '*vyākul śartravala*', 'one having a bewildered body'. This seems to be a guess as '*gha-*' in the word *vihalamghala-* cannot change to '*ga-*' phonetically, and the word seems to be of obscure origin. Cf. *vihalamghala-* occurring in this very sense in PC. I, II, III, SR., KC., Bh., Chand. (4 64 1). *vihalamghala-* occurs at JC. 2 33 7 where it is glossed as *acetana-*, but here also the meaning *vihvala-* fits in the context.]
1251. **Vihalliya**— 87 3 11 'trembled, quivered, shaken'.
 [=kampita- (gl.). See √hall-.]
1252. **Vihāvia**— 25 10 12 'cheated, deceived'.
 [=vikhandīkṛto vañcītaḥ (gl.), the relevant passage is - "*ghadadāsiyai mahiyai ko na vihānu*" - 'who is not cheated by procuress in the form of earth?' See *vehavia-*]
1253. **Viśadha**— 7 12 8, 30 19 10 (v.l. *visara-*), 54 15 4, 83 5 3, 88 5 8 'repulsive', 'loathsome', 'stinking'.
 [=bṛbhaṣa- (gl), PSM. does not note it; cf. *viśada-* = *visra-*, 'stinking with' (PC. III). In all the occurrences *viśadha-* is found used along with *vasā*, 'marrow' and connotes the idea of 'loathsome or stinking'.]
1254. **Vuṇṇa**— 17 15 12 'frightened', 'afraid'.
 [The gloss loosely renders *vunna-* with *sankupita-*; but *bhūta-*, *trasta-* would suit the context well. The relevant passage is - "*vumukka ravena disākari vuṇṇa*" - 'the elephants of the quarters were frightened with the noise that was released'; cf. *vunna-* = *bhūta-*, 'frightened, afraid', *udvigna-*, 'afflicted' (D. 7 94). *vunna-* occurs in the sense of *viśanna-*, 'depressed in the illustration 1) of H. 4 421, Pāi. 132 also notes *vunṇa-* in the sense of *udvigna-* 'distressed, frightened'; cf. *vunna-* occurring in the sense of *bhūta-* in PC. II. and PC. II.1.]
1255. √**Veyad**— 'to set, to inlay':
veyadī(y)a- (p.p.) 13 9 8, 38 6 9, 88 14 11 (v.l. *viyadīya-*).
 [=khacita, jadita, jāṭita (gl.). Cf. √vead = *khac-*, 'to inlay, to set' (H. 4 89, Tr. 3 1 39). Ramanujaswami has rendered √*khac* and consequently √*vead* with 'appear'. This does not seem to be correct. Cf. PSM. √*vead* - 'to set' and *veadia-* = *pratyupātam*, 'inlaid, studded' (D. 7 77, Pāi. 140). PSM. has rendered "*veadīa-*" with (*phir se boyā*)

huā)='sown again' and has thus misunderstood "*pratyupla*" - given by Deśināmanāla as the meaning of "*veāḍia*". PSM. also records *veāḍia*- in the sense of *khacita*-, 'studded' and 'a jeweller'. Cf. *veyaḍiya*- occurring in this very sense in PC. I, II, III, Bh. K. and *veyaḍiya*- occurring in the very sense of 'a jeweller' in Vajjā. Cf. also *vekaṭa*- in the sense of 'a jeweller' in Yaśast. MW. records *vekaṭa*- = 'a jeweller' as found in lexicons only. For the words *jadita* and *jaṭita* (which are Sanskritised forms) given by the gloss see Appendix.]

1256. **Veyāriya**— 14 10 8, 98 7 4 'deceived', 'cheated', 'lured'.

[=*vañcita*-(gl.), the relevant passage at 98 7 4 is - "*tuhū veyāriu sotthiyasatthe*" - 'you have been deceived by the Brahmanical doctrines'. Cf. *veāria*- = *prāṭṛita*, 'cheated, deceived' (D. 7 96). Cf. PSM. √*vear*-(D)='to deceive' quoting in support GS, cf. *veyāria*- occurring in this sense in PC. I, II, PV. (14 46) and Bh. (5 7 2).]

1257. **Vecchilla**— 25 5 9 (v l. *vicchilla*-) 'a kind of yellow flower, yellow amaranth'.

[=*koranṭaka*-(gl.). The relevant passage is - "*vecchilla-kusuma-samavannaena* - having (yellow) colour like the *Koranṭaka* (=yellow amaranth) flower'. PSM. does not note it.]

1258. **Vellahala**— 3 1 11, 3 3 1, 69 15 8, 73 27 5, 99 5 17 'tender', 'delicate'.

[=*komala*-(gl.); D. 7 96 and Tr 21 30, 9 note *vellahala*- in the sense of *komala*-, 'delicate' and *vilāṭa*- 'sportive'. The word *vellahala*- occurs twice in NC. Though the editor has rendered it with "*komala*-, *vilāṭa* vā", the meaning *komala*-, 'delicate' fits the context well. Similarly in KC. also *vellahala*- is used in the sense of *komala*-, cf. *vellahala*-occurring in the above sense in PC. I, PC. III, Bh., Vajjā. (96) & CMC.]

1259. **Velli**— 15 4 12 'a row' 'a line'.

[=*āvāṭi*-(gl.); the relevant passage is - "*vellithi valiyā*" - arranged 'in lines'. PSM. does not note *velli* in this sense.]

1260. **Vehaviya**— 88 22 8 (v l. *vehāviya*-), 91 20 6; **Vehāvia**— 18 2 2, 28 33 3, 30 12 10, 84 17 1, 89 17 6 'deceived', 'sneaked', 'cheated'.

[=*vañcita*-(gl.); cf. √*vehav*= *vañc*-, 'sneak' (H. 4 93; Tr. 3 1 47); cf. *vehavia*- occurring at NC. 2 1 10 in this very sense; here in NC. the gloss equates *vehavia*- with *vilakṣyāta*-, but *vañcita*- also suits the context. See *vihāvia*-.]

1261. **Vehāvia**— 37 7 12, 70 12 6 'grown fond of (because of easy success), taking something lightly (being habituated)'.

[=*viṣaya-grddhim nītaḥ, anurañjito grddhim vā nītaḥ*(gl.)-. At 37 6 12, the king is dissuaded from becoming a monk. He is warned that the *viṣayas* are difficult to be conquered and that he should not think it to be a child's game on the strength of his habitual success in vanquishing the enemies. So *vehāvia-* here means 'taking something lightly being habituated'. The relevant passage is :

"*mā jāhi tavovanu campamuha, vehāvu riu rāyahī*
paī jchau vīru mahābhadu vi, jippai viṣaya-kaṣāyahī".

At 70 12 6 *vehāvia-* means 'appetite sharpened by easy victory'. The relevant passage is - "*pāhu vehāvu pasuvahehū*". Cf. *vehavia-*= *anādara-*, 'disrespect, contempt' (D 7 96).]

Here in both the occurrences noted above the word ought to be *hevāia-*; cf. *hevāia-* occurring in PC. I, II, III where it is glossed as - "*garvam nītaḥ grddhim prāptatḥ*". Cf. Apte - *hevāka-*= "ardent or intense desire, eagerness (this word like the word *laṭabha* is used only by later writers like Kalhana, Bilhana and is probably derived from Persian or Arabic)"; cf. MW *hevāka-*- "(said to be from Marāṭhī *hevā*, ardent desire) a whim, caprice". Cf. MW, G. *hevā*= 'greed, ardent desire'. Cf. G. *hevāya-*= 'habituated'.

1262. **Vehāvia-** 34 3 8, 51 17 8, 78 10 4 'angered,' 'made angry'.

[=*garjitatḥ*(gl.) ; cf. *vehavia-*= *roṣaviṣṭa-*, 'filled with anger' (D. 7 96); *vehavia-* occurs at JC. 1 12 13 where it is rendered with *vihvala* by the editor. Here the gloss on the word *vehavia-* gives "*roṣito anurañjito vā*". The relevant passage is - "*jakkhī tanu-parimola-vehavio hatthi parianmraṇaṇa naggoham*" - 'enraged on account of the fragrance emanating from the body of *yokṣī*, the elephant goes round the *nyagrodha* tree'. So here, the meaning *roṣita-* given by the gloss suits the context. Cf. *vehāviddha-* occurring in PC.I where it is glossed as *kopātura-*, *kopāviṣṭa-* and *vehāviddha-* occurring in PC. II in this very sense. See *hevāia-* and *hevāiddha-*.]

1263. **Vodda-** 98 10 10 (v.l. *voddha-*) 'a bull'.

[=*balivarda-*(gl.), the relevant passage is - "*pamḍu voddā-vaṇiya-kaya-vesau*" - the wise man assuming the form of a bull trader'; cf. PSM. *vodda-*(D)= *mūrkhā-*, 'a foolish person'; cf. MW, *vodhrī*= 'a bull'.]

"*vodda-*" according to the editor, is a South Indian word¹. The commentator gives *balivarda-* as the meaning of *vodda-*. *vodda-vaṇiya*

1. See MP, vol. III, Vaidya, P.L., Bombay 1941, notes, p.312.

means 'a merchant dealing in bulls'. The variant reading is *vodḍha-vaniya-*. But in Up. K. *vodhra-* and *vadra* are used in the sense of 'a fool, a stupid person'. PSM. records *voḍḍa-* in that sense from Uvaśasamālā. It is likely that all these are variants of one and the same word with the original meaning 'bull' like the Sk. word "go-". The word might have developed a secondary meaning of 'a fool, stupid person'.

1264. **Vodrahi**— 33 1 10 (v l. *voddahi*) 'a damsel' 'a young lady'.

[=*taruṇi*(gl.): the relevant passage is - "*tohi vodrahiṭu pvarathāṇtu, milithimtu aṇju tuha panaiṇtu*" - 'Now you will meet the buxom damsels who love you there (on the Siddhakūṭa mountain)'. Cf. *vodraha*=*taruna-*, 'a young man' (D. 7 80) and *vodrahi*=*taruṇi*, 'a young lady' (H 2 80); cf. also *voddohi*=*taruṇi* (Tr. 3 4 72, 695); cf. *voddaha-* in the sense of *taruṇa-*, 'a youth' in PC. III.]

PSM first quotes D. 7 80 for *vodraha-* and then in support of this gives a quotation from Hemacandra's Prakrit grammar H. 2 80-*vodraha-drahammi padā*", and for *vodrahi-* he gives a quotation from Hemacandra's Pk. grammar H. 2 80- "*sikkhaṇtu vodrahi*". Now these two quotations are traceable to their original sources.

The quotation- "*sikkhaṇtu vodrahi*" is from Hāla's Gāthāsaptasatī- 3, 92 In the Kāvya-mālā edition the reading is *vodahi-* and PSM. has noted this word under a separate entry in the sense of 1) *taruṇi-*, *yuvati-*; 2) *kumārī-*. In support of the meaning *kumārī*, PSM. has quoted "*sikkhaṇtu vodahi*" (Gāthāsaptasatī 2. 92) and given a cross reference to *vodraha-*. But really speaking the original reading should be "*vodrahi*".

The other quotation, namely, "*vodraha drahammi padā*" is found in full as quoted in three places. First of all the commentator of Hemacandra's Chando'nūśāsana has quoted it at 7 6 (page 4)¹. The full quotation is given by the commentator in *parāya* commentary on that very passage. But it is printed in this edition in a garbled form. The commentator paraphrases *vodraha-* as "*grāmiṇa-taruṇa-samūha-*".

Now, this stanza under question occurs as a citation in the Paramātma-prakāśa of Yogindudeva also. The stanza is as follows:
"*uktam ca-*

1. Chando'nūśāsana of Hemacandraśūtri, Velankar H. D., Bombay, 1960- Singhī Jain Series no. 49.

*te ciya dhaṇṇā te ciya sappurisa te jyaṃtu jiyalo /
voddaha-dahammi paḍiyā taranti: je eva tilāe //117//*

'Those persons are blessed, and those are good men, who easily swim across the great lake in the form of youth'¹.

It should be noted that the word here occurs with the spelling "voddaha-" and is rendered with "yauvana-".

The citation can be traced even earlier. It has been cited by Svayambhū in his Svayambhūcchandas to illustrate the non-position making character of *r* in Prakrit in conjuncts with "r"-and there the full quotation is given under the name of a poet Vammanutta. The actual form in Svayambhū is "vodraha-". See Svayambhūcchandas edited by Velankar, H.D., 1 2 3². Hemacandra's citation of *vodraha-* etc. appears to have been borrowed from Svayambhūcchandas. PSM. also records *boddaha-* (D) and *bodraha-* (D) in the sense of 'a young man'; cf. *vodraha-* v.l. *vodaha-* occurring in Bharata's Nāṭyaśāstra at chapter 17, stanza 9.

1265. √Vol—'to go, to elapse, to pass',

volā- (p.p.) 28 30 9, *volā-* (p.p.) 9 19 14; *volīṇa-* (p.p.) 2 4 6, 2 9 1, 11 28 4, 39 3 7, 40 11 6, 41 6 8, 42 7 1, 47 11 1, 57 30 12, 59 88 8, 59 15 5, 63 5 1, 63 10 5, 67 7 6, 73 23 7, 80 8 10, 81 13 8, 89 3 5, 90 13 11, 91 5 7; *volījamaṇa-* (pass. pres.p.) 29 8 2; *volāviya-* (caus. p.p.) 15 6 4, 18 2 2, 59 4 14 (v.l. *vollāviya*).

[=*vyāṇta*, *vyatikrānta-*, *cyuta-*, *atīkrānta-*, *tyakta-* *niṣkāṣita-*, *yāpita-*, (gl.); cf. √*vol*= *gam*, 'to go' (H 4 162), *volīṇa*= *atīkrānta-*, 'passed beyond' (H, 4 258, Pāi 141), cf. √*voll*= *gam* (Tr 3 1 97), cf. √*vol*- occurring in this very sense in JC (2 25 10), PC.I, II, III, Bh. & Vajjā. (146); cf. Old M. *volāṇ*= 'to go'.]

1266. *Saṃgahaṇa*—85 10 1 'a prostitute and her lover'.

[=*pāṃśicalayugalam* (gl.); Vaidya renders it with '*jāra-jāriṇi-yugalam*'; PSM. does not note this word. The word occurs at 77 6 6 in PC. where it is glossed "*pūṃśicala-stri-puruṣa-yugala*". MW. notes *saṃgrāhaṇa-* in the sense of 'adultery'.]

1267. *Sacchaha*—34 10 16, 88 14 9 (v.l. *sacchiha*) 'similar to', 'like'.

[The relevant passages are:

1) "*kelāsa-sacchaho*" (34 10 16,) - 'resembling Kallāsa',

2) "*caṃḍasūra-rassirāsi-cicci-cacci-sacchaham*". (88 14 9) - 'the mass of

1. See Paramāśmaprakāśa, Upadhye, A N, 1960, Introduction, p 88

2. Chapters I-II in JBBRAS, N.S., 11, vol nos. 1-2, 1935, pp 18-58

flerce rays of the sun resembling the flame of fire'. Cf. *sacchaha*=*śaḍḍha*, 'similar' (D.8 9; Pā. 127) and *sacchuha*=*śaḍḍha* (Tr. 3 4 72; 319); cf. *sacchaha*- occurring in this very sense in Lūāval, Sam.K., Karṇa. & CMC.]

1268. *Samca*— 8 9 12, 17 5 2, 89 1 6, 99 15 4 'structure,' 'plan', 'arrangement', 'inter-relationship', 'frame'.

[=*śartrabandha*, *sambandha*- (gl. at 8 9 12 and 89 1 6) *śobha*- given in the gloss at 99 15 4 is a guess; at 17 5 2 *sañca*- is loosely rendered with *sañcaya*-. Vaidya has loosely rendered *sañca*- at 17 5 2 with 'samūha-'. The relevant passages are:

1) "*śaṣa tharahaṇe dhalu sañcu*" (8 9 12) - 'on account of the shaking of the throne the bodily frame was dislodged'.

2) "*joyamtahu ṇiya-bhuya-thāma-sañcu*" (17 5 2) - 'while looking at the strength and the muscular build of the arm'.

3) "*ñāṇe pariyaṇṇu kajju sañcu*" (89 1 6) - through knowledge I became aware of the act and the whole plan of it'.

4) "*accherayāi jāyāi pañca, ko pāvāi puṇṇa-paṇṇa-sañca*" (99 15 4) - 'five miracles occurred, who can gather the full scheme or structure of the functions of merit?'

PSM. does not note the word in this sense. Cf. *susamca*= 'compact, well knit' (PC.I). Cf. Kan. *samcu*= 'a contrivance'; cf. G. *śāco*= 'machine'. In all the occurrences, "*sañca*-" is found rhyming or compounded with "*paṇṇa*-".]

See ND. *śāco*= 'a mould, matrix'. Turner says that late Sk. *sañcaka*- is a Sanskritisation of Pk. *sañca*-.

1269. *Samca*— 56 2 8 'returning to one's own fold while not allowing the opponent's pawn to enter it (i.e. one's fold)'

[=*paraśārī-praśāna-pratiśedhena svagṛhā vartana* (?) (gl.). Here also *sañca*- is used as rhyming with *puṇṇa*-. PSM. does not record this word.]

1270. *Samoddi*— 'to offer, to make ready, prepare':

samoḍḍivi (abs.) 39 5 13, 77 3 14 (v.l. *samoḍḍivi*); *samoḍḍiya*- (p.p.) 7 12 5 (v.l. *samoḍḍiya*-).

[*uddhṛiya* (gl. at 39 5 13); *bhagna*- in the gloss at 7 12 5 is loose rendering. The relevant passages are:

1) "*mahi himḍivi samaru samoḍḍivi*" (39 5 13) - 'having gone round the earth and offering battle'.

2) "*laṅkesaru laṅkaḥ gaṅṅi thiū khaṇḍhu samodḍivi gururaṇa-bhārahu*" (77 3 14) - 'Rāvaṇa having gone to Laṅkā put his shoulder to the great burden or brunt of the battle.'

3) "*jaṁghā-juyalu samodḍiya-thūṇau*" (7 12 5) - 'the two thighs in the form of erected pillars.'

PSM. does not note this. Cf. *√samodd-* occurring in this very sense in PC II & PC. III. See *√udd-*]

1271. **Sarāha**—88 23 1 'beautiful,' 'charming'.

[=*śobhāyukta-* (gl.)]. See *rāha-* and *rāha-*]

1272. **Sareha**—11 23 4 (v.l. *sureha-*) 'beautiful'

[=*śaśobha-* (gl.)], cf. M. *surekh-* = 'pretty, handsome' See *√reh-* and *reha-*]

1273. **Sala**—23 8 6. 37 21 8, 60 15 11 'a funeral pile,' 'a pyre'.

[=*śiśvaśayayam, citā, kṣāṭṭhabhakṣanārtham citā* (gl.)]. The relevant passages are.

1) "*saluvalu huyāṣaṇu āṇiyau*" (23 8 6) - 'the funeral pile was arranged and fire was brought'.

3) "*sala viraya khaṇḍivi viyha rukkha*" (37 21 8) - 'the funeral pile was arranged having cut various trees'.

3) "*naravaḥ salaḥ valaggau*" (60 15 11) - 'the king mounted the pyre'. PSM. does not note it. The word *sala* occurs at PC. II 43 8 9 where it is rendered with *śalaka*. From the context it appears to be *citā*-, 'pyre'; cf. *sala-* occurring in this very sense in PC. III.]

1274. **Savadammuha**—2 2 12 'facing', 'turned towards', 'in front'.

[=*sāmmukha-* (gl.) the relevant passage is - "*paramesaru savadam mukhu diṭṭhau*" - 'the Lord was seen in front'. Cf. *savadammuha* = *abhimukha-*, 'facing, turned towards' (D. 8 21). Cf. *savadammuha-* occurring in this very sense in JC. 2 5 13, 3 31 11, NC, PC.I, PC. III & Bh.; *muha-* in the word *savadammuha* goes to Sk. *mukha-*, *savaḍa-* is an obscure element]

1275. **Savāla**—77 1 14 (v.l. *sabāna-*) 'with a sword'.

[=*karavālena khadgena saha* (gl.); the relevant passage is - "*hala-musala-savāla-ṭṭsūla-dhātī*" - 'carrying a ploughshare, mace, sword and trident'. 'vāla' = in the compound "*savāla*" appears to be "*pāla* = " which might mean 'a sword'; cf. PSM. *pāla* (D) = *khadga-muṭṭi* = 'a sword-hilt' and MW. *pālikā* (L) = 'a cheese or butter knife'. Cf. *kara-pāla* = 'a sword, scimitar' (Br.K.); cf. G. *pāṭi* = 'a small knife'. See *pāla* =.]

1276. **Savvala**— 11 16 9, 12 3 1, 12 18 7, 16 20 12, 33 10 9, 52 9 7, 76 7 25, 78 7 12, 84 10 2. 'a sort of lance', 'an iron weapon' "a crow-bar".

[=*sarvalohamayi ghāṇī* (?), *tilapīḍanāyudham ghāṇī*, *lohamayi ghāṇī* (gl.). The commentator appears to have confused one *ghāṇī* (from *ghāṇī-ghāṇīkā*), meaning 'a weapon' with the other meaning 'an oil press'. Cf. *savvalā*=*kuṭī*, 'a long iron rod used to dig the ground' (D. 8 6); Ramanujaswami erroneously renders *kuṭī* with 'a sort of ladle'. Cf. MW. *kuṭī* (L)= 'a plough-share'. PSM. records *savvalā* (D) in the sense of 'an iron weapon' and *savvala* (D) in the sense of *kunta*-, 'a lance'. PSM. also notes *sabbala*- (D)= *śastra-viśeṣa*-; cf. *savvala*- occurring in this very sense in PC. I, PC. III. cf. *sarvalā* occurring in Tr. II and rendered with 'an iron club'; cf. MW. *sarvalā* (L)= 'an iron club or crow'. Kittel notes *sarvalā* in the sense of 'wrought iron'. Cf. also ND. *sābal*= 'crow-bar'. For the word *ghāṇī* given in the gloss see Appendix.]

1277. **√Sāh**—'to shine, to appear beautiful':

sāha: (pres 3s.) 2 1 5, 3 12 16, 5 16 7, 13 3 9, 22 16 13, 30 9 10, 32 9 14, 36 12 9, 51 1 9, 52 24 12, 69 2 5, 70 11 3, 73 16 7, 78. 2 4, 82 13 15, 85 22 15, 87 16 4, 93 8 3, 99 4 18, *sāhamia* (pres p) 45 10 2,

[=*sobhate*, *sobhamāna* (gl.); cf. **√sāh**= *rāj*- 'to shine' (H. 4 100; Tr. 8 1 57); cf. **√sāh**- occurring in this very sense in JC., NC., KC. & PC. I]

1278. **Sā**— 1 2 7, 2 18 8, 7 25 10, 14 3 2, 15 8 1, 16 22 2, 40 1 20, 40 5 21, 40 12 36, 47 10 3, 53 1 16, 58 1 3b), 58 21 8, 59 1 14, 64 5 6, 94 14 7 'Goddess of Wealth'.

[=*lakṣmī* (gl.); PSM. does not note it: cf. *sā*- occurring in this very sense in JC. & PC. II. Cf. MW. *sa*- (L)= 'Name of Viṣṇu or Śiva' and *sā*- (only L)= 'Name of Lakṣmī- or Gaurī-']

1279. **Sāla**— 5 15 9, 81 6 1 'an embrace'.

[=*ālīngana*- (gl.). The relevant passages are:

1) "*laggayāyaya nīyai avacitta, ka vi jāmbāyaku sālu dema*" (5 15 9) - 'a lady who was absent-minded on account of her attention (on Bāhubali), embraced her son-in-law'.

2) "*piu-pāya-diṇṇa-daḍha-sāleṇa, vanditu bhattii avarāṇa*" (81 6 1) - 'Aparājita saluted his father with devotion and clasped his feet firmly'. PSM. does not note the word in this sense. Cf. *sāya*- in

the sense of *ālingana-* occurring in PC. I, II & III; cf. G. *sāi*= 'an embrace on meeting after a long separation'.]

1280. *Sāḷaṇa*— 73 29 7, 83 3 8; *Salanaya*— 88 24 4 'a kind of dish, a fried vegetable'.

[=*vyañjana-*, *śāka-* (gl.); cf. PSM. *salanaya*= 'a sort of curry'; cf. *sāḷaṇa-* occurring in this very sense in NC. & Bh. (6 23 3), *sāḷaṇa-*, *salanaya-* in PC. II & III, *sāḷana-* in CMC. & *sālanaka-* in Yt.; in NC. *sāḷaṇa-* is rendered with *vyañjana-* by the commentator: cf. Hl. *sālan*, G. *sāḷnū*= 'seasoned vegetable'. Shih connects G. *sāḷṇu* with Sk. *salavaṇu-* and further says *lavanaśākas* are *śākas* which were cut into pieces and salted. He explains - "Probably they were cooked or fried and were seasoned with salt alone" ¹. Phonetically *sāḷana-* cannot be derived from Sk. *salavana-*]

1281. *Sāha*— 15 1 5, 93 2 5 'the skin on the milk, the cream of milk'.

[=*kṣīrāgram tarikā* (gl.). The relevant passages are:

1) "*kāṇaṇau mahiṣi-duddhu va sāha-ghaṇau*" (15 1 5) - 'the forest (appeared) thick with many branches like the buffalo's milk thick with cream'.

(2) "*jahiṁ duddhaṁ ghaṇasāhālayaṁ*" (93 2 5) - 'where milk is full of thick cream'. Cf. *sāha*= *dadhisarah*, *dadhma upari sāram*, 'cream of curds' (D. 8 51) cf. *sāha-* and *sāha* occurring in the above sense in PC. III. Cf. M., Koñ. *sāy-* or *sāi*= 'cream, any cream-like skimmings or layer.]

Though Hemacandra gives the restricted sense 'of cream of curds' (*dadhisāra*) to *sāha-*, in MP. as well as in PC. the word occurs with the sense 'the cream of milk'. Either it was known as a general term for both 'cream of milk' and 'cream of curds' or later on developed the restricted sense of 'the cream of curds'.

1282. *Sitha*—34 10 1; (v 1 *simtha-*) 'a bow-string'.

[=*pratyāñcāgrabhāga* (gl.); cf. *sitha*= *jivā-*, 'a bow-string' (D. 8 53) and *sitha-* (Pā. 277), PSM. notes *sitha-* (D) in this sense quoting from Kumārapāla-pratibodha. See *simtha-*.]

Deśināmamālā gives a general sense of *sitha-*, viz., *pratyāñcā*, 'a bow-string'. But the commentator of MP. appears to restrict it to "*pratyāñcāgrabhāga*", 'the front-part of the bow-string'.

1. See Introduction to *Girvāṇapadamāñjarī* & *Girvāṇamāñjarī*, Shih, U.P., J.O.I. Baroda, vol. IX, no. 1, p. 57.

1283. **Siṁṭha**—41 15 10, 88 21 3 (v. l. *siṭha*-), 100 5 3 (v. l. *siṭṭha*-) 'a bow-string-].
[=*pratyāṅga*- (gl.); cf. *siṁṭha*- occurring in this very sense in PC. III. See *siṭṭha*-.]
1284. **Sinisaṇa**—31 17 13 'a spider'.
[=*viṣambhākṣa kolikāḥ* (gl.); Valḍya has rendered it with *tantuṣṭya*-. The relevant passage is - '*kahī sinisavu kahī makkhiya*'-. 'How great a difference there is between the spider and the fly'. PSM. does not record it. For the word *kolikāḥ* given in the gloss see Appendix. The word *viṣambhākṣa* given in the gloss appears to be same as *viṣambhara*-.]
1285. **Sippi**—73 12 5, 86 3 9 'mother of pearl, 'a pearl-oyster'.
[*śukṭikā* (gl.); cf. *sipp*= *śukṭi* (H. 2 138) ; cf. *sipp* occurring in this very sense in JC (3 1 7), NC., Bh., & Kams.; cf. Hi. *sip*-, 'an oyster' and M. *sip*- = 'a half of an oyster-shell'; cf. Kan. *sippu*, Te. *sippe*, Ta. *sippi*= 'an oyster shell, a small shell' See Pischel § 286.]
1286. **Silamba**—85 6 10 (v. l. *silimba*-) 'a child, 'an infant, 'a young one'.
[PSM. notes *silamba*- in the sense of a 'child, infant' on the strength of Pā. 95. See *silimba*- and *silimdhaya*-.]
1287. **Silimdhaya**—33 6 6 (v. l. *silimbaya*-) 'a young one'.
[*bāla*- (gl.) This appears to be a misreading for *silamba*- or it might be a portmanteau word formed from *silimbaya*- and *stanandhaya*-. The variant reading *silimbaya*- is preferable. See *silimba*- and *silamba*-].
1288. **Silimba**—2 13 9, 15 20 2, 43 5 2, 72 5 5 (v. l. *silamba*-), 73 13 7 'a child, 'an infant' 'a child' 'an infant, 'a young one'.
[=*śisu*, *śavaka*, *mṛga*, *bālaka* (gl.). At 72 5 5 the gloss gives *mṛga*-, deer as the meaning of *silimba*-; here perhaps 'the young one of the deer' is meant. cf. *silimba*= *śiṣu*, 'a child' (D 8 30) and *siṣiṃpa*= *bala* (Tr. 4 72, 130); cf. *silimba*- occurring in this very sense in Lalāvaḥ. See *silamba*- and *silimdhaya*-]
1289. **Siva**—44 6 7, 46 8 3 'water'.
[=*jala*- (gl.) The relevant passages are :
1) "*siṁciṇṇa suragirisirī surarāyaḥi, mūḍa-vyoliva-siva-nīva-samghāyaḥi*" (44 6 7) - 'was sprinkled with a multitude of open jars full of water by Indra on the top of mount Meru'.
2) "*dhāra-siveḥi ahiṁciṇṇa ajiṇṇa-niveḥi*" (46 8 3) - '(The Lord) was sprinkled with streams of water contained in white jars'. PSM. does not note it. cf. MW. *siva*-(L)= 'water.]

1290. **Siṅgattaṇa**—41 15 6 (v. 1. *siṅgattaṇa*-) 'weariness, exhaustion,'

[*śrāntatvam* (gl.); the relevant passage is :

*'chattai duriyāyava-viṇvārai |
camarai bhava-siṅgattaṇa-tārai'*.

'the umbrellas that warded off the sunshine in the form of sins, and the chowries that removed the exhaustion in the form of the worldly existence'. PSM. does not note it.]

1291. **Sudhi(y)a**—3 17 2, 57 10 13 'swollen,' 'exhausted'

[*duḥkhita*-, *śuna*- (gl.) The relevant passages are :

1) "*kokkara-kāmdara-mradani sudhu*" (13 17 2) - "swollen on account of having fallen over precipices and cavities";

2) "*kasa-pahara-parampara-sudhiyatanu*" - 'having his body swollen on account of continuous whipping'. Cf. *sudha*=*śrānta*-, 'tired, exhausted' (D. 8 36, Tr. 3 1 132, 18); Pāi 131 notes *sudha*- in the same sense, PSM. notes *sudha*- in the sense of 'one having contracted or wrinkled limbs'. The word *sudha*- occurs at JC. 3 15 1 where it is rendered with *duḥkhita*-, but here also the meaning 'swollen' fits well Cf. *sudha*- occurring in the sense of 'exhausted' in PC III. CMC. & Lāṭvāi.]

1292. **Surāha**—27 8 11, 73 16 10 'beautiful', 'splendid'.

[=*śusobha*-, *śusobhamāna* (gl.). See *rāha*- and *surāha*-]

1293. **Surāhā**—89 5 9 'splendour,' 'excessive beauty'.

[=*śusobha*- (gl.). See *rāha*- and *surāha*-]

1294. **Surindya**-(fem.) 90 19 1 'exhausted, wearied (lady)'.

[=*śrāntā* (gl.). See *riṣa*-]

1295. **Suvittala**—71 4 10 'unholy, polluted'.

[Here the word is used in connection with "*parayāru*" (= *parakalatram*) 'another man's wife' who is prohibited to be touched. Here Mārica is advising Rāvaṇa by telling him the evil effects of the contact with *parakalatram* See *vittala*-].

1296. **√Sūd**—'to destroy, to chop off'.

śūdai (pres. 3. s.) 77 3 6 (v. 1. *śūda*).

[The relevant passage is - "*śūdai viśaṭṭa-paḍibhaḍa-maraṭṭa*" - 'destroys the arrogance of dispersed enemies'; cf. *√sūd*=*bhañj*-, 'break' (H. 4. 106; Tr. 3 1 49); cf. *√sūd*-occurring in this very sense in NC., PC. II, PC. III & SR; cf. G. *śūd-m*= 'beat with a club'. (ref. to cotton-heap, branches, etc.)]

1297. **Sedhā**—7 8 7, 30 4 6 'a kind of porcupine'.]

[PSM. does not note it, Cf. MW. *sṛḍaku*(L)='a kind of lizard'; cf. G. *sedhā*= 'a pocupine'.]

1298. **Sehira**—25 3 5, 47 7 5, 51 1 12, 72 1 12 (v. 1. *sīhira*) 87 12 10 (v. 1 *serīha*),- 95 14 10, 96 8 9 'a lion'

[=*simha*-(gl.), PSM does not note this word; cf. MW. *hira*(L)= 'a lion']

1299. **Haḍahada**—22 15 5 'scattered, dishevelled and unkempt (w. r. to hair)'.

[The relevant passage is "*hadahoda-phuṭṭa-pharusa-sīakeṣa*" - 'having extremely scattered and dishevelled, brittle and rough hair on the head'. PSM. *hadahoda*= *atyanta* and D. 8 74 *hadahada*= *anurāga*, 'attachment, love'. *tāpa*- 'heat' and onomatopoeic sense are obviously different from our word. With our usage of *hadahada*- occurring at 24 15 8 in PC. II where it is glossed as "*atīva-mukta-keśa, bhojana vastrādi rahito vā*",]

PSM. notes *phuṭṭa*- in the sense of *vinasṭa*- and in support of this sense quotes from Nāyakaumāracarita 1 16 the following expression- "*phuṭṭa-hadāhada-sīsam*". Perhaps *phuṭṭa*- here means scattered or split and *h-dahada*-, 'dishevelled and unkempt (hair)'.

1300. **Haḍi**— 7 13 8 'a wooden stake in which a person is imprisoned.' 'wooden fetters'.

[=*khoṭaka* (gl)], the relevant passage is - "*āsu haḍi va nirumbhva thakka*" - 'the *āyuskarma* remains obstructing like wooden fetters'. Vaidya loosely renders the word with *śrṅkhālā*-. PSM. notes *haḍi*= *kāṭṭhasya bandhana-vīṣeṣa* quoting Nāyādharmakathā- The word *haḍi*- occurs in J.C. at 2 6 1 and is rendered by the editor with *abhyasta*-. (See JC ed by Vaidya, Glossary, p. 173) This appears to be an unsupported guess. There also the word is used in the sense of 'shackles, or wooden fetters'. The relevant passage in J.C. is - "*jo kaṭṭhu piyāmana-dharaṇa-haḍi*" - 'the log of wood was like fetters to hold the lover's mind'. Cf MW. *haḍi*= 'wooden fetters' (Divyāvadāna); cf. G *haḍ*= 'stocks'. For the word *khoṭaka*- given by the gloss see Appendix]

1301. **Haḍḍa**—35 9 3, 46 10 16, 48 21 7, 60 11 2, 83 16 12 'a bone'.

[=*asthi* (gl.); cf. *hodda*=*asthi*, 'a bone' (D 8 59), cf. *haḍḍa*- occurring in this very sense in J.C. (3 37 3), NC., KC, PC II & Yt. At

- NC., 7 3 2 *hadu-* appears to be a misprint for *hadda* ; cf. MW *hadda-* (L.)= 'a bone' For N.I.A. cognates see ND. *har*='bone'.]
1302. **Halabola**— 2 13 14, 83 10 4 'a loud and confused noise, tumult'. [*kolahala-* (gl.); cf. *halabola*= *kalakala-*, 'confused noise' (D 8 64, Pāṇ. 47, Tr 3 4 72, 327); Trivikrama also notes *hallabola-* in this sense (Tr. 3 4 72; 332) cf. *halabola-* occurring in this very sense in Sam K., CMC (p. 126. line 28) *halavola-* in PC. II and *halabbala* in Kams., cf. *bola-*]
1303. **√Hall**—'to tremble, shake, quiver' .
hallai (pres 3 s) 14 5 12, 16 15 7, 52 4 5, 54 13 11, 58 4 4, 87 4 2, 87 17 7; *hallamta* (pres. p) 42 9 4, 48 15 12, *halli(y)a-* (p.p.), 1 12 5, 15 15 5, 30 8 2, 31 1 8, 45 3 13, 77 12 19, *hallaviya-* (caus. p.p) 17 3 8.
 [= *kampita* (gl) 15 15 5; *halliya-* is loosely rendered with *valuta-*, here *kampita* would suit the context, cf. *hallia*= *calitum*, 'shaken, moved' (D. 8 62). cf. **√hall**—occurring in this very sense in JC, NC. KC., PC. I, II, & III For the N. I A cognates see ND. *hallinuz* 'to move, shake, rock' R. G Harshe connects M. *halne* with Sumerian *hal-* 'to run' (See "Some Sumerio-Marathi Correspondences" p 25.)
1304. **Hallaru Hallaru**— 85 7 6 'the text of a lullaby or the nursery syllable chanted to quiet a baby while rocking it in the cradle'.
 [PSM. does not note it, cf. G. *hālru*, *hālarū*= 'a lullaby' and *halo*= 'a word used to quiet a baby while rocking it in the cradle' See *hohallaru-* and *ammākīraa-*]
1305. **Hallohalaa**— 88 20 8 'agitation, disturbance'.
 [The relevant passage is— "*hallohalau nayari samjyau*"— 'there was agitation in the city', cf. *hallohalaa*=*vyakulatva-*, 'agitation' (H 4 396 illustration 2) and *hallapphala*=*akulatā*, 'agitation' (H. 2 174); cf. *halapphalaya*= *prakṣobha* (PC III), *hallohalaa-* occurs in Chand. at 4 87 7 and the commentator renders it with *anandam* But the meaning 'joyous, agitation' suits the context. See *hallohalaa-*.]
- 1306 **Hallohalia**—85 23 7; *hallohalihua-* 76 10 7 'agitated, disturbed, perturbed'.
 [The relevant passages are :
 1) "*hallohalitā nayaru taekke*" (85 23 7) - 'the city was agitated by him alone' .

- 2) "janu hallohalihuv" (76 10 7) - 'the people were perturbed'. Cf. *hallopphalia*=*akulatam*, 'agitation' (D. 8 59); PSM. also notes *hollupphalia*- in the same sense; cf. *hallohalia*- occurring in this very sense in Bh. (7 11 8), *halahalia*- in Chand., *hallohalihūya*- in KC. (7 10 13), PC. III. & Bh.; the relevant passage at KC. 7 10 13 is -'*hallohalihūya sayatu jalu*'- 'the entire water was ruffled'. See *hallohalea*-]
1307. **Hira**-20 5 9 'name of Śiva.'
[=*śaṅkara* (gl.) ; the relevant passage is "*hira-nārasaśāraṇālasaṁbhava*" - 'Śiva, Naraśiṃha (i.e. Viṣṇu) and the lotus-born Brahman'. Hemacandra observes on D. 8 70- "*hira hara-vācakaṣṭu haraśabda-bhavaḥ*" Cf. MW. *hira*(L)= 'Name of Śiva'. Kittel also notes *hira*=*śiva*.]
1308. **Hira** 84 12 9 'a dart, spear, lance.'
[=*śalya*(gl.) ; cf. D. 8 70 *hira*= *sūcūmukhābham dāruvādivastu*, 'a piece of wood etc. that is sharp-pointed' ; cf. *hira*- occurring in this very sense in PC. III, cf. MW. *hira*-(L)= 'a thunder-bolt'.]
1309. **Humda**- 11 1 11, **Humdaya**-11 25 5 'maimed, crippled, deprived of a limb'.
[=*vikalāvayava*-(gl.) ; *humdaya*- is an extension of *humda*- ; cf. PSM. *humda*= 'a person having deformed limbs' ; cf. *humda*- occurring in PC. II where it is glossed- as *mukha-hina*- , cf. MW. *huṇḍa*(L)= 'a blockhead']
1310. **Hura**-11 11 4 'grief, sorrow'.
[*duḥkha*-(gl.) , the relevant passage is- "*mahilau chaṭṭhoḥi vi hurakkamīyahi*"- 'women (indulging in destroying living beings) go to the Sixth Hell that is pervaded with grief'. PSM. does not note it.]
1311. **√Hul**- 'to strike with a weapon':
hulamī (pres. 3 pl.) 84 6 4.
[Alsdorf notes the gloss "*sangrāmam kurvaṇī*". The relevant passage is- "*avaropparu kila koṁṭahi hulamī*" - 'they strike each other with spears'. *hulia*- occurs in NC. at 7 7 10 and the relevant passage is '*sūla-sella-kumtaggīhi hulia*'- 'struck with spikes, lances and spears'. PSM notes **√hul**- in the sense of *kṣip*- 'to throw' (H. 4 148) only. cf. *hulahula*-]
1312. **Hulahula**-52 16 17 'a kind of weapon'.
[=*hastaśūla* (gl.), PSM. does not note this, cf. *hul*= *proharaṇa-viśeṣa* (PC. I & III). Cf. MW. *hula*(L)= 'a double edged knife with two sharp edges'.]

- 1313 Λ /Hūl—'to fix on a stake,' 'to pierce,' 'to thrust':

hūlai (pres 3. s.) 88 8 12 (v.1 *lūhai*): *hūlira* (Verbal Derivative) 76 8 6; *hūlira*=(p p) 7 5 10, 95 14 5.

[=*proyi* (?), *śūlaprotam karoti* (?), *prota*, *śūle prota*-(g1). PSM. does not note it In the index to NC *hūlamis* is equated with Sk. *praharanti*, relevant passage in NC. is - "*śūlehi hūlamhi*". Here too the meaning 'pierce, thrust' suits quite well So it is not necessary to interpret it otherwise Cf Λ /hūl occurring in this very sense in J.C. at 3 24 6 & 2 17 8 (glossed *śūladyāropane*); cf III. *hūlnā*= 'to pierce, to thrust'.]

- 1314 *Hevāia*—29 14 11 'enraged, became angry'.

[=*kupita*-(g1) The relevant passage is—"kudhi laggau pisunu alhaggau *isāvasu hevāiu*" - 'the unfortunate rogue angered due to jealousy followed in pursuit' PSM. does not note it. Cf MW. *hevāka*= 'a whim, caprice' See *hevāiddha*- and *vehāvia*-.]

- 1315 *Hevāiddha*—32 20 4 (v.1 *vehāiddha*- 'indignant, enraged, angered'

[Vaidya renders it with *kupita*- Two manuscripts record *vehāiddha*- as the reading and in both the cases, meaning is the same The relevant passage is - "*hevāiddhe sattii thambhuv*"—"indignantly paralyzing its motion through his power". Cf. *vehāvia*= *roṣāṇiṣṭa*-, 'filled with anger' (D. 7 96) See *hevāia*-, *vehāvia*-.]

1316. *Hohallaru jo jo*—4 4 14 (v.1 *hullaru* v.1 *jo ho* v.1 *ho ho*) 'the text or the wordings of a lullaby'.

[=*ho ho jaya jaya tvam*' iti śabdah (g1.); PSM does not note it]

The relevant passage which is the first line of the lullaby is as follows

"*hohallaru jo jo suhū suahū pāi panavamtau bhūyaganu*" - 'while you happily sleep listening to the lullaby, the mankind bow down to you'

The gloss takes "*hohallaru*" to mean 'some fording meaningless rhythmic syllables' which we find generally used in the nursery rhymes and lullabies, but "*ammāhtraa*" is already used in the sense of 'a lullaby' Otherwise it is tempting to take "*hohallaru*" as made up of "*ho*", the interjection and "*hallaru*"= 'a lullaby'. Cf. Kāśmiri-*ho ho*= 'lullaby' (See Naravane's *Bhāratīya Vyavahār Koś*); cf. G. *hālardū*= 'a lullaby' See *hallaru* and *ammāhtraa*

APPENDIX I

DESI AND RARE WORDS EXCLUSIVE TO JC. AND NC.

1317. **Āmbaiya**— (NC) 8 1 2 (v.l. *accaiya*—) 'the Campaka bud'.

[=*campaka-kalikā* (gl.), the relevant passage is — "*āmbaiyahe mahuyaru nau nisannu*"— 'The bee did not sit on the Campaka bud'. For details see NC edited by Jain, Hiralal, notes, p. 202.]

1318. **Ukkuruda**— (JC.) 3 13 18 (v. l. *ukkarada*—) 'a heap of sweepings, a dung-heap'

[=*uikara-samūha-sthāna*— (gl.) Obviously *utkara*— in the gloss stands for *avakara*—, 'sweepings' Cf. *ukkurudā*, *ukkuruda* = *avakara*—, *rāsi*—, 'a heap of sweepings' (D 1 110), cf also PSM. *ukkarada* = *asuci-rāsi* (Śupāsanaśhācatī) Hemacandra also notes *mukkuruda*— v.l. *mugguruda* in the sense of *rāsi*—, 'heap' at D. 6 136, cf *ukkaruda*— occurring in this sense in PC III, *ukkaradi*— in SR and *ukkurudiya*— in Mah. āvīracarīa 5 157; cf M. *ukirdā*, G. *ukard* = 'a dung-hill, rubbish heap']

1319. **Uccolla**— (JC) 2 8 16 (v.l. *ucceli*—) 'a foot-wear'.

[The editor, Vaidya has rendered it with *upānaha*—, the relevant passage is — "*jo parapaya uccolū vahai*" — 'who carries other's foot-wear or shoes' PSM. does not note it.]

1320. **Uppettha**— (NC.) 8 8 2 'frightened'

[=*unmatta*— (gl.); D 1 129 notes *uppiṭṭha*— in the sense of *trasta*—, *kupita*, *vidhura*— and Pāi. 475 in the sense of *ākula*—; the text in NC. at 8 8 2 is not clear; it appears that here also the meaning is more probably *trasta*, 'frightened'. *uppiṭṭha*— occurs in CMC. p. 63, line 6 and Līlāvati (641) in the sense of *trasta*—.]

1321. **Kaḍitta**— (NC) 3 12 5 (v.l. *kidatta*—) 'dice-board'.

[=*phalakam* (gl.), the editor of NC. gives the meaning as *kaṭitra*— with a query; PSM. does not note it; cf *kaḍitta*— = 'a technical term of a gambling game called *andhikā*' (PC. III); cf. MW. *kaṭa* (L.) = 'a plank, a thin piece of wood'.]

1322. **✓Karayar**— 'to crow (w. r. to crows)'

karayaramita (pres.p.) (JC.) 1 13 3.

1323. **Kāula**—(JC.) 1 10 6 'a crow'.

[Compare *kāyala* = *kaka*-, 'a crow' (D. 258; Pā. 67); cf. *kāyala*- occurring in this sense in PC. III; cf. M *kāvā*, Koṇ *kāyā* = 'a crow'. Made up of Sk. *kāka*-+ Pk suffix *-ula*-]

1324. **Kitta**—(NC) 3 12 5 (v.l. *katta*-) 'a stake at dice, a bet'

[=*udita vastu* (gl), cf. *kattā*= *andhukā-dyūta-kapardikā*, 'cowrie used in the gambling game called *andhukā* (D 2 1), cf. *kattī*- occurring in this very sense in PC. III For the word *udita*- given in the gloss see Appendix II]

1325. **Khaccella**—(JC.) 2 27 5 a kind of insect' (?)

[Vaidya has given the meaning *prāṇi-viśeṣa*- with a query. The relevant passage is - "*ghilliri khaccellai gumugumanti*" - 'the crickets and khaccellas are buzzing' D. 2 69 notes *khaccala*- in the sense of *acchabhalla*-, 'a bear' and *khaccola*- in the sense of *vyāghra*-, 'tiger'. These meanings don't suit the above context]

1326. **Khaḍayāsi**—(NC) 3 15 11 'grass-eater'.

[*khada+āśin*; cf. *khada*=*irna*-, 'grass' (D.2 67); cf. *khada*- occurring in this sense in PC. III & Yt, cf. G *khad*- in the same sense.]

1327. **Khudukkia**—(NC) 7 2 10 (v.l. *rādukkia*-) 'pierced'.

[The relevant passage is - "*kānana-harinaham kanne khudukkū*" - 'the ear of the forest-deer was pricked or pierced'. *khudukkai* occurs at H. 4 395, illustration 4, and the passage is - "*hai khudukkai goradi*" - '(the separation from) the fair lady pricks the heart'.

1328. **Khumta**—(JC.) 4 10 12 'a stump, a broken trunk of a tree or plant, a peg'.

[=*stambha*- (gl), cf. PSM. *khumta*= 'a stump'; cf. *khumta*- occurring in this very sense in PC. III & Br K.; cf. M *khunt*-, HJ *khūt*-, Koṇ. *khunṭo* = 'a stump, stub, peg'. See ND. *khutti*= 'peg, stake']

1329. **Galakala**—(JC) 120 12 'a peacock'.

[The relevant expression is - "*galakala-kekkaṛaṭi*" - 'with the sweet notes of the peacock' PSM. does not note it. Cf. MW. - *kala-kaṇṭha*- (L), *kala-ghoṣa*(L), *kala-dhvani*(L), *kala-rata*(L), *kala-svana*(L)= 'the Indian cuckoo, peacock, having a charming voice (as a bird)'.]

1330. **Ghoṇasa**—(JC.) 1 9 6 'a kind of snake'.

[*sarīrpa-viśeṣa*-(gl) cf. PSM. *ghonasa*= 'a kind of snake' quoting in support PV.; cf. MW. *ghonasa*(W), *ghonasa*(L)= 'a kind of serpent'; cf. Kittel, *gōnasa*, *gōnāsa*= 'the rock snake, python'.]

1331. **Cālaya**—(JC.) 3 5 4 'a sieve'.

[The relevant passage is—“*cālaya caṭṭaya cūnyau*”—‘the sieve and the ladle were broken to pieces’ PSM. does not note it. Cf. M *cāḷa* = ‘sieve or strainer’ and *cāḷ-ñē* = strain, sift.]

1332. **Cimḍha**—(JC.) 1 16 3 ‘rags’.

[*vastra*—*khandan*=(gl.), PSM. does not note it; cf. *cimḍhya*— occurring in this very sense in KC. at 1 17 8; cf. M. *cimḍhi*, Kon. *cina*; G. *cindadi*, Kon *cindi*= ‘shred, strip, rag’.]

1333. **Cilīsāvana**—(JC.) 2 11 5, 3 10 14, 4 13 16 ‘loathing, disgusting’.

[=*jugupsākara*—(gl.); cf. *cilīsāna* occurring in this very sense and context in FC II. The word is usually found used in the context of the description of human body. Cf. *cilosi*= ‘disgust’ (Jñāneśvari); cf. M *cilāsavānē*= ‘loathing, disgusting, nauseating’.]

The word *cilīsāvana*— is made up of *cilisa*+ causative suffix—*āva*+ Agentive suffix—*ana*— It is not clear whether the base *cilisa*— in *cilīsavāna*— is connected with the constituent *cili*— in *cilivila*—.

1334. ✓ **Cumucum**—‘to warble, to twitter (w.r. to parrots)’:

cumucumamti (pres 3 pl) JC.) 1 21 1, 2 27 12.

[Compare Kan. *cuma cuma*= ‘sound emitted by rats’.]

1335. ✓ **Coppaḍa**—(JC.) 2 24 3, 3 36 16, ‘a greasy or fatty substance’.

[The gloss loosely renders it with *mrakṣaṇa*; the expression at 3 36 16 “*vasa- coppadu*”— ‘a greasy substance in the form of marrow’. Cf. Cf. PSM *coppada*= *mrakṣaṇa*—, ‘a greasy substance like ghee, oil etc., and ✓ *coppad*= *mrakṣ*—, ‘to besmear’ (H. 4 191; Tr. 3 1 117), cf. also *cuppa*= *saśneha*—, ‘greasy’ (D 3 15). Ramanujaswami (vide Deśanāmāḷā, Glossary) renders *saśneha*— and consequently *cuppa*— with ‘friendly’. The cause of misunderstanding is the ambiguity of the Sk. word *sneha*—, which means ‘oil’ and ‘affection’. Cf. *coppadaya*— occurring in the above sense in PC. III; cf. G. *coppad-vu*= ‘to besmear, to grease’]

1336. **Chālī**—(JC.) 3 11 15 ‘a she-goat’.

[The editor renders it with *chāḡi*—, *aḷa*; cf. PSM. *chālī*= *chāḡi*— and *chala*—=*chaga*—(H. 1 191); cf. late Sk. *chagalaka* in the sense of ‘a goat’.]

1337. **Jagaḍamta**—(NC.) 3 15 12 ‘harassing, oppressing’.

[=*bhaṭyan*(gl.); the relevant passage “*aśsa-deśa jagaḍamtau*”—‘harassing or oppressing all the countries’; cf. *jagadia*= *vidravita*, *kadaripita*,

'tormented' (D 3 44); cf. PSM. *√jagad* = 'to quarrel, torment' and *jagadanā* = *kalaha-*, *kadanthana-*, quoting in support Uvaśamaññā and Upadeśapada; cf. *√jagad* = 'quarrel, fight' (PC I & III); cf. Hindi *jhagadnā*, G. *jhagadnu* = 'to fight'; cf. Ken *jagala*, Te. *jagada* = 'a quarrel fight'. Tagare equates it with 'fight, over-power' and connects it with *jhakaṭa*— See *jhagadaka*— in Appendix II.]

1338. **Jalla**—(JC) 3 37 3, 4 16 15 'dirt of body'.

[=*malā*-(gl)]; cf. PSM *jalla*-(D) = 'dirt of body', cf. *jalla*— occurring in this sense in CMC. page 208, line 25 and Tri III.]

1339. **Jhada**—(7C.) 3 3 4 'a sharp blow or stroke'.

[The meaning given in the Glossary to JC. (Vaidya's edition) is "*vidrāṇe deśi dhātuh*" But our interpretation given above seems to suit the context; the relevant passage is— "*jhada m hadāvija jūhahiu*"— 'who has separated me from the chief of the herd with a sharp blow'. Cf. PSM. *√jhad* = 'to fell', cf. *jhada* = *prahāra-* and *jhada-kṛtya* = 'onslaught' (PC. III), cf. *jhada* = 'forceful attack' (PC. I)]

1340. **Jhala**—(JC.) 4 16 7 'heat of the sun'.

[The meaning given in the Glossary is *uṣmā-*, 'heat', the relevant expression is— "*raviyara-jhala*"— 'the heat of the sun's rays', D. 3 53 and Pāi. 742 note *jhala*— in the sense of *mrgatṛṣṇā*, 'mirage' and Pischel connects this word with Sk. *śal-* (See Pischel § 211), cf. M. *jhaḥ* = 'hot blast of air'.]

1341. **Jhallira**—(JC.) 4 16 7 'splashing or pouring down'.

[=*dhārāyukta*-(gl.); the relevant expression is— "*pāusa-jala-jhallira*"— 'the rain-water pouring down', cf. G. *jhāl* = 'throwing water forcefully'. Made up of *jhalla* + Agentive suffix— *ra-*.]

1342. **Jhilliri**—(JC.) 2 27 5 'a cricket'.

[Vaidya renders it with *prāniviśeṣa-*, cf. *jhillira* = *maśaka*, 'a mosquito', also 'a cricket' (D. 3 62) See commentary on D. 3 54— "*maśaka-vācaka-śabdah āryamapi vartante*". Cf. *jhilliā* = 'cricket' (Pāi. 287); cf. *jhillikā* = 'cricket' (Y.).]

1343. **Jhuttha**—(NC) 6 13 15 'falsehood, lie'.

[Occurs in a compound *sa-jhuttham*, cf. *jhuttha* = *alika*, 'falsehood' (D. 3 58); cf. Hindi *jhūth* = 'false'.]

1344. **√Jhūrav**—'be tormented,' 'be afflicted'

jhūravai (pres 3. s.) (NC.) 5 8 10.

[Compare *jhūr-* occurring in this sense in Bh. at 6 8 8; cf. M. *jhūr-ne* = 'to pine and waste away'. See *jhūraṇa*— in Appendix II.]

1345. **Thavala**—(NC.) 3 12 9 'a stake at dice'.

[=*vastu uḍitam*(gl.); PSM. does not note it; cf. *ṭhauḷa*- occurring in PC. III where it is glossed as *dāya*-. For the word *uḍitam* in the gloss see Appendix II.]

1346. **Dhiddhis**—(JC.) 2 20 8 'dough of cereal grains'.

[*dhānyādīnām piṣṭam*(gl.); the relevant passage is—"*dhiddhisu gilaṁti palu sambharivi*"—'swallow dough thinking it to be neat'. PSM. does not note it.]

1347. **Dāli**—(JC.) 2 24 2 'split pulse'.

[=*simbi- dhānyādi-dalam*(gl.); cf. PSM. *dālī* (D)= 'split pulse, gram etc', cf. MW. *dālī* (W)= 'a sort of grain'. cf. M. *dal*-, Hi. *dal*-, Kon. *dal*i= 'split or broken pulse.]

1348. **Paccala**—(NC.) 9 18 2 'abundant', 'full of'.

[=*prapura*- (gl.); the relevant passage is—"*sūrakāṁti sasikāṁti-paccala*"—"full of the lustre of sun and moon". D. 9 69, Pā. 52 and Tr. 3 4 72, 833 note *paccala*- in the sense of *samartha*-, 'competent'. *paccala*- in the sense of *samartha*- occurs in CMC. p. 58, line 28. *paccala*- may be connected with Sk. *pakva*-, Pk. *pakka*- substituted by *pacca*-*ḥa*-suffix.]

1349. **Pattana**—(NC.) 2 1 8 'the feathered part of an arrow'.

[The editor of NC, has equated *pattana*- with *patra*-, the relevant passage is—"*naḥ mayana-bāṇa-pattanu-phuru*"—'as if, the feathered part of Cupid's arrow fluttered', cf. *pattana*= *bāṇasya phalam*, 'the front part of an arrow' and *punkha*-, 'the feathered part of an arrow' (D. 6 64). Ramanujaswami, the editor of *Deśināmamālā* has given the meaning of "*bāṇasya phalam*" at D. 6 64 as 'a kind of fruit'. This appears to be a wrong rendering as he seems to have misunderstood the word *phala*-; cf. PSM. *phala*- = 'the front part of an arrow'. Tr. 3 4 72, 758 also notes *pattana*- in the sense of *bāṇaphala*- and *śara-punkha*-.]

1350. **Paraḍa**—(JC.) 2 27 5 'a forest cock'.

[=*para-kukkuṭa*- (gl.); the relevant passage is—"*jaṇi paraḍa kokkaṁte bhamanti*"—'where the wild cocks wander about crowing'. D. 6 5 notes *paraḍa*- in the sense of *śarpa-viṣṭa*-, 'a kind of snake'. This seems to be a different word.]

1351. **Pariyala**—(JC.) 2 28 9 'a plate, a platter'.

[The editor, Valḍya renders it with *bhājana*-; cf. PSM. *pariala*- = *bhojana-pātra*- quoting Bh. in support of the meaning; cf. *pariḷṭṭi*-

sthālam, *bhojana-bhāṇḍamili yūvat*, 'a plate or dish for eating' (D. 8 12) cf. M. *parāḷ*, *pare*= 'an earthen platter or dish, a sort of earthen platter on which common people eat, bake their cakes etc.'; cf. Kan. *pariyāḷa*= 'a plate-like vessel of metal or wood' and Kon. *paḷe*= 'a shallow dish of brass or bronze'.]

1352. **Picā-**(NC.) 5 10 21 'water'.

[*jala-* (gl.); the relevant passage is- "*apusiya-nayana-cuyamsu-a-piccam*"- 'with water of tears dropping from his eyes unwiped'; cf. *picca* occurring in this very sense in CMC. on page 226, line 28.]

D. 8 46 has *pibba-* according to Ramanujaswami's edition signifying *jalā-*. There appears to be uncertainty about the spelling of the word. Some manuscripts give *picca-* and others *piwa-*. PSM. has noted one occurrence of *piwa-*. *va-*, *ba-*, and *ca-* are known to be confused with one another in manuscripts. It is quite likely that the real spelling may be *piccam*, because in NC. (5 10 21) it rhymes with *niccām* (*apusiya-nayana-cuyamsuapiccam, aṇṇāyaṁ nva ghosai niccām*)" The editor of NC. has suggested its connection with *pijja-* *peya-*.

We can suggest that as we have *raccāi* for *rajjai*, similarly there might have been current **piccāi* for *pijai* and from that a noun *picca-* corresponding to *pyam* might have been formed.

1353. **Pittala-**(JC) 1 16 2 'brass, bell-metal'

[Compare PSM. *pitṭala*= *dhātu-viśeṣa-*, Cf. *pitṭala-* in this very sense occurring in Tri. I; cf. MW. *pitṭala*(L)= 'brass, bell-metal'; cf. M. *pitṭal*, Kon. *pitṭali*, in the same sense; cf. Kan. *pitṭali*, *hittali*, Te. *pitṭali*, Ta. *pitṭalai*, Mal. *piccalē* in this very sense. See ND. *pitṭal*= 'brass']

1354. **Phamphāvaya-**(JC.) 2 12 8, 2 13 4 (v. 1. *papphāvaya-*) 'bard, minstrel'

[=*bandi-cāranādayaḥ*(gl.); the relevant passages are :

(1) "*paḍibuddhaṁ phamphāvayasarehi*"- 'he was awakened by the music of the bards and minstrels'

(2) "*veyāṭiya phamphāvaya thunamī*"- 'the bards and minstrels are praising'. PSM. does not note it. Cf. *phamphāva-*, *phamphāvaya*= *bandi-viśeṣa*-(PG. III.)

1355. **Bukka-**(NC) 8 6 13 'a kind of musical instrument.'

[Compare PSM. *bukka*-(D), *bukka*-(D)= *vāḍya-viśeṣa-* quoting *Supāsanāthacariu* in support of the meaning.]

1356. **Bokkada-**(JC.) 3 11 4, 3 6 11; (NC) 7 2 4 'goat.'

[=*aḷa*-(gl. on JC); cf. *bokkada*= *chāḷa*, 'goat' (D. 6 96); cf.. *botkaḷa-*

occurring in this sense in Prabandha Kośa page 79, line 23; *boikaṣa* is a Sanskritisation of Pk. *bokkaḍa*;— cf. G. *bokaḍo*, M. *bokaḍ*, Hindi *bakrā*, Kon. *bokkaḍ*= 'goat'.

1357. **Bhaḍitta**—(JC) 3 11 8 'a dish of roasted eatables'.

[=*pakva iti tippanam*; cf. PSM. *bhaḍitta*= '*īṣa pakva māṁsādi kabab*' quoting Sam. K. and Kumārapālapratiḥodha; cf. MW. *bhaṭṭitam*= 'roasted on a spit'; cf. M. *bharit*= 'a sause, brinjals or plantains dressed with seasoning',]

1358. **Mirikka**—(NC.) 7 7 3 (v.l.; *virikka*—) 'causing jealousy'.

[=*matsarakara*— (gl.); the relevant passage is— '*vijayalacchi-suraganṇa-mirikkai*'— 'with the goddess of Victory causing jealousy in the celestial nymphs'. PSM. does not note it.]

1359. **Muggasa**—2 27 4 'mongoose, ichneumon'.

[Compare *mangusa*—, *muggasa*—, *muggusa*= *nakula*—, 'mongoose' (D. 6 118); cf. M. *mungū*, Kon. *muṅḡsu*, Kan. *mungisi* in the above sense.]

1360. **Rimcholi**—(JC) 1 3 12 'a row, a line'.

[*īreṇi*— (gl.); the relevant expression is— *kīra-rimcholi*— 'the rows of parrots'; cf. *rimcholi*= *pankti*—, 'row, line' (D. 7 7; Pāi. 106); 2 1 30, 101 equates *rimcholi*— with *ṛkṣāli*—, *nakṣatra-mālā*; cf. *rimcholi*— in the sense of *pankti*— occurring in PC. I, II, III, Bh., Chand. 6 20 46, Up.K. page 564, line 19 & Karpūramañjarī 3 20.]

1361. **Rūi**—(NC.) 7 2 4 'cotton'.

[Compare *rūvi*= *arkadruma*, 'Calatropis gigantea' (D. 7 9) and *rūva*= 'cotton' (Pāi. 879); cf. M. *ru*= 'carded or cleaned cotton', Kon. *ruvi*= 'cotton plant', Hindi *ruī*, G. *rū*= 'cotton'.]

1362. **Rojha**—(JC) 1 10 1 'a white-footed antelope'.

[Compare *rojha*= *ṛṣya*—, 'a white-footed antelope' (D. 7 12); cf. G. *rojha*= 'a white-footed antelope']

1363. **Rora**—(JC.) 2 26 17 'poor'.

[=*daridra*—(gl.); cf. *rora*= *raṅka*—, 'beggar, wretch' (D. 7 11; Pāi. 49) cf. *rora*— occurring in this very sense in CMC. (page 273, line 15) and Vajjā (146). See *rorattana*.]

1364. **Rorattana**—(JC.) 2 26 7 'poverty'.

[=*dāridrya*—(gl.) See *rora*=]

1365. **Vāyada**— 2 27 12 'a parrot'.

[Compare PSM. *vāda*= *śuka*-, 'parrot' quoting Śaṅkhaśāstrī; cf. Sk. *vācaṭa*-]

1366. **Vicca**—(?) (JC.) 2 26 10 (v.l. *cicci*-) 'path'.

[=*varitman*(gl)]; cf. PSM. *vicca*-(D)= *madhya*-, *mārga*-(H. 4 421); cf. Hindi. *bic*-]

The variant reading noted by ST manuscripts is *cicci*- and the gloss on it gives *citāyām*. If we take the variant reading *cicci* the relevant passage would be— "*cicci vlagga*" (= *citāyām ārūḍha*)— 'mounted on the funeral fire or pyre' See *cicci*-, -.

1367. **Vibbhāḍiya**—(NC.) 3 11 13 'insulted'

[=*apamāṇita*-, *lāḍita*-(gl.); the relevant passage is— "*haṁ naravaṇṇa vibbhāḍiya*"— 'I was insulted by the king', D. 7 70 notes *vipphāḍiya*— in the sense of *nāṭita*-, 'destroyed'. Everywhere else *vibbhāḍiya*— occurs in the sense of destroyed or killed'; cf. *vibbhāḍiya*— occurring in the sense of 'destroyed' in Bh. (9 13 3) and PC. I (14 1 4).]

1368. **Vihadapphaḍa**—(JC.) 4 19 12 'agitated.'

[*viṣphurita*-(gl)]; the relevant passage is— "*aṇavaraya kova vihadapphadesu*"— 'constantly agitated by anger'; cf. PSM. *vihadapphaḍa*-(D)= *vyākula*, *vyagra*-(H. 2 174); cf. *vihadapphaḍa*— occurring in the sense of *vyākula*— in KC., PC. III and Chand. 4 61 1.]

1369. **Sambheda**— 4 14 12 'attack'.

[*sam+ bheda*— (= *ākramana*—); cf. MW. *sampheṭa*= 'conflict or encounter of angry persons.' See *√ bhid*]

1370. **Siggiri**—(JC.) 4 3 8 'a cloth canopy'.

[Vaidya has given the meaning of *siggiri*— as *mlavarṇa*— with a query. The relevant passage is— "*siggiri-ṇamdaṇa-vaṇa-saddalā*"— 'with a canopy in the form of a carpet of green grass of the forest'. Here *saddalā*— is rendered with *mla-patra-yukta* by the commentator. Perhaps based on this Vaidya has doubtfully rendered *siggiri*— with *mlavarṇa*—. PSM does not note *siggiri*—. Cf. *siggiri*= *patākā*—(PC. III). In PC. I. the gloss on the word *sāhula*— gives *siggirika*—; cf. D. 8 52 *sāhulā*= *vastra*— and PSM. *sāhulā*= *irovastra-khaṇḍa* (Rambhāmanjari); cf. *śrikarā*= 'palanquin' (Prabandha Kośa.)]

In *Prācīna-phāṣu-saṅgraha* edited by B.J. Sandesara, year, 1955, Index sub. notes *sikrī*— where the editor gives "*dhuvajāvāḍa chatra*"—, 'bannered umbrella.' He connects it with Sk. *Śrikara*—.

It appears that *siggfri-* means 'a cloth held over the head by way of a decorative piece which serves as canopy'.

1371. *Siljanta* (JC.) 3 5 14 'being cooked'.

[Compare PSM. \sqrt{silj} h= 'to cook'; cf. \sqrt{silj} h= occurring in this sense in PC. II.; cf. MW. \sqrt{sidh} -(W) 'to be well cooked': cf. M. *siṣṇe*= 'to be under cooking by boiling, to be concocting'.]

1372. *Samghia-* (JC.) 3 8 10 'smelt'.

[*aghrāta-* (gl.); cf. *sumghia-*= *ghrāta-*, 'smelt' (D. 8 37): Hindi *sāṅghnā*, *Koṅ hung-ce*= 'to smell'.]

1373. *Hulli-* (JC.) 2 27 10 'a young one'.

[*hulli-* occurs in the compound *hari-hulli-*, which is recorded in the Index of JC. with *simha-bālaka-* as gloss on it. So *hulli*=*bālaka-*; cf. G. *bhulku*= 'small child'. PSM. does not note the word.]

APPENDIX II

RARE WORDS FOUND IN THE OLD GLOSSES OF MP. AND NC.

1374. **Abdaka**—‘a mirror’.

[Gloss on *addaa-* at MP. 90 13 14 (noted by Alsdorf). This is a Sanskritisation of Pk. *adda-*. See *addaa*.]

1375. **Aligārapaṇa**—‘waywardness’.

[Gloss on *duyāli-* at MP. 88 4 7. Cf. G. *algārt*= ‘whimsical’, ‘following one’s own bent of mind or mood’ and M. *algariū*= ‘slack, disorderly, slovenly (person) .]

1376. **Āsuri**—‘the mustard’.

[Gloss on *rāiyā-* at MP. 48 18 8, =cf. MW. *āsura*(L)= ‘name of the plant *Sinapis Ramosa*.]

1377. **Uḍita**—‘offered as a stake’.

[Gloss on *kitta-* at NC. 3 12 5 and on *ṭhavaḷa-* at NC. 3 12 9; *uḍita-* is a Sanskritisation of Pk. *uddia-*. See *√udd-*]

1378. **Utkalitam** ‘boiled’.

[Gloss on *mūravā-* at MP. 12 11 10; Cf. PSM. *ukkalīya*-(D)= ‘*ubla hua*’. Cf. M. *ukaḷ-ṇē*, *ukaḷ-vū*= ‘to boil’. In Sk. *ut+kal-* (*ud-√kal-*) is used in the sense of ‘to unbind, loosen’ MW. *utkalita*= ‘unbound, loosened’ (Bhāva Prakāśa), *utkālayati*-(L)= ‘drives out, expels’ (Kātyāyana Sūtra) and *utkalita*(L)= ‘prosperous, rising, increasing’ is different from the above. See ND. *uklanu* and *uklinu*= ‘to ascend, go up, climb’. Turner connects it with **utkalati* and compares with Sk. *utkalita* ‘rising’.]

1379. **Uttāvala**—‘hurry, haste, speed’.

[Gloss on *parakaya* etc. at MP. 1 13 8; cf. PSM. *uttāvala*= *siḡhratā-*, ‘hurry’; cf. *uttāvala*-occurring in this sense in CMC. on p. 142, line 30, *uttāvalīya-* in PC. II. and *uttāvalaya*, in SR. ; cf. G. M. *utāval*, M. *utāvaḷi*= ‘haste, hurry, rash forwardness or impatience’; *uttāvala-* is connected with Sk. *uttāpa*+*la-* suffix.]

1380. **Utramḍi**—‘a vertical pile of pots, pitchers etc.’

[Gloss on *vaṭṭuttiṇḍi-* at MP. 32 20 5 and on *utturaḍi-* MP. 77 6 1. Cf. M. *utramḍ*, G. *utraḍ-*. See under *utturaḍi-* and *vaṭṭutti-ṇḍi-*.]

1381. **Kaṭāri**—‘a dagger’

[Gloss on *kaiṭhaṇa*— at MP. 83 6 6 and on *phaṣa*— at NC. 5 4 8. Cf. *kaṭāri*— *ksurikā*—, ‘dagger’ (D. 2 4.); Ramanujaswami has rendered *ksurikā* and consequently *kaṭāri*— with ‘knife’. But *kaṭāri*— is known in the sense of ‘dagger’, rather than ‘a knife’; cf. also *kaṭāra*— *ksurikā*— ‘dagger’ (H. 4. 445, illustration 2); Tri. II has *churi*— in the sense of ‘dagger’. Cf. *kaṭāra*— occurring in the sense of ‘dagger’ in Sam. K; cf. Hindi, M. *kaṭār*— ‘a sort of dagger’; See ND. *kaṭār*— ‘dagger, small sword’; cf. also Kan. *kaṭāri*, Te. *kaṭāra*, Ta. *kattāri* in the same sense.]

1382. **Katikapa**—‘dagger’ (?).

[Gloss on *kattāri*— at NC. 9 18 12. The word is obscure; the source of the word is not clear; cf. *kadūlalla*— ‘some armour or weapon associated with the belt’ (Br. K. 56, 298); cf. MW. *kaṭṭala* (L)= ‘crooked sword, sabre, scymitar’; cf. Kan. *kaṭṭala*— ‘leather shield’; *kana*— ‘hilt or handle’ and *kaṇa*— *śrī-kaṭṭavāstra-bandha*—.]

1383. **Kaḍhi**—‘a dish prepared by mixing gram-flour with butter-milk, boiling it and seasoning it with spices’.

[Gloss on *dhūvai* at MP. 5 16 10. Cf. G., M., Kon. *kaḍhi*— ‘a kind of Indian soup’; cf. English *curry*— ‘a highly flavoured Indian dish’]

1384. **Kaliṣā**—‘the liver’.

[Gloss on *vokka*— at MP. 11 24 12. Cf. MW. *kaliṣā*(L)= ‘the liver’. For N.I.A. derivatives see ND. *kalejo*— ‘the liver’.]

1385. **Kārpaṭika**—‘a traveller, a pilgrim’.

[Gloss on *desia*— at 54 17 7; cf. *kāpaṭika*— ‘a rogue-beggar’ (Br. K. 65, 23); cf. MW. *kārpaṭa*—(L)= ‘one dressed in ragged garments, a beggar’ and *kārpaṭika*— ‘a pilgrim’ (Kathāsaritaṅgara).]

1386. **Kāṣṭhabhākṣaṇa**—‘burning oneself alive on a wooden pyre’.

[Gloss on *sala*— at MP. 60 5 11, cf. *kaṣṭha-bhākṣaṇa*— “burning oneself alive”; literally, “being eaten away by wood” (Supplement to J.O.I., vol.X, no 2, p. 120); cf. MW. *kaṣṭhabhākṣaṇa*— ‘devouring of wood (of the funeral pile).]

1387. **Kuruvilla**—‘a crab.’

[Gloss on *kikalāsa*— variant reading of *kāilāsa*— noted by T manuscript at MP. 78 14 8. Cf. *kurucilla*— v.l. *kuruvilla*— *kultra*, ‘a crab’ (D. 2 41) and *kuruvilla*— ‘crab’ (Pai. 305). Taking into consideration G. *karacalo*, the spelling *kurucilla*— appears to be preferable to *kuruvilla*—, *ca*— and *va*— are easily confused in Mān.]

1388. **Kūkaśa**—‘the husk of grain’.

[Gloss on *śrakka-* at MP. 19 2 2; cf. *kukasa-* v. 1, *kukkusa-* = *dhānyādi tuṣaḥ*, ‘the husk of grain’ (D. 2 36); cf. G. *kuskā-* ‘chaff’ ‘husk’.]

1389. **Kolika**—‘a spider’.

[Gloss on *vaśambhara-* at MP. 31 17 13 and on *siṅṣaya-* at MP. 31 17 13. Cf. *kolita-* = *jālakāra- kṛmāḥ*, ‘a spider’ (D. 2 65) and *koliya-* = ‘spider’ (Pai 389) cf. *kolita-* = ‘weaver’, (SR.); cf. the two meanings of *tanuvāya*, namely, ‘spider’ and ‘weaver’. Cf. M. *kolī-* ‘a creature of the spider kind’.]

1390. **Kośṭaki**—‘a kind of vegetable’.

[Gloss on *ghoṣāya-* at MP 89 17 11. See under *ghoṣāya-*.]

1391. **Kharasuā**—‘a kind of bulbous plant’.

[Gloss on *kasera-* at NC. 1 6 12. Cf. PSM. *kharithusa-* (D) = *kanda-viṣeṣa-*.]

1392. **Khicī**—‘a dish of cooked mixture of rice and pulse’.

[Gloss on *khucca-* at MP. 24 11 10. This is a vernacular word and is identical with G, M., Kon. *khicī*, Hi. *khicī* in the same sense. For further details of the word see ND. *khicari-*.]

1393. **Khotaka**—‘fettters’.

[Gloss on *hadi-* at MP. 7 13 8. The word is a Sanskritised form of MIA. *khoda-*; cf. *khoda-* = *śimā-nivāhāraka kṛtṛa-*, ‘a boundary post’ (D. 2 30) & PSM. *khodī* (D) = ‘a large block of wood’; cf. G. *khod-* = ‘a large block of wood’ and Kon. *khoda-* = ‘fettters’.]

1394. **Gādi**—‘a raised seat, a throne’.

[Gloss on *cāuri-* at MP. 6 1 6. Cf. G. *gādi-* = ‘a raised seat, throne, cushion, soft pad’ and M. *gādi*. Hi. *gaddi-* = ‘a seat of some eminent personage, a throne.’]

1395. **Guḷī**—‘knavery’.

[Gloss on *duālī-* at MP. 8 5 13 2 and at 88 4 6 (noted by Alsdorf). *guḷī-* is most probably a corruption of *gula-*. See *gula-*.]

1396. **Gumḍikā**—‘a bundle, ball of straw etc.’

[Gloss on *combhala-* at MP. 50 5 9. Occurs as *vastra-gumḍikā-*; cf. *gunḍikā-* = ‘scroll’ (Br. K.); M. *gunḍi-* = ‘a button, a bundle (of straw or grass)’ a ball, roll, coil (as of thread, tape, yarn) of coarse thread,’ cf. Kan. *gunḍi-* = ‘anything globular’]

1397. **Gālī**—'knavery'.

[Gloss on *duālī*- at MP. 85 10 9. Cf. G. *gol*= 'rogue, knave'; cf. Urdu *gol*= *mārkhā*-, *mūdha*, *aṇḍī* and Hindi *gāl*= 'clamour, uproar, hubub.' See *gālī*-.]

1398. **Gedī**—'a bat bent at one end to strike the ball with'.

[Gloss on *covāṇa*- at MP. 1 16 10. Cf. PSM. *gōḍḍī*-(D)= 'a stick used in playing with a ball'. In support of this meaning PSM. quotes Kumārapālacarita; cf. G. Hindi *gōḍ*= 'a bat bent at one end to strike the ball with.' *gedī*- appears to be 'a hockey stick'.]

1399. **Gophaṇī**—'a sling for throwing pebbles'.

[Gloss on *bhumḍimālā*- at MP. 76 7 25. Cf. PSM. *gophaṇā*-(D)= 'a sling for throwing pebbles or pieces of stone'; cf. M. G. *gophaṇ*= 'a sling used by farmers to ward off birds from their crops' Cf. *gophaṇa*= 'sling' (Trī II)= 'a kind of weapon' (Yt. 1 145 15) See *golāgophaṇī*- below].

1400. **Gomayacchatra**—'fungus'

[Gloss on *dālumbā*- at MP. 67 2 8. Cf. *gomayachanna*- (—*tra* ?) occurring in this sense in Yt. It is recorded in MW. in the sense of 'fungus' as found in lexicons only'.]

1401. **Golāgophaṇī**—'a combination of pallet bow and sling'

[Gloss on *bhumḍimālā*-, at 12 18 6. Cf. H. *gul*= 'a pallet bow' and Urdu *gul*-, *gol*= 'a bullet of a cannon.' Cf. M. *gol*, Hindi *gol*= 'bullet'. See *gaphaṇī*- above.]

1402. **Chāṇī**—'an oil mill'

[Gloss on *savvala*- at MP. 11 16 9, 12 3 1 and at 52 9 7. Cf. PSM. *ghana* (D)= *tila-pīḍana-yantra*-. Cf. M., G. *ghāṇā*, *ghāṇī*- and Kon. *ghāṇa*= 'an oil mill'. Cf. Kan., Tu. *gāna*-, Te. *gānaga*, Ta. *kāṇa*= 'oil-mill'.]

1403. **Chuntārita**—'polished'.

[Gloss on *sumanṭha*- at NC. 9 22 10. Cf. M. *ghoṭ-ṇe*, Kon. *ghoṭār-ce*= 'to rub with a hard and smooth body in order to smooth or polish'; cf. Hindi *ghoṭṇā*= 'to rub'; cf. M. *ghoṭṭe*= 'smoothed, levigated, polished'.]

1404. **Caditam**—'mounted, climbed'.

[Gloss on *avagga*- at NC. 7 6 10. *cadita*- is Sanskritisation of Pk. *caḍia*-; cf. *caḍhito*= 'having mounted' (Yt. 2 158 29). Cf. G. *caḍh-vu*, *caḍ-vu*; see under *√caḍ*-.]

1405. **Candevā**—‘caopy.’

[Gloss on *ullova-* at NC. 9 21 34 Cf. Hindi *candevā*= ‘awning, canopy’; cf. MW. *candrā*(L)= ‘an awing, a canopy.’ See under *cāmdova-*.]

1406. **Candrāpaka**—‘a canopy.’

[Gloss on *ullova-* at MP. 3 9 18. This word possibly stands for *candrālapa-*. One meaning of *candrālapa-* is ‘awning’; cf. MW. *candrālapa-*(L)= ‘an awing’; cf. G. *cādam-*= ‘awning’, *cādanī*= ‘moonlight’. See under *cāmdova-* for further details.]

1407. **Candropaka**—‘canopy’.

[Gloss on *ullova-* at MP. 8 7 15 *ullova-* at MP. 12 1 5 and on *cāmdova-* at MP. 4 9 10. This appears to be a Sanskritisation of Pk. *cāmdovaya-*. See under *cāmdova-* for further details.]

1408. **Cābuka**—‘a whip’

[Gloss on *kusa-* at MP. 20 15 6. Cf. Hindi, M., G., Koñ. *cābuk*= ‘a whip, a lash’ and Persian *cābuk*= ‘a horse whip.’]

1409. **Jaḍita**—, **Jaṭita**—‘studed, inlaid’.

[Gloss on *veyadiya-* at MP. 38 6 3 and 88 14 11 respectively. These are Sanskritised forms of Pk. *jadīa-*. See under *jaḍīa-*.]

1410. **Jhagaḍaka**—‘a quarrel’.

[Gloss on *kalaha-* at MP. 38 20 10. It is a Sanskritisation of Pk. *jhakaṭa-*; cf *jhakaṭa-* given by Hemacandra at H. 4 422 as the rendering of the word *ghamghala-*, cf G. *jhagḍo*, Hindi *jhagḍ*, M. *jhagḍa*, Koñ *jhagḍ*= ‘quarrel’. See *jagadamta* in Appendix I.]

1411. **Jhāmpitvā**—‘having closed’.

[Gloss *dhāmkiva* at MP. 100 5 7. Sanskritised form of Pk. *jhāmp-*, ‘cover, close’; cf PSM *√jhāmp-*= *ā-* + *chāday-*, cf. Hi. *jhāmpnā*= ‘to cover’ and M. *jhāmp-ne*= ‘to cover, to close with a lid or top’.]

1412. **Jhātaka**—‘a plant, a tree.’

[Gloss on *kudamga-* at MP. 53 1 4 Occurs in a compound *laghu-jhātaka-*; *jhātaka-* is a Sanskritisation of Pk. *jhāda-*; cf. *jhāda*= *latāḍigahanam*, ‘a bower of creepers, a thicket’ (D. 3 57). *latāḍigahanam* (Tr. 3 4 72, 1.)= *latāḍgrha-* (Pāṇi 721) cf. MW. *jhāṭa*(L)= ‘an arbour’; cf. G., M., Koñ *jhād*= ‘a tree; a bush.’]

1413. **Jhūrāṇa**—‘tormenting’.

[Gloss on *visūrāṇa-* at MP. 81 1 11. See *√jhūrāv-* in Appendix I.]

1414. **Thelātheli**—‘pushing and counter pushing’.

[Gloss on *pellāvellī-* at MP. 9 18 16. Cf G. *thelāthel*= ‘pushing, crowdedness’. See ND. *thelnu*= ‘to push’]

1415. **Dahivadi**—‘a kind of dish made from gram and buttermilk’.

[Gloss on *ḍvaṇa-* at MP. 91 21 10. Cf. *M. vada-* ‘a cake made of pulse’ and *vad-* ‘a cake or pat’; cf. *G. dahivadi-*.]

1416. **Pākhara**—‘armour of horse or elephant’.

[Gloss on *gudā-* at MP. 59 12 8. Occurs as *gaja-pākhara-*. See *pākkhara-*.]

1417. **Pālakkhi**—‘a palanquin’

[Gloss on *jaṃpāṇa-* at MP. 7 1 7. Cf. *G. M., Kon. palakkhi-* ‘a litter, a palanquin’; cf. *Kan., Te. pālaki-* in the same sense. Cf. *pāḍumki-vraṇṣibukā-*, ‘a litter for the wounded’ (D. 6 39).]

1418. **Potikā**—‘a dhoti, a bath-towel’.

[Gloss on *ollāṇiya-* at MP. 88 19 7. See *potti-*.]

- 1419 **Phāli**—‘a kind of garment’

[Gloss on *celiya-* at MP. 35 18 5. Cf. *PSM. phalia-(D)*= ‘a kind of cloth manufactured in a particular country’, cf. *MW. phali-* (L)= ‘made of cotton’ and *Apte. phala-*= ‘a garment of cotton’; cf *G. phāli-* ‘a kind of garment worn’ and *phāliyū-* ‘a sheet of cloth worn on the head’; cf *M. phāḍa-* ‘a roll of spun silk, a shred’ and *Kon. phāli-* ‘a shred or strip of cloth’]

1420. **Mibikā**—‘snow’.

[Gloss on *osā-* at MP. 9 5 12. cf *mhiā= megha-samūha-*, ‘a group of clouds’ (D. 6 132); cf. *MW. mihikā=* ‘snow’ (*Bhāva Prakāśa*), ‘mist, fog’ (L).]

1421. **Mūlagi**—‘entirely, wholly’.

[Gloss on *āvaggi-* at MP. 91 21 11 (noted by Alsdorf). Cf. *G. mulgū=* ‘altogether, wholly, entirely’.]

1422. **Mohari**—‘mustard seed’.

[Gloss on *rāiyā* at MP. 48 18 8; cf. *M. mohri=* ‘the mustard seed.’]

1423. **Ravikā**—‘a churning stick’.

[Gloss on *manihā-* at MP. 12 11 12 and on *maṇḍra-* at MP. 85 64. It is a Sanskritisation of vernacular *ravi-* or *ravaiyā*; cf. *ravaa=man-thāna-* ‘a churning stick’ (D. 7 3). Cf. *M. ravi*, *G. ravaiyo=* ‘a churning rod’]

1424. **Roḷābaji**—‘knavery, mischief’.

[Gloss on *duāli-* at MP. 88 4 6 (noted by Alsdorf). Either connected with *Deśi rola=kalaha, kolahala* or probably *roḷābaji* is a corruption for *golābaji-*.]

1425. **Roli-Role**—‘a clamour’.

[Gloss on *duālī* at MP. 85 13 2 and on *duvālī* at MP. 91 16 4 respectively. (noted by Alsdorf). See *rola*-.]

1426. **Roula-Roula-Bāji**—‘knavery, mischief’.

[Gloss on *duvālī* at 85 10 8. (noted by Alsdorf). See *rolabāji* above.]

1427. **Lohnu ākḍu**—‘a metal hook’.

[Gloss on *manditra*- at MP. 85 6 4. Old G. expression—*loha*=‘iron’, *nu*-Genitive post-position, *ākḍu*-connected with Sk. *ankuṣa*-, Pk. *amkuda*-.]

1428. **Vagghārayati**—‘treats with heated oil and spices’.

[Gloss on *dhūvai* at MP. 5 15 10. Cf. PSM. *vagghāria*=*vyāghārita*, cf. MW. *vyāghārita* (W)= ‘besprinkled, sprinkled with oil or ghee’; cf. G. *vaghār-vu*, Hl. *vaghārṇā*=‘to season, to mix spices, onion, ghee etc. with food that is being cooked to give a relish to it’; cf. Kan. *oggarīvu*=‘to season, to spice’ and *oggarāṇe*=‘a kind of seasoning done in two ways: into boiling oil or ghee one or more spices are thrown after which vegetables are added and boiled with the mixture; or to pulse that has been boiled with salt, tamarind, pepper, etc. fried spices are added’.]

1429. **Volāpana**—‘going’.

[Gloss on *ammanu-amcahu* at Mp. 25 2 5. *volāpana*-is a Sanskritisation of Pk. *√vol*-. It is made of *vol*-+causative suffix *āpa*-+ nominal suffix *anā*-, cf. G. *volav-vu*. See *√vol*-.]

1430. **Svāmga**—‘entirely to oneself’.

[Gloss on *ḍoaggi* at MP. 91 21 11. Cf. G. *svāmga*=‘totally or entirely one’s own’.]

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INDEX

[Figures against the words indicate the class in which the words are discussed in the book. Words discussed in the Appendix II are given with asterisk in the beginning.]

√aimalh-	1	allaa-	1	imdimdira-	5
akka	2	allaya-	1	ibbha-	7
akka-	6a	allaya-dala-	1	iri	3c
akkhāda-	5	√alliv-	7	ī-	7
amgutthala(iya)-	6b	avaḍa-	1	ui	7
√acch-	2	√avarumḍ-	7	ukkuruda-	Ap.I
√acchoḍ-	7	avarumḍaṇa-	7	√ukkoa-	2
a-chitta-	7	√avaher-	1	ukkoyana-	2
amcoli-	7	avahera-	1	ukkhaya-	7
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aḍḍaviyaḍḍa-	7	avaheri-	1	ukkovana-	2
apihana-	1	avāria-	7	ukkhamdhe-	1
atthakkai	3b	a-vihalliya-	7	ukkhusiya-	7
addaa-	6a	avvo	6a	√uccāy-	2
addaṇṇa	7	asaṇḍa-	7	uccoli-	7
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ambila-	2	√āvaḍ-	3a	upperiyana-	2
a-rabilla-	3a	√āsamgh-	7	uppiccha-	7
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āliyalī-	7	āhuttha-	1	uppeccha-	7
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~ummali-	1	kaocola-	8C	kabbura-	2
ulla-	1	kaccha-	2	kame-	2
~ullai	1	kamcapa-	2	kammikavi-	7
qlluhya-	2	*katari-	App.II	kampaḍa	1
~ullur-	7	*katikapa-	App.II	~karayar-	Ap.I
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ullova-	7	kaḍa tti	2	karāṁka-	2
~ullol-	1	~kaḍayaḍ-	2	kaḍaḍa-	1
~ulha-	1	kaḍayḍa-	2	karāmata-	7
~ulhāv-	1	kaḍayaḍatti	2	karāmari-	7
uvvar-	7	kaḍacamcu-	7	karāmba-	1
uvvkrua-	7	kaḍappa-	6a	karāmba(ya)-	1
~uvvās-	1	kaḍamaddana-	7	karōḍa-	7
uvveli-	2	kaḍavaḍḍaḍa-	7	~kal-	1
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~otthar-	7	~kaḍhakeḍhakaḍh-	2	kavila-	2
~omatth-	1	*kaḍhi-	Ap. II	~kasamas-	2
~omāi-	3c	kaddha-	2	kasamaḍatti	2
ommāhiya-	2	kaddhana-	2	kasara-	7
~orāi-	7	kanailla-	3a	kaseru-	1
orāi-	7	kapa-	7	~kaḍhakah-	2
~oḷagg-	6a	kapalla-	7	kaḍhakaha-	2
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~ohaṭṭ-	7	~kattar-	3b	*karpāṭika-	App.II
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~oḷali-	1	kamḍala-	4	kāḷi-	2
~ohām-	1	kamḍala-	4	*kāṭṭhabhak-	
~ohull-	1	kamḍui-	2	ṣapa-	App.II
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kaula-	2	kappa-	7	kāḷaliya-	2
kaykra-	7	kappaḍa-	7	kimkilli-	7
kamsāla-	3a	kappapa-	1	kidi-	1
kakkhaḍa-	7	~kappar-	3b	kitta-	App.I
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kiraḍa-	7	kera-	7	khema-	2
kilikimeci(y)a-	1	keraa-	1	kheri-	7
√kilikil-	5	kela-	7	khelapa-	2
kilikili-	5	kelilli-	7	khewa-	2
√kilikilikil-	5	√kokk-	3a	*khotaka-	App.II
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kira-	6a	koda-	2	gamjollī (y)a-	7
√kukkar-	5	kodda-	7	√gaḍagad-	5
kucchara-	7	koddavaṇa (iya)-	7	gaṇiyāri	7
√kumc-	1	koṇi-	7	gamaṇa-	2
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kuḍhi lagga-	7	√khamc-	7	galabattbapa-	7
kupima-	2	khadayāsi-	App.I	gaviṭṭha-	2
kumṭa-	7	√khaṇakhan-	5	gahilla-	3a
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kumbbiṇi	2	khamḍa-	7	giṇṇa-	2
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kurula	6a	khaddha-	3d	gilla-	7
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kuvali-	7	khicca-	7	√gumugum-	5
kusa-	7	*khiḍḍi-	App.II	√gumugumugum-	5
kusapāsa-	7	khujjaya-	2	*gulāi-	App.II
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kūvāra-	7	khullaya-	2	gomcha-	1
ke (y)ā-	7	kheu-	2	godhāri-	2
ke ke	5	kheu	2	gomda-	6a
kekkaṇa-	5	kheḍa-	7	gomdala-	7

gomdaliya-	7	camga-	7	✓ci-	2
*gopbañi-	AppII	✓caccikk-	3a	✓cikkam-	7
gobhi-	7	camolra-	7	eikkarapa-	5
*gomayacchatra-	AppII	camcela-	7	✓cikkav-	7
gomi-	7	✓catt-	7	eikkhalla-	7
gomipi-	1	catta-	7	cikkhilla-	7
*golūgophañi-	AppII	cattuya-	8a	eikkhulla-	7
gosa-	7	✓cad-	7	cicci-	8a
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ghagghara-	7	camḍi-	2	ciḍaulla-	7
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ghadabada-	5	camdiṭa-	2	ciṇṇa-	2
ghanagbana-	1	camdujjaya-	1	cimḍha-	AppI
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✓ghatt-	7	camdova(ya)-	2	✓cimṇakk-	7
gharabarana-	2	*candrapaka-	AppII	cirāṇi	1
✓ghall-	7	*candropaka-	AppII	ḍiṇṇāvana-	AppI
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✓ghavaghavaghav-	5	cappaṇa-	7	ḍiṇṇa-	7
ghāya-	2	✓cappar-	7	✓cukk-	3a
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ghāra-	7	✓camakk-	1	✓cun-	1
ghiyauri-	1	✓camakk-	7	cunaya-	7
✓ghiv-	1	✓camp-	7	✓cumucum-	AppI
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*ghuṇṭārita-	AppII	✓carayar-	5	cumbbali-	7
✓ghumm-	3b	✓caliṣṣa-	5	curuli-	6a
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✓ghul-	1	✓cav-	7	ḍiṇṇa	1
✓ghepp-	7	✓cayakka-	1	✓cemcaa	7
✓ghott-	7	ḍaveda-	4	celi(y)a-	3a
ghotta-	7	ḍauri-	7	cokkha-	1
ghoṇasa-	AppI	*cibuka-	AppII	cojja-	1
ghoṣāya-	7	ḍimbiyara-	7	coppada-	AppI
✓ghor	1	ḍāra	1	combhala-	7
✓ghoi-	1	ḍāraṇa-	2	covāna-	7
✓cakkam	1	cāṇiya-	AppI	chaiya-	3b
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chadaulla-	7	jalla-	App. I	jhasavāsa-	2
chadaya-	7	jauda-	7	*jhaṭaka-	App II
chadayana-	2	jālamdhari-	2	jhimdu-	6a
✓chadd-	2	✓jigijij-	5	jhamdu(y)a	6a
chapa-	3	jivvahara-	1	jhimduliya-	7
✓chamd-	1	✓jūr-	1	jhilliri-	App I
chamdaṇayapaṇa-	2	✓jūr-	1	jhuṭṭa-	App I
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chāyavanta-	3c	jūra-	1	jhubukka-	7
chapna-	6a	jūra-	1	jhalakka-	3a
chāli-	App I	jūraṇa-	1	jhuli-	7
✓chmk-	5c	jūrāṇa-	1	*jhūrana-	App II
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✓chida-	7	joya-	7	jhempa-	7
chibbara-	7	✓jokkh-	7	ṭakkara-	7
✓chiv-	7	jham jtam	5	ṭamkāra-	5
chucchumdari-	1	*jhagadaka-	App II	ṭamkāra-	5
chuda-	7	jhamkāra-	5	✓ṭapaṭaṇ-	5
chuda chuda	7	✓jhamkh-	7	ṭasatti	5
chuddahira-	2	jhamjhamṣa-	5	ṭimṭā-	7
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cheilla-	1a	✓jhadapp-	7	ṭemṭā	7
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choha-	2	jhamp-	7	ḍamara-	7
choha-	7	jhampada-	7	✓ḍar-	7
jagai-	1	*jhampitvā-	App II	ḍara-	7
jagaḍamta	App I	*jharajhar-	5	ḍaviḍa-	7
jamgala-	4	✓jhal-	2	ḍāla-	7
jaḍ(y)a-	7	jhalakka-	3a	ḍāvi-	7
*jaḍita	App II	jhalakka-	3a	ḍimḍira-	7
jaḍila-	2	✓jhalajhal-	5	dimbhaya-	4
janera-	3a	jhalajhala-	5	ḍamga-	7
jamakarāṇa-	2	jhalajjhala-	5	ḍemduha-	7
jampāṇa-	7	jhalajjhala-	5	✓ḍev-	7
jalayara-	2	jhalukkia-	3a	ḍoḍḍa-	6a
jalaJamjala-	7	jhala	App I	ḍombi	6a

dora-	7	✓picchadd	1	tapnmoḍi-	1
✓doli-	7	✓picchutt-	7	tapustya-	7
✓dhakka-	7	✓piṭṭh-	2	tapāya	6a
dhakka-	5	piḍḍariya-	7	tamḍaa-	6a
✓dhakkār-	5	pittapa-	2	tatti-	7
✓dhamk	7	nittala-	7	tattia-	7
dhamkaṇa	7	piṭṭimsa-	7	tattilla-	7
dhamkha-	7	piḍḍha-	2	tambāra	3c
dhamdharma-	7	✓niṣṣṭi-	1	tamvāra-	3c
✓dhaḷ-	7	✓niṣṣṭi-	7	taru	1
✓dhaladhal-	5	piṣatta-	2	✓tal-	1
✓dhalahai-	5	piṣāru	7	talapa-	1
✓dhaḷ-	7	piṣikka-	7	talappa-	7
dhiddhiss-	AppI	niru	7	talavara-	6a
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✓dhukk-	1	nirutta	2	talima-	7
✓dhuḷ-	7	✓piṣumc-	1	talla-	7
✓dhekk-	5	✓niṣṭukk-	3b	tallara-	7
✓dhekkar-	5	✓piṣṭur-	7	tārua-	3a
dhekkāra-	5	niṣṭurana-	7	tālavatta-	2
dhekkāriya-	5	✓piṣhas-	2	tāḷura-	7
✓dhoy-	1	niva-	2	tāvīccha-	2
✓dhov-	1	niva-	7	tiyamai-	3a
ṇai	1	piṣāvapa-	1	tiyāusa-	7
ṇakkachodī-	7	niṣāda	2	tiṣimchi-	7
naggora	7	niṣikkīya-	3b	tiṣgiccha-	7
ṇamka-	3a	✓niṣudh-	7	tiṣgicchi-	7
✓ṇad-	7	✓piṣumbh-	1	tiḍikka-	7
ṇameru-	7	piṣumbha-	1	✓tiḍitid-	5
ṇavera-	1	✓piṣamm-	3b	titta-	1
ṇahachodaa-	7	piḷā(y)a-	1	timigila-	1
nai	2	piḷelapa	7	✓tim-	1
ṇemaṇsa-	3a	✓piṣ-	1	timmaṇa-	1
navai	3b	ṇevaccha-	2	tilariṇa-	2
nahala-	7	ṇesara-	6a	tiriṇināha-	2
✓ṇār-	7	ṇehira-	7	tumgi-	7
ṇiyayaṇi-	2	takkārī-	7	tupava-	7
✓piyacch-	1	taḍatti	5	tumḍa-	1
ṇiyatth-	1	✓taḍayaḍ-	5	tumḍāhi-	7
ṇikkhutta	7	taḍayada-	5	tuppa-	7
ṇikkhubbhu	7	taḍayaḍatti	5	turam	1
ṇiecapphala-	7	tapaa	7	✓tututur-	9

tuṅkodi-	1	dillamḍiliya-	7	payaria-	2
tūli-	1	ḍilimḍilia-	7	✓pakokk-	3a
tūha-	3a	divaḍḍa-	1	prkkala-	3a
tṛya-	1	divaḍa-	7	pakkhara-	2
teppu-	7	duḍḍi-	7	pakkharāla-	2
teramga-	7	duḍḍhoṭṭa-	7	pakkhariya-	2
tomda-	1	duḍḍhoṭṭa-	7	pamka-	2
tomda-	4	duṇṇikṭṭi	5	pamgutta-	7
tomtaḍḍiya-	7	✓dumudum-	5	✓pamgur-	7
tomtaḍḍilla-	7	dupposā-	2	pamgurana-	7
✓thakk-	3b	✓dubbol-	3b	pacappana-	7
thagithagigidugi-		✓dumm-	3b	paccala-	App I
dugigi	5	duvvāra-	2	✓paccār-	7
thagidugiga	5	✓dum-	3b	paccūba-	2
thaṭṭa-	6a	ḍemṭulla-	7	pacchāṭha-	1
thaḍa-	7	ḍesā-	2	pacchāṭhu	1
thattī-	3c	ḍehaṇi-	2	paḍakudī-	1
✓tharahar-	5	ḍehaliya-	2	paḍahaccha-	7
tharaharana-	5	ḍora-	7	paḍahacche	7
thaba-	4	ḍratti	1	✓paḍibhull-	7
thāma-	1	ḍravakkīya-	3c	paḍiḥhaṇa-	2
thittī-	3c	dhaiya-	1	✓paḍhukka-	1
✓thipp-	4	ḍhau-	1	pattana-	2
thimbha-	7	dhagattī	5	pattana-	App I
ṭhuruḥurī-	5	✓dhagadhag-	5	pattala-	3a
thūha-	1	✓dhagadhadhag-	5	pattaliya-	3a
thembha-	7	dhāṇa-	7	✓paboll-	3b
thotta-	7	dhārā-	7	pamā (y) a-	7
thora-	1	dhava-	1	pamāvi-	2
dam dam dam dam	5	dhavala-	2	✓pamell-	3b
ḍakakumḍakumḍa	5	ḍhavala-	2	para-	2
ḍadattī	5	✓dhā-	1	parad-	App I.
damḍi-khamḍi-	7	✓dhād-	7	✓paratt-	7
✓daramal-	7	dhāha-	1	pariyamc-	1
✓dalavatt-	7	dhāṭṭā-	1	✓pariyamd-	7
dalavattṇa-	7	✓dhūv-	2	pariyamdana-	7
ḍavakkadī-	3c	dhokka-	5	pariyala-	App I
davaṭṭī	3c	pamḍhaṇa-	1	✓parigbul-	1
*dahivaḍi-	App II	✓pair-	2	✓pariludh-	1
dāya-	7	pairikka-	9	✓parilhas-	2
dāli-	App I	✓paul-	2	✓parihacch-	3b
dālimbaa-	7	paulana-	2	✓parihacch-	7

parihaccha-	7	pittala-	Ap.I	✓pharaha-	5
parihapa-	3a	pillaya-	3a	phara-	1
parihattha-	7	pisakka-	4	*phali-	App.II
pariṇa-	7	pisakkaṇṇa-	4	✓phitt-	7
parohada-	7	pisalla-	3a	phukkāra-	5
✓palatt-	4	pisalliya-	3a	✓phupphuv-	5
✓palott-	4	pisalli-	3a	✓phuruhur-	5
✓pallatt-	4	✓pisup-	2	phulla-	2
✓pallatt-	4	✓pil-	1	phullamdhaya-	1
✓pallatth-	1	ṣalu-	1	phulluddhaya-	1
✓palhatt-	1	ṣalu-	6a	✓phed-	7
✓palhatth-	1	ṣalubāla-	6b	pherava	7
✓palhatth-	1	✓pukkar-	5	✓bais-	1
palli-	1a	puppāli-	7	bappa-	7
palli-	6	pumḍariya-	2	bappa	7
pasamdi-	6a	pumḍari(y)a-	7	bappiḥa(y)a-	7
✓pahnce-	8b	ṣutta-hamḍa-	7	bambhahara-	2
pahuila-	22	ṣulli-	6a	baladda-	1
*pakhara-	Ap.II	✓pus-	7	bāḷimaḍḍa-	1
pāḍala-	2	pūṇa-	7	bahupayaya-	2
pāḍalia	2	pūla-	1	bahuvayaya-	2
pāḍahia-	2	pūsa-	7	bāḷliya-	7
pāṇa-	7	pūsa-	1	✓bukk	7
pāṇiyahāri-	1	petta-	7	bukka-	App.I
pāram-	1	pedhāla-	3a	bukkapa-	5
pāla-	7	✓pell	3b	✓bukkar-	5
*pālakhi-	Ap.II	✓pell-	3b	bukkāra-	5
pāḷiddhaya-	6a	pellana-	3b	bukkira-	5
pāṣuliya-	3a	pellāpelli-	3b	✓buḍḍ-	7
pāhuḍa-	1	pellāvelli-	3b	buḍḍha-	1
pāhuṇa-	7	pehuṇa-	7	humdha-	5
pāhupatta-	7	pehupilla-	7	✓beka-	7
piyapiyapiya	5	potta-	6a	bokka-	7
piyamāhaviya-	2	potṭala-	7	bokkadda-	App.I
piyamāhavi-	2	*potikk-	App.II	bomdi-	46
✓picc-	3b	potti-	7	bola-	2
picca-	Ap.I	pophali-	1	✓boli-	3b
pimchanibi-	2	✓pomk-	7	✓bollav-	3b
pimṇaṇa-	6a	pembhala-	7	bohittha-	5a
✓pimḍav-	7	phadda-	1	bhaṇh-	5a
pimḍi-khamḍa-	2	phamphāvaya-	App.I	bhaḍitta-	App.I
pimḍi-	7	phara-	4	✓bhamḍ-	7

bhamḍana-	7	maḍḍa-	7	māḷūra-	7
bhamma-	4	maḍḍai	2	māsura-	1
√bhambbh-	5	maḍḍamaḍḍa	2	māhura-	2
bhambbhā-	5	maḍḍi-	7	māhura-	7
bhaṇoli-	1	√maḍh-	7	māhura-	7
bhaluba-	7	mamṭa-	7	mirikka-	AppI
bhella-	1	mamtha-	1	*mibikkā-	AppII
bhallāraa-	1	mamda-	2	minei-	1
√bbas-	2	maṇḍala-	7	miṣiya-	6a
bhasana-	2	madda-	2	mukka-	2
bhasala-	7	maddala-	7	muggasa-	AppI
√bhid-	1	madde	2	√mud	1
bhiḍana-	1	maṇṭhaa-	1	√mun-	2
bhimḍimāla-	1	mamthani-	2	mumḍiya-	7
bhimḍivāla	1	mamda-	2	musamḍhi-	7
√bhukk-	5	mamḍira-	7	musumḍi-	7
bhukkkhāmāra-	1	√mabbhis-	2	musumḍhi-	7
bhumbbhulabbholi-	7	maratta-	7	√musumū-	7
bhurakumḍiya-	7	marāla-	1	musumūrana-	7
bhurakumḍia-	7	marāla-	7	muharuha-	2
√bhull-	7	marāli-	1	muhala-	2
bhūricamda-	4	√mal-	7	muhya-	3a
√bhembh-	5	mallaṇa-	7	mūraṇa-	6a
bhembbhala-	1	√malh-	1	*mūlagi	AppII
bhembbhā-	5	malhana-	1	me me me	5
bheramḍa-	7	masirebhā-	1	metṭha-	7
bherumḍa-	7	√mah-	7	memtha-	7
bbela-	7	√mahamah-	7	memdhaa-	7
bhesai-	1	maballa-	3a	mera-	6a
bholaa-	7	√mahimāh-	7	mela-	1
maumdda-	7	mabilla-	3a	meḷavakka-	1
mayagala-	4	maheli-	1	√meli-	3b
mayaramda-	2	mā-	7	mellāṇa-	3b
mayāsi-	2	māi-	2	mellāṇa-	3b
mam chuḍ	7	māi-	2	mehuṇa-	6a
maṭakka-	5	māimda-	1	moya-	1
maḍaulla-	3a	māucchiya-	1	mokkala-	3a
maḍaya-	1	māyanda-	1	makkala-	3a
madapphara-	7	√mābbhis-	2	√mokkal-	3a
madambha-	7	māmā-	7	moggara-	2
madaha-	2	māmī-	7	moṭṭiyāra-	7
maḍḍa-	7	māmī-	7	√moḍ-	1

*mohari-	App II	rumda-	7	lulāyaya-	1
✓ramkhol-	7	rumdattana-	7	✓lūh-	7
✓rang-	2	rumdima	7	✓lūr-	7
rangāvali-	1	✓rumbh	8b	lūrapa-	7
✓ramj-	5	✓rulughul-	5	*lohnū akdu	App II
ramjana-	1	✓rull-	7	✓lhas-	2
✓rapajha-	5	✓ruhucuh-	5	✓lhikk-	7
✓raprap-	5	rūi-	App I	lhukkha-	1
raparapa-	1	rūha-	1	vaisapa-	1
✓rembh-	5	✓rell-	3b	*vagghārayati	App II
rāmbhā-	5	✓reh-	7	✓vacc-	3b
*ravikā-	App II	reha-	7	✓vajjar-	7
✓rasamas-	5	royara-	7	vaṭṭa-	1
rasoi-	4	rojha-	App I	vaṭṭa-	2
✓rah-	1	rora-	App I	vaṭṭuttivīdi	7
rabattā-	1	rorattana-	App I	vaḍḍa	7
rahaḷi	3a	rola-	7	vaḍha-	7
rāmāṇi	3b	*rolābajī-	App II	vapa-	1
rāli-	7	*rolī-role-	App II	vaṇaruha-	2
✓rāv-	3c	*rroounjia-bāla-	App II	vappa-	1
rāsa-	1			vamṭaya-	7
rāha-	7	lai	2	vamṭha-	7
rāhia-	7	lauḍi-	1	vaddala-	7
rāhilla-	7	✓lay-	2	vamdana-	2
rimcha-	7	lakkada-	1	vamdāraya-	4
rimchiya-	7	lagganakkhambha-	1	vamāla-	7
rimcholi	App I	lamjiya-	7	vammisara-	1
ritṭha-	1	laḍahamaḍaha-	7	✓vamph-	7
ritṭha(ya)	2	ladduya-	1	varaitta-	4
ritṭhīpi-	2	lampelkkha-	7	varahi-	2
riṭpa-	7	✓lai-	1	valāiya-	3c
riṇattana-	7	✓lalalal-	5	✓valagg-	2
✓rumj-	5	lalla-	7	valadda-	1
✓rumj-	5	lallakka-	7	valimuha-	7
rumjana-	5	lāni-	7	vallūra-	1
rumjā-	5	lālā-	7	vāia-	2
✓runujhū-	5	lālāpimḍi-	7	vāoli-	1
✓runurū-	5	lāvaṇa-	2	vāyaḍa-	App I
✓runurunurū-	5	libiḷhi-	5	vālaḷumci-	1
✓runurumṭ	5	lha-	1	vāvaḍa-	1
✓rumṭ-	5	✓lukk-	3b	vāvalla-	7
runṭiya-	5	✓lukka-	3b	vāsaramṭa-	2

vāhiyāli-	1	visaṭṭapa-	1	samāsa-	7
viyāla-	1	visaṁṭhula-	3a	samcu(y)-	1
✓vigov-	7	visaṁṭhuliy-	3a	sadayaṇu-	2
viggutta-	7	visambhara-	7	sabalaḥapa-	1
vīma-	AppI	visāri-	3	sabalaḥapa-	1
✓vicchaḍḍ-	1	visāri-	7	✓samalah-	1
vicchaḍḍiy-	7	✓visū-	7	✓samoḍḍ-	7
vicchamā-	7	visūra-	7	sambheda-	AppI
✓vicchul-	1	vibhaḍḍappa-	AppI	sararuhasubh-	2
vīcchāla-	1	vibalaṁghala-	7	sarāhi-	1
vicchūḍa-	7	viballiyā-	7	sarāha-	7
✓vīcchoa-	2	vibhāna-	1	sareha-	7
viccho(y)a-	2	vibhāvia-	7	sala-	7
vicchoha-	2	✓vī-	1	✓salasa-	5
viṭṭāla-	7	visāḍha-	7	saloga-	1
viḍappa-	7	vapa-	7	savadammūha-	7
viḍhatta-	1	veilla-	4	✓savalah-	1
✓viḍhapp-	1	✓voyaḍ-	7	savalahapa-	1
viḍḍama-	7	✓veyāriya-	7	savāla-	7
viḍḍara-	7	veyāla-	1	savvala-	7
✓vīṇaḍ-	7	✓vebhā-	5	✓sāh-	7
viddāṇa-	7	vecchilla-	7	sahasāṇi-	2
vibbāḍḍiya-	AppI	venḍha-	1	sā-	7
vibbhulla-	7	vembhala-	1	sāla-	7
vimadda-	2	veruliyā-	1	✓sāḍ-	1
vimbhala-	1	vellahala-	7	sāḍa-	1
virāṇi-	1	velli-	7	sāḍana-	7
virikka-	3b	vehaviya-	7	✓sās-	2
✓vireh-	7	vehāvia-	7	sāhā-	7
virolāṇa-	1	vehāvia-	7	sāhāṇḍha-	2
virolliya-	7	vokka-	1	✓sāhār-	1
virolliya-	7	vodda-	7	simtha-	7
vīla(y) a-	7	vodrahi-	7	siggiri-	App I
✓vilukk-	3b	✓vol-	7	sijjamtha-	App I
vilumpiya-	7	*volāṇa-	AppII	siṭṭha-	2
vivarera-	3a	saitta-	2	siṭṭha-	7
viviya-	1	sakkāriya-	2	sinjāva-	7
visa-	1	samkaḍḍilla-	3a	sippi-	7
visaḍḍa-	4	sarṇahapa-	7	sippira-	6a
✓visatt-	1	sarṇhaḍa-	1	✓simisim-	5
visaṭṭa-	7	sacchaha-	7	✓simisimim-	5
visaṭṭa-	7	samāsa-	7	silāḥa-	7

silindhaya-	7	seriha-	1	hallohalea-	7
siya-	7	serihi-	1	hallohalea-	7
sihiṇa	2	seṭṭhā-	1	✓himḍ-	4
siṇattana	7	seṭṭa-	1	✓ hikāḍ	5
siriya-	1	seṭṭira-	7	✓libilī-	5
✓se-	2	sokkagāhi-	2	✓ libilī libilī-	5
sasakka-	2	sonari-	8a	hira-	7
sasakke-	3a	somāla	2	hira-	7
sumghia-	App I	somāla	1	huddakka-	6d
sughaṇṇaghaṇṇai	1	somāliya-	1	hura-	7
sudhiṭṭa	7	somāhi-	1	hura-	7
supattata-	3a	sobhā-	2	hura-	7
suragiri-	2	*svāṅga-	App II	✓hurubur-	5
suraguru-	2	hama-	1	✓hul-	7
surāha-	7	hamaṭṭā-	4	hulāhulā-	7
surāhā-	7	✓hakk-	5	hulī-	App I
ṣuriniya-	7	hakka-	5	✓hul-	7
suvihaṇṇa-	1	✓hakkār-	5	✓huhū-	5
suviṭṭala-	7	hadahada-	7	hetthāma-	1
sukasāni-	2	hadl-	7	hetthima-	7
suhilla-	3a	hadā-	7	hevā-	7
subillī	3a	hatthiyā-	1	hevāiddha-	7
subellī-	3a	halabola-	7	hoballaru jo jo	7
✓sūd-	1	✓hall-	7		
seḍḍā-	7	hallaru hallaru	7		

ERRATA

Page	Line	Error	Correction	Page	Line	Error	Correction
24	4	deṣi	deṣi	186	5	chaiḷla	chaiḷla
24	8	deṣidbhāṣā	deṣidbhāṣā	140	35	mūḍha	mudhā
24	20	prior	prior to	141	35	partikūḷa	pratikūḷa
28	20	darived	derived	147	27	the	to
29	6	advace	advance	152	29	thatti	thitti
33	5	Bloomfield	Bloomfield	154	15	kāne	kenne
39	19	ssay	says	159	18	śabadena	śabdena
44	35	Indian	Indian	164	33	√chirṅka	√chirṅk
44	39	—	Drop the inverted Coma	165	25	core	corn
48	24	there	their	171	4	hourse	horse
51	9	numbr	number	173	10	rambhāmata	rambhāmata
54	30	apphoḍ	√apphoḍ	180	8	Diravidian	Dravidian
54	32	contex	context	183	40	the	not
55	33	—	add 'allaya-' before is	187	16	bamḍi	bomḍi
58	31	H.	Hindī	191	8	lajjiyau	lajjiyau
59	28	ummellahl	ummellahl	191	10	sil	sile
60	16	(-	[=	191	12	helther	helter
63	20	compaere	compare	198	23	omohirau	ammāhīrau
65	22	mañjorī	mañjarī	195	1	āyallaya	āyallayā
72	15	injure	injure	195	18	mayanay-	mayanāy-
79	3	pāṇiya	pāṇiya			alliyai	alliyai
82	16	√bbṭḍ	√bbṭḍ	195	28	damaranāmā	dāmaranāmā
82	21	in	it	195	32	this	his
82	36	Ksudhāmari	Ksudhāmārī	212	1	later	latter
83	13	bbasei	bhesai	212	35	viasmonnata	visamonnata
84	27	H.	Hi.	214	29	D	L
91	2	—	drop)	216	7	elbow	elbows
92	29	√vin	√vin	216	28	kaicchabu	khicchahu
93	19	vaidūryam	vaidūryam	218	23	gāñjñe	gāñjñe
93	31	saṅgatita	saṅghatita	220	6	forntal	frontal
98	8	copare	compare	220	7	cotext	context
103	16	carb	crah	221	23	maha	raha
105	6	karbura	karbūra	221	24	maha	mahā
133	23	cymble	cymbal	222	2	niṭṭha na	niṭṭha na
134	26	indugent	indulgent	222	33	prabhūta	prabhāta
				223	15	(ghai)	(ghai)

Page	Line	Error	Correction	Page	Line	Error	Correction
225	11	sahasu	sāhasu	256	last	markṣita	mrakṣita
226	20	gal	gāl			but one	
227	16	ghott	√ghott	258	27	samaratta	samaratta
227	18	√pa	√pā	262	9	Dṛdaka	Dandaka
227	25	ghosai	ghosāi	263	23	ahava	āhava
227	29	phalāi	phalāi	263	26	apūrṇam	āpurṇam
230	12	adhibhavan	abhibhavan	266	31	pumḍariya	pumḍariya
230	32	cappahalaya	capphalaya	267	12	pochu	pochnu
234	1	pannādah	paunādaḥ	268	2	poṭṭaliga	poṭṭaligā
235	12	relyvant	relevant	268	20	—	Drop =
236	10	vasu	vāsu	269	32	bap	bāp
237	8	we	one	270	21	bāullaya,	bāullayā,
241	30	lament	lament	"	"	bāulla	bāullā
242	5	santch	snatch	271	10	Bukka-	Bokk-
242	34	kesai	kesāi	271	22	bukka	bukkā
243	4	—	add 'kaṭāri'	271	34	bhar	bhār
			after 'word'	272	6	(K)	(L)
243	28	jhampa	jhampā	274	11	bherumḍ-	bherumḍa
243	32	jhempa	jhampa	274	21	women	woman
244	4	takkara	ṭakkarā	276	14	to	at
244	11	timṭa	ṭimṭā	280	33	memḍa	memḍha
244	16	timṭa	ṭimṭā	280	33	mesa	meṣa
244	20	temṭa	temṭā	281	1	mottiyara-	mottiyārā-
244	31	timṭā	temṭa	283	18	begum	begun
245	1	temṭa	temṭā	283	22	rala-	rāla
245	22	bbay-	bhaya-	284	3	ladaha-	ladahā
246	1	—	add = after	284	6	virka	vikra
			ḍāl-	284	14	stammer	stammers
247	6	—	add 'also'	284	30	lalatkār	lalatkār
			after Here	284	36	lāla-	lālā-
249	15	loosned	loosened	285	20	—	Drop T
250	5	Elacocarpus	Elaeocarpus	287	last	Vamphami	Vamphāmi
251	15	rāe	rāe	290	6	apavitra	Viṭṭala-
252	10	carlyavaraṇu	carlyāvaraṇu	290	26	scribal	scribal
252	17	nirāriṭu	nirāriṭu	291	34	lepa	tepa
253	15	gattai	gattai	293	16	note	not
254	15	siyataṇu	siyataṇu	296	7	camī	camu
255	4	tal	ṭāl	296	18	MW	M.
255	25	tiṃgiā	ṭiṃgiā	297	2	Vadra	Vodra
255	26	tiṃgan	ṭiṃgaṇ	298	1	sappurisa	sappurisa

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300	25	savadamnu	savadamnu-	313	5	Dhiddha-	Dhiddha-
		khu	nuhu	313	34	paraḍa-	paraḍa-
301	17	sāh-	sah-	314	34	bukka	bukka
301	18	sāhai	sahai	317	2	conopy	canopy
302	28	develop-	developed	318	4	algarjū	algarjū
		mentd		318	22	kāliya	kāliya
304	24	suriniya-	suriniya-	321	24	Chava	Ghani
305	3	pocupine	porcupine	321	26	ghana	ghana
306	2	har	hār	322	1	caopy	canopy
307	32	struk	struck	322	7	moqlia	uponkast
311	7	cinaī	cindī	323	17	—	add 'by
311	9	cilisāvana-	cilisāvana-				women'
311	20	—	Drop✓				after-
311	last	jagadia-	jagadia-				'worn'
312	10	(7 C)	(7C)	324	23	volav-	velav-
312	12	Vidrāvne	Vidrāvane	327	19	paṭṭāvali	pāṭhāvali
312	28	jhilirā	jhilirā				

बोर सेवा मन्दिर

पुस्तकालय

काल नं० 030.8 SHR

लेखक Shriyan Ratna Nagendra.

शीर्षक A Critical Study of Mahapurana
or Puspadanta.

खण्ड 4815

क्रम संख्या